

AN
EXPOSITION
OF THE
CREED:
OR,
AN EXPLANATION
OF THE
ARTICLES
OF OUR CHRISTIAN
FAITH.

*Delivered in many afternoone Sermons, by that Reverend
and worthy Divine, Master John Smith, late Preacher of
the Word at Clavering in Essex, and sometime Fellow of
Saint Iohns Colledge in Oxford.*

Now published for the benefit and behoofe of all good
Christians, together with an exact Table of all the
chiefest Doctrines and Vses throughout
the whole Booke.

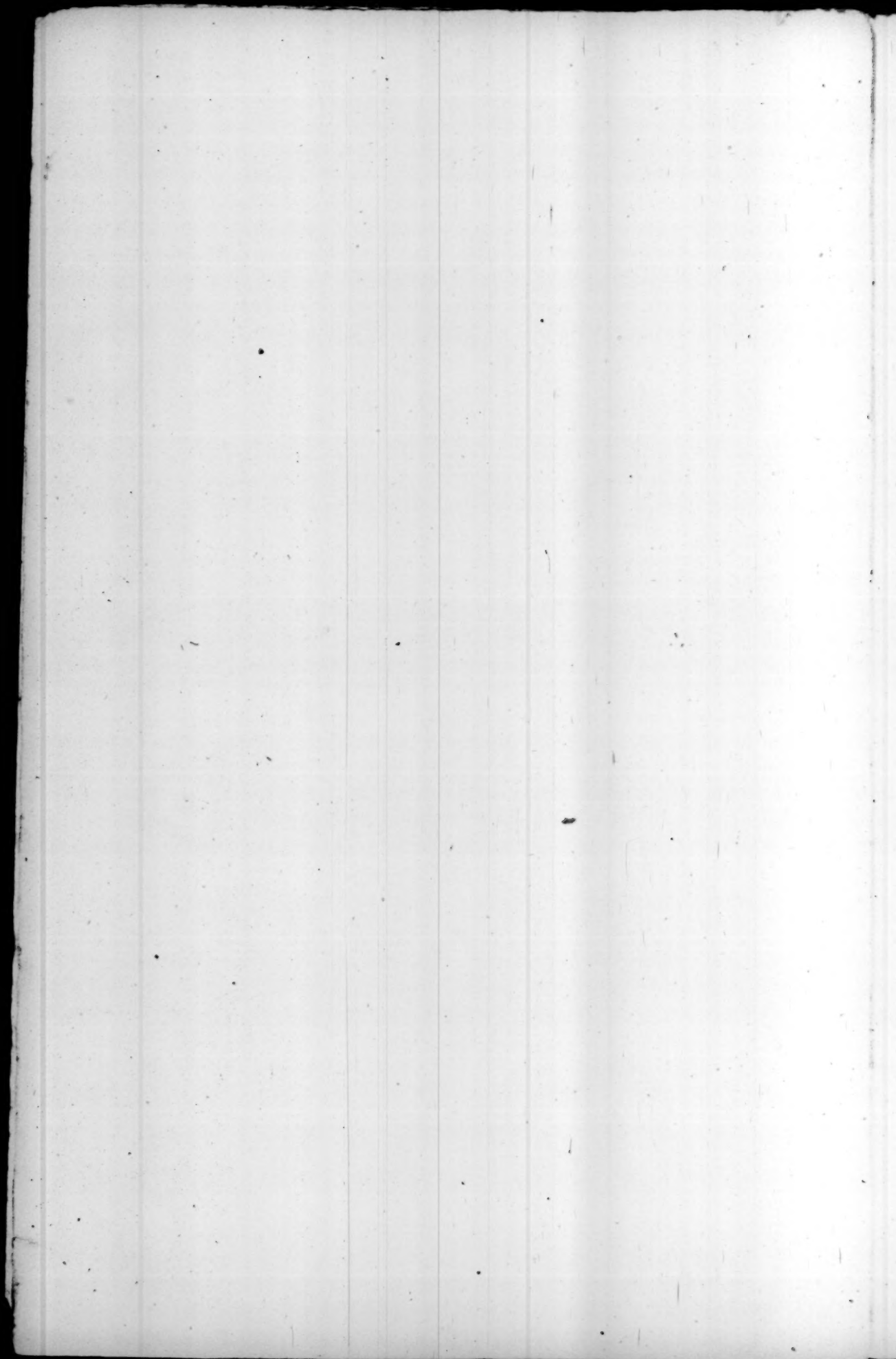
Uprightnesse hath boldnesse.

HEB. II. 6.

*But without Faith, it is impossible to please Him, for hee that commeth unto God,
must beleev that Hee is, and that Hee is a rewarder of them that diligently seeke Him.*



AT LONDON,
Imprinted by Felix Kyngston, for Robert Allot, and are to bee sold at
his shop at the signe of the blacke Beare in Pauls
Church-yard. 1632.





TO THE
RIGHT HONORABLE
AND NOBLE LORD,
EDWARD LORD MOUNTAGUE
OF BOUGHTON.

Right Honorable,

Here hath beene both in former Ages of the Church, and also in these latter times, that zealous desire and endeavour in many worthy Divines to advance true Religion, and to benefit the church of God, that they have not onely by their assiduous preaching in their life time wonne many soules to God, but also have left divers monuments in writing, whereby they *being dead, doe yet speake*: and the holy Doctrine by them taught is transmitted and propagated to posterity after them. Amongst whom Mr. *John Smith*, late Minister of *Clavering* in the Countie of *Essex*, a man much revered for his Religion, Learning, Humilitie, and Holinesse of life whilst he lived; whose memorie is also very pretious with good men since his departure out of this life: besides his indefatigable paines which he tooke in dispensing faithfully the Word of life, did leave behinde him certaine Treatises in writing, which in the judgement of some godly men were like to prove profitable to the Church, but because they were left by him not perfectly digested into order, as having no intention to present them to the publike view (such was his Modestie and Humility;) therefore some of his friends at the intreatie of me and my wife, the Relict of the said M. *John Smith* her former deare husband (having di-

The Epistle Dedicatory.

rection from us) have taken great paines to gather them together, to make them readie for the light, which their industrie, as it was very acceptable to us, so we were very desirous that the fruit thereof might redound unto many, and therefore did cause commit them to the Presse, knowing that any good the more it is communicated, the better it is. And this Treatise containing the *Summe of Faith*, being (as it were) a Christians free-hold, for which he ought to contend *I anquam pro aris & focis*. We thought it not unworthy to present unto your Honorable Patronage being an Orphan deprived of its owne Father, hoping that by your Honours countenance and approbation, it shall the better bee accepted of all true hearted Christians, and I was the more imboldned hereunto, because of your Honours zeale to true Religion, Reverence to the Word of God, Love and bountie to the faithfull and deserving Preachers thereof, Goodnesse towards all men, Iustice and Equitie in the Common-wealths affaires, and great Care of the good of your Countrie which is not onely experimentally knowne to me (who am by many speciall Interests obliged to your Honor) but also to all other in these parts who are so happy as to have continuall proofe thereof. And though this poore *Posthume* is permitted to venter abroad naked (as it were) without those rich Robes, Ornaments, and quotations wherewith the Father (if he had lived) might plentifully have enriched it. Yet I most humbly crave your Noble Protection for it, and favorable censure of both the Worke and Publisher: so shall your Lordships Noble favor herein yet further binde me,

*Your Honors truly devoted
and much obliged,*

ANTHONY PALMER.



To the Christian Reader.



IT is available for the better entertainment of this worke to know something concerning the Author, concerning the worke it selfe, and concerning the Argument: for the Author, my acquaintance with him was especially towards the declining part of his yeeres; at what time (as they speake of the Sunne towards setting) the light and influence which comes from worthy men is most mild and comfortable. The gifts of men then (perhaps) are not so flourishing as in their younger time; but yet more mature, and what cometh from them is better digested. In the prime of his yeeres hee was trained up in S. Iohns Colledge in Oxford, being there fellow of the House; and for Piety and Parts esteemed highly in the Univerfity, of those that excelled in both. Afterwards he grew to that note, that he was chosen to read the lecture in Pauls, succeeding therein that great learned man, Doctor Andrewes, late Lord Bishop of Winchester, which he discharged, not onely to the satisfaction, but to the applause of the most judicious and learned hearers, witnessed by their frequency and attention. Not long after he was removed to a pastorall charge in Clavering in Essex, where being fixed till his death, hee shined as a starre in his proper sphere.

This good mans aime was, to convey himselfe by all manner of wayes into the heart, which made him willingly heard of all sorts; for witty things onely, as they are spok n to the braine, so they rest in the braine, and sinke no deeper: but the heart (which vaine and obnoxious men love not to bee touched) that's the marke a faithfull teacher aimes to hit. But because the way to come to the heart, is often to passe through the fancy, therefore this godly man studied by lively representations, to helpe mens faith by the fancy. It was our Saviour Christs manner of teaching, to expresse heavenly things in an earthly manner. And it was the study of the wise man Salomon (becomming a Preacher) to finde out pleasant words, or words of delight: but when all paines is taken by the man of God, people will relish what is spoken, according as their taste is. It falleth out here as it doth in a garden, whereio some walke for present delight, some carry flowers away with them to refresh them for a time, some as Bees gather honey which they feede on long afterwards; some spider-like come to sucke that which may feede that malignant and venomous disposition that they bring with them. There cannot be a better Character of a man, than to observe what hee relisheth most in hearing: for as men are, so they taste, so they judge, so they speake: Ezekiel (besides Propheticall gifts fit for so high a calling) had no doubt a delightful

Eccles. 12. 10.

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Ezc. 33. 32.

lighfull manner of exprefion of himfelfe, wherupon the wicked sort of Iewes (engaged in finfull courfes) came to heare him, but as a Muſitian to pleaſe their eares, neglecting the authoritie of his Perſon, and the weight of his meſſage, its no wonder therefore if in theſe dayes people ſticke in the barke and neglect the piſh, though ſometimes it falleth out with ſome as with Auguſtine hearing Ambroſe, whiſt they bite at the baite of ſome pleaſing notions, they are at the ſame time caught with the Spirituall booke.

Revel. 22. 20.

Hee was ſkilfull in the originall languages, and thereupon an excellent Text-man, well read in writers that were of note, in the ſeverall ages of the Church, which made him a well-furniſhed and able Divine, his judgement was cleere, and his conſcience tender; and which helpt him moſt, he brought to the great worke of the miniſterie an holy and gracious heart, which raiſed and carried him to aimes above himſelfe and the world. In his converſing he was modeſt, fruitfull, wiſe, and winning: in his expreſſions witty, and gracefull, in ſo much that hee hath left a freſh and a ſweet remembrance of him, untill this day. Towards his end hee grew more ſpirituall, ſetting light by all things here below, and onely waited (as his expreſſion was) for the comming of the Comforter: at length (his worke being finiſhed) breathing out his life, with that wiſh of the ſpoſe, Yea, come Lord Ieſus. Thus much I thought not unfit to be made knowne of the Man.

Now for the Worke it ſelfe, it muſt be conſidered by the learned Reader, that theſe things were ſpoken though to a People high-raiſed in knowledge, and more refined than ordinary by his teaching; yet to the People; not with a purpoſe that they ſhould come to the view and cenſure of the learned. But though they were delivered to the people, yet are they not ſo popular, but (if my love to the man and the Worke deceive me not) they will have the beſt Reader, either more learned, or more holy or both. It muſt therefore be remembered, for the more favourable acceptation of this Worke, that theſe Sermons were taken by one of his Pariſh, a man though pious and of good parts, yet not ſkilfull in the learned languages, and therefore it muſt needs be, that many apt and acute ſentences of the Fathers (by which this learned man did uſe to beautifie and ſtrengthen the Points hee delivered) are fallen to the ground and loſt, for lacke of ſkill to take up. But howſoever much of the ſpirits bee loſt, yet heere you have the corpes and bulke of the diſcourſe, and not without ſome uſe and vigour, wherein this is peculiar in his manner of handling, that hee hath choſen ſit texts of Scripture, to ground his expoſition of every article upon.

Now for the Argument it ſelfe, the Creed, I thinke it fit to premiſe ſomething, becauſe it hath beene omitted by the Author, or at leaſt not gathered with the reſt. The Creed is of middle authority, betweene divine and humane, and called the Apoſtles Creed, not onely for conſanguinity with the Apoſtles Doctrines, but becauſe it is taken out of the Apoſtles writings, and therefore of greateſt authority next the Scriptures. It is nothing elſe but A ſummary comprehension of the counſell and worke of God concerning our ſupernaturall condition heere and hereafter. The Doctrines of Salvation is ſpread through the Scriptures, as ſpirits in the Arteries and blood in the veines, as the ſoule in the body. And heere (for eaſier carriage) the moſt neceſſary Points are gathered together, as ſo many pearles or precious ſtones, that we might have a ready uſe of them upon all occaſions: being as it were a little Bible or Teſtament,

that

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that Christians of all ranks (as suited for all conditions) may beare about with them every where without any trouble. In every Article there is, both a shallow and a depth, milke for babes and meat for strong men. Though there be no growth in regard of fundamentall Principles (which have beene alike in all ages of the Church) yet there hath and will be a proficiencie in regard of conclusions drawne out of those Principles. The necessities of every Christian, and the springing up of unsound opinions in the Church will continually enforce diligence and care in the further explication and application of these fundamentall truths.

It will not therefore bee amisse to set downe a few Directions for the more cleere understanding of the Creed, and for the better making use of it. And first, for the understanding of it. It hath the Name of Creed, or Beleeffe, from the act exercised about it, to shew that it doth not onely containe Doctrine to be beleeved, but that that doctrine will doe us no good, unlesse by mingling it with our Faith we make it our Beleeffe, therefore both the Act and the Object are implied in one word Beleeffe. Secondly, from the Execution in creation and incarnation wee must arise to Gods decree, nothing done in time, which was not decreed before all times, knowne unto the Lord are all his workes, 1
from the beginning of the world. Thirdly, wee must arise from one Principall Benefit to all that follow and accompany it, as in forgiveness of sins, follow righteousnesse, Peace, and Joy; the Spirit of Sanctification, Christian liberty, &c. though the Articles be nakedly propounded, yet are we to beleeve all the fruits and priviledges. So to Gods creating of heaven and earth, we must joyne his Providence in upholding and ruling all things in both. 2
Fourthly, in the Consequent wee are to understand all that went before by way of Cause or Preparation, as in the Crucifying of Christ; his preceding Agony, and the Cause of it, Our sinnes, and the love of God and Christ in those sufferings, &c. Fifthly, though we are to beleeve Circumstances as well as the thing it selfe, yet not with the same necessity of Faith: as it is more necessary to beleeve that Christ was crucified, than that it was under Pontius Pilate: though when any Circumstance is revealed, we ought to beleeve it, and to have a preparation of minde to beleeve whatsoever shall be revealed: yet in the maine points this preparation of minde is not sufficient, but there must bee a present and an exprest faith. We must know that as in the Law he that breaketh one Commandement breaketh all, because all come from the same authority, so in the grounds of faith he that denies one in the true sense of it, denies all, for both Law and Faith are copulatives, the singling out of any thing is contrary to the obedience of faith. 3

For Particular and dayly use, wee must know: First, that every Article requires a particular faith, not onely in regard of the Person beleeving, but likewise in regard of the application of the Article beleeved: or else the Devil might say the Creed, for he beleeves there is a Creator, and that there is a Remission of sinnes, &c. but because hee hath no share in it, it irrageth him the more. Our adversaries are great enemies to particular faith, and thinke we come at thirteenth Article, when wee enforce particular assurance, because (say they) particular men are not named in the Scripture, and what is not in Scripture cannot be a matter of faith. But there is a Double Faith, a Faith which is the Doctrine wee doe beleeve, and Faith which is the grace whereby wee beleeve: 4
5
6

*Fides non eligit
objectum.*

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leeve; and this Faith is a matter of Experience wrought in our hearts by the Spirit of God. It is sufficient that that faith which wee doe beleeve is contained in the Scriptures. Now whereas they object that we make it a thirteenth Article, their fourteenth Apostle adds to these twelve many more articles of faith, which he inforceth to be beleewed, with the same necessity of faith as these twelve; neither hath he onely entred upon Christs prerogative in minting new articles of faith, but likewise they have usurped over all Christian Churches by adding Romane to the Catholike Church in the Creed. *A bold imposture.*

But for speciall faith, the maine office of the Holy Spirit is, In opening generall Truths, to reveale our particular interest in those Truths, and to breed special Faith whereby we make them our owne, because the Spirit of God reveales the minde of God to every particular Christian; for as the things beleewed are truths above nature, so the Grace of faith whereby we beleewe, is a grace above Nature, created as a supernaturall eye in the Soule, to see supernaturall truths.

Secondly, Where sacred truths are truly apprehended, there the Spirit workes an impression in the soule suitable to the things beleewed: every Article hath a power in it which the Spirit doth imprint upon the Soule. The Beleefe of God to be the Father Almighty breeds an impression of dependance, reverence, and comfort. The Beleefe and knowledge of Christ crucified, is a crucifying knowledge. The true knowledge and faith in Christ rising, is a raising knowledge; the knowledge of the Abatement of Christ, is an abasing knowledge, because faith sees it selfe one with Christ in both states. We cannot truly beleewe what Christ hath wrought for us, but at the same time the Spirit of Christ worketh something in us.

Thirdly, it is convenient for the giving of due honour to every person to consider of the worke appropriated to every one: all come from the Father; all are exactly performed by the Son in our nature for the Redemption of those that the Father hath given Him. The Gathering out of the world of that blessed society (which we call the Church) into an holy Communion and the Sanctifying of it, and Sealing unto it all the priviledges beleewed: as Forgiveness of finnes, Resurrection of the body, and Life everlasting, &c. proceed from the Holy Ghost.

Fourthly, it hath pleased the great God to enter into a Treaty and covenant of agreement with us his poore creatures, the articles of which agreement are here comprized. God for his part undertakes to convey all that concernes our happiness, upon our receiving of them, by beleevving on him. Every one in particular that recites these articles (from a spirit of faith) makes good this condition, and this is that answer of a good conscience, which Peter speakes of, whereby being demanded what our faith is; every one in particular answers to every Article I beleeve; I not onely understand and conceive it, but assent unto it in my judgement as true, and consent to it in my will as good, and build my comfort upon it as good to me: this act of Beleefe carries the whole soule with it.

Fifthly, though it is wee that answer, yet the power by which wee answer, is no lesse than that, whereby God created the world, and raised Christ from the dead. The answer is ours, but the power and strength is Gods whereby wee answer, who performes both his part and ours too in the covenant. It is a higher matter

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matter to beleeve, than the common sort thinke it. For this answer of Faith to these truths as it is caused by the power of Gods Spirit, so is it powerfull to answer all temptations of Satan, all seducements of the world, all terrours of conscience from the wrath of God and the curse of the Law, it setteth the soule as upon a rock above all.

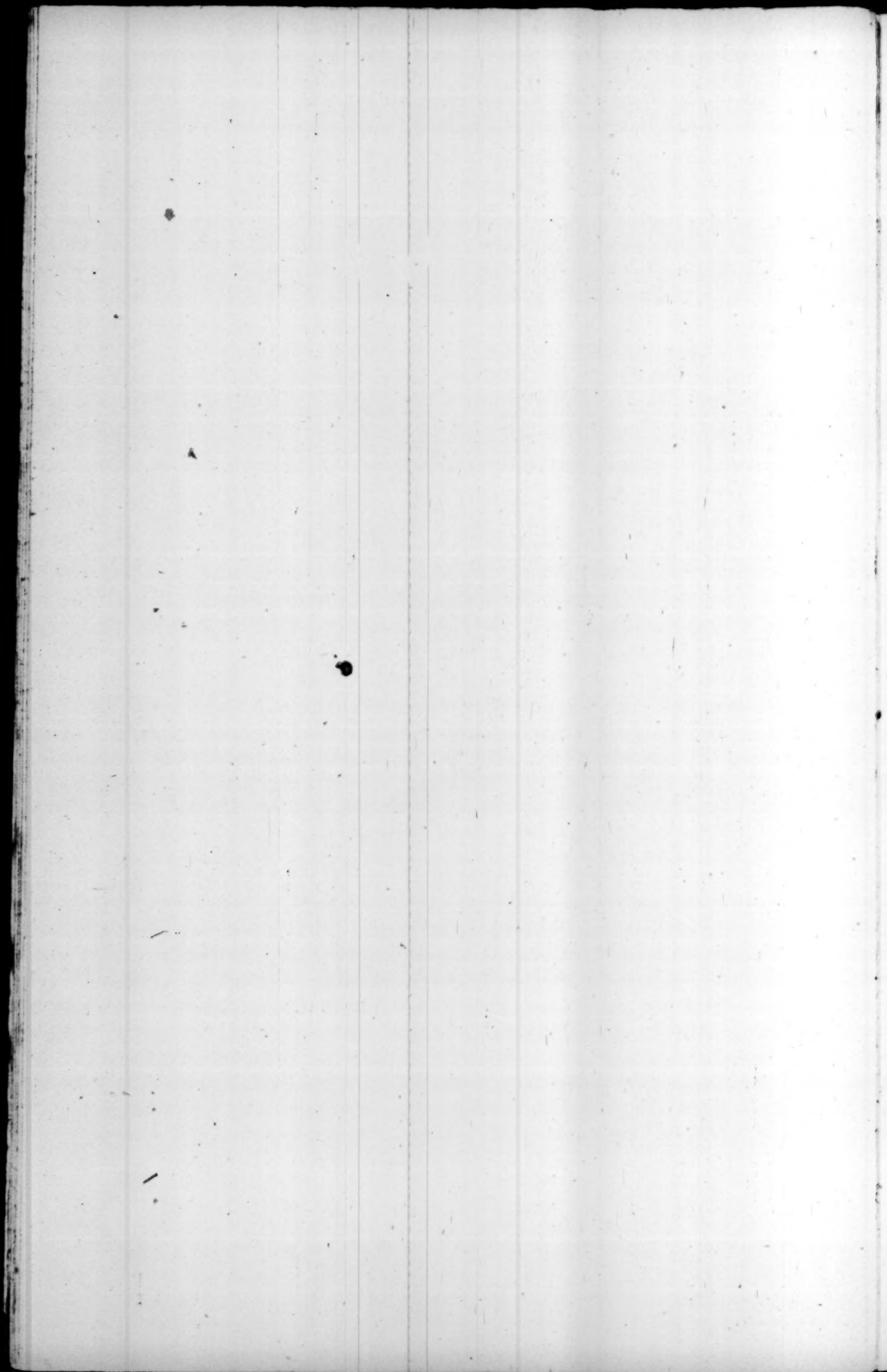
Sixthly, these Articles are a touchstone at hand to try all opinions by, (for crooked things are discerned by bringing them to the rule) what directly or by immediate and neere consequence opposeth these, is to bee rejected as contrary to the platforme of wholesome doctrine. That one monster of opinions, of the bread turned into the body of Christ by transubstantiation, overthrowes at once foure Articles of the Creed; The incarnation of Christ, Ascension, Sitting at the Right hand of God, and comming to judgment: for if Christs body be so often made of a peece of bread, being in so many places at once here upon earth, how can all these Articles be true?

Againe, seventhly, these grounds of Faith have likewise a speciall influence in direction and incouragement unto all Christian duties: A holy life is but the infusion of holy truths: Augustine saith well, non bene vivitur, ubi bene de Deo non creditur: man of an ill beleefe, cannot be of a good life, wherupon the Apostles methode is, to build their exhortations to Christian duties upon the grounds of Christian Faith. But we must remember, that as faith yeelds a good life and conscience: so a conscience is the vessell to preserve the Doctrine of Faith; if a shipwracke of faith will follow. If there bee a delighting in unrighteousnesse, there will not be a love of the truth, and if we love not the truth, then there will be a preparednesse to beleeve any lye; and that by Gods just judgement, 2 Thef. 2. 12.

Eighthly, as these fundamentall truths yeeld strength to the whole frame of a Christian life: So they are so many springs and wels of consolation for Gods people to draw from: wherupon that good Prince George Anhalt, (whom Luthers time became a Preacher of the Gospell) intending to comfort his brother Prince Iohn, raiseth his comfort from the last three Articles, Remission of sinnes, Resurrection of the body, and Life Everlasting: which as they have their strength from the former Articles are able to raise any drooping spirit, and therefore in the greatest agonies it is the readiest way to suck comfort from these benefits: But I omit other things, intending onely to say something by way of Preface. And thus Good Reader, I commend this worke unto thee, and both it and thee to Gods blessing.

Thine in the Lord,

R. SIBBS.





AN EXPOSITION OF THE CREED.

SERMON I.

ROM. 3. 28.

Therefore we conclude that a man is justified by Faith, without the deeds of the Law.



AS the Children of *Israel* having sojourned long enough in *Horeb*, were by Gods speaking to *Moses* commanded to remove thence, and goe further off, *Deut. 6.* So (in some sort) I may say we having in our ordinarie course gone through divers necessary points of Religion; as the *Lords Praier, Repentance, &c.* must now go on further to speake of the *Doctrine of Faith*, a large and great Field full of knowledge and exceeding comfort; wherefore I shall have so much the more need to be helpt on by your prayers, as my weaknesse and inhabilitie is unfit for so great a Taske. Heretofore I have shewed you, that under two conditions only, the Lord hath promised *Life and Salvation, Repentance and Faith*; which two conditions are the lowest rate he hath set life at. Having therefore spent much time in the *Doctrine of Repentance*, our course now is to speake of the *Doctrine of Faith*, for howsoever it be that *Repentance* is a necessary Grace, without which we cannot be saved; yet notwithstanding all the *Repentance* in the world cannot save us, although wee should weepe our eyes out, unlesse wee have *Faith*. Some thinke that if they repent and mourne for their sinnes onely, they shall be saved; but the truth is, we cannot be saved without *Faith*. For,

First, though *Repentance* may drive a man to seeke to be saved, as the aking and pricking of a fore, may drive a man to the Physitian or Chirur-

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gion;

gion; so sorrow and griefe may drive us to seeke to Christ, there to shew our wounds: but if we stay there, and apply not the remedies, we have no helpe; for it is not *Repentance* that doth save us, but *the blood of Christ*: As it is *1 Iohn 1.7.* where he sheweth that *The blood of Christ cleanse us from all our sinnes*, and *Coloss. 1.14.* *In Him we have Redemption through his blood*, that is, *the forgiveness of sins*. Therefore when the Lord, *Zechar. 12.10.* promisseth, to powre upon the house of David, and upon the inhabitants of *Ierusalem*, the Spirit of grace and compassion: that they should mourn for their sins. In the next Chapter he promisseth, that *He would open unto them a fountaine for sin and uncleannesse*; to wit, the blood of Christ: and therefore, besides a fountaine of our teares for sinne, there must bee a fountaine of the blood of Christ, to wash and cleanse us from our sinnes: not *Repentance* onely, but therewithall *Faith* also.

Secondly, because it is said, *without Faith we cannot please God, Heb. 11.6.* therefore *Repentance* without *Faith*, sufficeth not: for *Faith* in Christ is that which makes a man acceptable before God; for which cause in the matters of *Faith*, nothing contents a Christian but Christ only in which case the Apostle flings away all, accounting all but *dirt and dung in regard of Christ, Phil. 3.8.* Therefore, though a man be sorry for his sins, yet he hath need of *Faith* also to beleeve the promises and pardon of them. As when a *Rebell* flies into another land, where he is taken and sent home in a ship, in which case the ship which brings him home can doe no more; but there must bee some meanes besides, to bring him in favour with the king to have a pardon: So when we rebell against God by sinning, we runne away from him, *Repentance* is the ship to bring us home againe, which can doe no more, therefore there must be another means to reconcile us, which is *Faith* in the Sonne of God.

Simile.

Thirdly, our *Repentance* is imperfect, and therefore must be grounded on some perfect thing (*as the Schoolemen say*) Every imperfect thing must be grounded on something that is perfect: So our *Repentance* being imperfect, must be grounded on Christ apprehended by *Faith*, one of them will not serve. As a bird which hath two wings to flie with, take away one of them, well may the bird flutter and beat upon the ground, but shee cannot flie: So *Faith* and *Repentance* are the two wings of a Christian, whereof take away one, and they fall to the ground. Now in the *Docrine of Faith* divers things are to be observed.

Simile.

1. *What the use of Faith is in the life of a Christian.*
2. *How many kindes of Faith there be.*
3. *The nature of true Faith.*
4. *The Degrees of Faith.*
5. *The effects and fruits of Faith.*
6. *The extension and right object of Faith.*

The first is, *the use of Faith in the life of a Christian*; for who will take care for a thing, till hee knowes the use of it. If a man tell us that such a herbe, or such a stone is good, the next question is, but to what use serves it, what is it good for? So when wee heare of *Faith*, this question may arise, to what Use serves my Faith? For when
men

men know the use of it, this makes them seeke for it. Now there bee foure uses of Faith in the life of a Christian, too many know one use to make of their faith, and that is to sweare by it, but God hath not given us our faith to sweare by it, but to other uses.

1. *To justifie us in the sight of God.*

2. *To sanctifie us in this world.*

3. *To live by it.*

4. *To dye in Faith*, that when our friends and the world leave us, then our faith may uphold us.

The first use of faith is, that *it doth justifie us in the sight of God*; for if we be detected by sinne, and found infinitely guilty, we have a discharge by faith, for if the divell accuse us, or our conscience condemne us, then faith, that acquitteth us, and justifieth us in Gods sight as *Rom. 3. 28*. There may bee many graces, but none of them can justifie us, but faith only; for Love is a work of the Law, and so is Patience, and many other graces, but faith it is that justifieth us, *Rom. 3. 28*. Therefore, saith he, *wee conclude that a man is not justified by the workes of the Law, but by faith onely, Rom. 5. 1. Therefore being justified by faith, wee haue peace with God through our Lord Iesus Christ: and Galatians 1. 15. faith hee, We which are Iewes by nature and not sinners of the Gentiles, knowing that a man is not justified by the workes of the Law, but by the faith of Iesus Christ: and that for two reasons.*

First, because it lets all goe, in the matters of salvation, and brings Christ as the full price of our redemption to the Father; for when the divell doth accuse us, and we are found guilty and condemned, then faith runnes to the Crosse of Christ, into the grave, and through the dens of death, and brings Christ with his head crowned, his backe whipped, his sides wounded, his hands and feete peirc'd: and then a Christian is bold to stand up, and say, O Lord, I have sinned against thee, but behold, here is my Redeemer and Saviour, he hath answered thee whatsoever thou couldst require, let his paines be my ease, his shame my glory, and his death my life, &c. A man arrested for a great debt, he being in the Bailiffes hands readie to be carried and throwne into the Gaole, perhaps hath a little Boy standing by, who straightway runnes to his friends, and tels them that his father is in the Bailiffes hands, and ready to be throwne into the Gaole, and so brings his friends, who come with a great bagge of money; powre it downe, and so discharge the debt, that the man goeth free: even so, when wee bee arrested with the judgements of God like Bailiffes, and likely to bee throwne into Hell, *faith* is like the little Boy which runnes to our friend Iesus Christ, who then comes, and payes our debt, pacifies the conscience, and we goe free.

Secondly, because it maketh us one with Christ as we see in the *Galatians*, and in the Epistle to the *Ephesians*; wee are flesh of his flesh, and bone of his bone, and therefore being one with him, all the holy vertues that be in him are made ours, the obedience of Christ, his patience, his love, his meekenesse, his goodnesse, his holinesse, and whatsoever

I
Use of Faith.

The first Reason
why Faith alone
Justifieth.

The second Reason
why Faith
alone justifieth.
Gal. 3. 17.
Ephes. 3. 17.

is in him wee partake of it. As we see in experience, if a man be married to a woman, whatsoever he hath hee communicates to his wife, for if he be rich, she cannot be poore, if he be noble, she cannot be base; for looke what the man hath hee communicates to his wife: even so being made one with Christ by faith, looke what good things Christ hath, that hee communicates to us; his Righteousnesse, his Holinesse, &c. Looke what he hath, we cannot want. If a man should commit treason, against the king, be condemned for it, adjudged and sentence given that he should have his hand cut off, or his eyes pulled out: if he had this cunning that he could make his hand or his eye to bee the eye of the kings sonne, he should not have his hand cut off, nor lose his eye, because it then were the eye or hand of the kings sonne: even so this is the skill and cunning of faith, it makes us members and parts of Christ the sonne of God, and therefore if wee be but the least bone in the body of Christ, God will not cast us away, we shall not perish for his sonnes sake. So that faith doth not save us, by reason it is a more holy quality than other graces, or for the worthines of it above others, but because it maketh us one with Christ: as if a man had a stone in a ring that could heale many diseases, we say it is the ring, but indeed it is not the ring but the stone in the ring that cures them; and even so it is said, faith saveth us, but not by the owne vertue, but because it layeth hold on Christ, and makes us one with him.

The second use
of Faith.

The second use of faith is, to *sanctifie us in this world*; for it doth not onely justifie us, and take away the guilt of sinne, but also sanctifies us in this world, and taketh away the corruption of sinne. So we see it is said *Act. 15. Their hearts were purified by faith*: and *Galatians, 5.6. that Faith worketh by Love*.

Two workes of
Faith.

- 1 There be two workes of faith: First, it worketh in heaven, for when we have sinned and grieved God, and are smitten in conscience for it, accused and condemned, then faith worketh in Heaven by rendring and offering up Iesus Christ to God for our Redemption, and satisfaction of his justice:
- 2 Secondly, faith worketh in earth by stirring up sanctified and holy motions. Now two waies it may stirre up good motions: First, by the meditation of the death of Christ. Secondly, by combination or conjunction with Christ.

First, by meditation; for faith doth carry us to the crosse of Christ, there to behold the great paines that Hee hath suffered for us, how his body was racked and tormented for us: and to this end Faith makes us consider these three things:

1. *The cause of his death.*
2. *The end of his death.*
3. *The manner of his death.*

1
Consideration.

First, to consider the cause of his death, that it was nothing in himselfe, but it was our sinnes, and transgressions, that caused his body to be whipped, his face to be buffeted, his hands to be peirced, his feet to be nailed, his Head to be crowned, his sides to be launced with a speate: So that our sinnes are the cause of the death of Christ, and of all the grievous

grievous things that he suffered, as it is in three and fiftieth chapter of *Esay*, and the fifth verse: *But he was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was upon him, and with his stripes wee are healed.* And *1 Peter 2. 24.* *Who his owne selfe bare our sinnes in his body on the tree, that wee being delivered from sinne should live in righteousness, by whose stripes we are healed:* and therefore seeing our sinnes caused this cruell death, and grievous paine to be upon Christ, to doe the like to our sinnes, to goe to the crosse of Christ, to take them downe, to crucifie them, to hang them up, to take the speare out of Christs side, to thrust it into the side of sinne, as in the *Revelation*, we may see a voyce came to the Church concerning bloody *Babylon*, *Re-ward her as shee hath rewarded you:* so doth this voyce come to a Christian concerning sinne, *reward it, as that hath rewarded Christ*, that would not let Christ to be at rest, till it had killed him: even so we should not let sinne be at rest till wee have killed it, saith *Augustine*, If one should kill thy father or thy mother, wouldst thou entertaine him into thine house, wouldst thou let him feede at thy table, nay thou wouldst hate him, and spit at him; nay, (saith he) sinne hath not killed thy father and mother, but it hath killed Christ thy Saviour and Redeemer: what, saith hee, wilt thou then entertaine sinne? wilt thou let it sleepe in thy bosome, wilt thou feede it? Nay, (saith he) hate it, defie it, and spit at it, as at a Toade.

How to deale with sinne.

The second thing we are to consider, is the end of Christs death: now all the paines that Christ suffered, it was to abolish sinne, so wee see *Heb. 9. 26.* *But now in the end of the world hath hee appeared once to put away sinne by the sacrifice of himselfe.* *1 Ioh. 3. 8.* *For this purpose appeared the Sonne of God, that hee might loose the worke of the devell:* And therefore seeing the death of Christ was to abolish sinne, if wee live in it, we make all the paines of Christs sufferings and his death of none effect; wherein judge you what an injury and wrong is offered to Christ: the Prophet complaineth *Esay. 49. 4.* *That He laboured and spent his strength in vaine, and for nothing;* such a complaint may Christ take up against us, on the crosse. For this cause was I sent of my Father into the world to abolish sinne; and for this cause was I inclosed ninth moneths in the darke wombe of the Virgin; and for this cause was I borne in a stable, and layd in a manger; for this cause was I thirty three yeeres labouring among you; for this cause did I dye a cursed death on the crosse: all this was to abolish sinne, and therefore if men live in sinne still, it may seeme to them Christ hath spent all his labour and strength in vaine; nay, he may say he hath spent his blood, even all his blood, even five streames of blood that came from him, and all this in vaine to them. It is said, *Esay. 53. 11.* of Christ, *hee shall see of the travell of his soule, and shall bee satisfied;* and therefore, if men bee brought to God, if they live a holy life, if they bee conscionable in their waies, and carefull to please God in their courses; then this will satisfie Christ; But if wee live in our sinnes, in our prophanesse, in our lusts still, then it shall grieve Him that ever he was borne into the

2

Consideration.

world, sweate in the garden, died, and shed his blood on the Crosse for us.

The third Con-
sideration.

Thirdly, wee are to consider of the manner of his death, that it was in the greatest extremity that might be, so *Paul*, saith *Philip*, 2.8. *Hee humbled himselfe, and became obedient to that cursed death on the crosse,* and so in *Esaie*. 53.12. it is said, *He hath powred out his soule unto death, &c.* Now the greatest extremity that Christ suffered may make us consider of two things: First, the greatnesse of our sinnes. And secondly, the greatnesse of Gods mercie.

1
The greatnesse of
our sinnes.

First, wee may consider the greatnesse of our sinnes, that when wee have sinned against God; nothing will bring us into favour againe, but it must cost blood, and the blood of the Sonne of God, therefore howsoever men make but a light matter of sinne, yet when we have sinned all the powers of Heaven, and earth cannot bring us into favour againe, all the Angels in heaven cannot doe it, nor all the blood of the Saints, but it must bee the blood of the Sonne of God that must doe it, if the king should make a law, that if a man told a lye, or swore an oath, or committed a sinne, he should lose a droppe of his blood, how afraid would he be of sinning? Now when we sinne, although it doth not cost us blood, yet it cost the blood of the Sonne of God; and therefore wee should bee afraid to sinne, lest wee bee more wastfull of the blood of Christ, than of our owne.

2
The greatnesse of
Gods Mercy.

Secondly, wee are to consider of the greatnesse of Gods mercie, that when wee had sinned, hee would send his owne Sonne to die for us, as *1 Iohn* 4. 10. *Herein is Love, not that wee loved God, but that hee loved us, and sent his Sonne to bee a reconciliation for our sinnes:* and so in *Rom.* 5.8. But God setteth out his love towards us, seeing that whiles we were yet sinners Christ dyed for us, and therefore seeing God hath so loved us, that he was content to part with his Sonne for us, let us never sticke to part with our sinnes and lusts to serve him: but we see it otherwise, that God doth not sticke to part with his sonne to die for us, and yet we sticke to part from our sinnes to serve him.

The second way.
How Faith stirs
up holy motions.

2 King. 13.21.

The second way that faith doth stirre up holy motions, is, because it doth combine and knit us unto Christ, so it is by combination, by being made one with Christ, for as from the head doth flow into the rest of the members life, even so Christ doth extend unto us his graces and vertues. In the *second* of the *Kings* wee see, that when the dead body of the Prophet did touch the dead body of the man, life came into him; much more if we went downe into the grave of Christ, and touched him, wee shall live being joyned with the living body of Christ, who hath gloriously and triumphantly overcome death, hell, and the divell. We see in experience that if a man would have water flow into his field, he will make a trench and dig into the ground, till he comes at the fountaine, and then the fountaine will flow water into the field; even so if men would have the graces of Christ to bee distilled into them, let them never be at rest, till they have joyned themselves to Iesus Christ, and then hee will distill all his graces and vertues into them; so faith
never

never leaveth us, till it brings us unto Christ.

Now the use of this point is, that seeing we are sanctified in this world by faith, as we find other uses thereof, so we should labour to find this use and benefit of it: and therefore whereas men thinke that some are too precise and too strict, it is a sure thing, that unlesse we be sanctified in this world, we cannot be justified before God, and yet do not looke to be sanctified before men. And therefore search thy selfe, oh man or woman, I pray thee, art thou brought to the hatred of sinne? Or is it weakened in thee? Doeſt thou labour to lead an holy life in the sight of men here? Then thou art justified in the sight of God: but if thou livest in sin, and makeſt no conscience in thy waies, but livest loosely, never then looke to be justified in the sight of God. It is a good observation, that a learned man hath out of the eighth of the *Romans* of the golden chaine, (saith he,) There be foure Linkes of it, two he hath in his owne hands, and two he hath put out to us, to lay hold on: the two linkes that he hath in his hands, are *Predetermination*, and *Glorification*, the first and the last linkes; and the two middle he hath left for us to lay hold on, *Vocation*, and *Justification*: and therefore doe thou oh man, cast out thy hands, and lay hold on these two linkes that thou mayſt be called and justified, that so thou maieſt be glorified in the world to come. This is comfortable, that God hath left these two linkes for every man, whereby hee may be drawne up to Heaven. The third use of faith is that which *Paul* speaketh of here, *Rom. 1. 17. The just man shall live by his faith*; so a man must not onely be justified by faith in the sight of God, and sanctified in this world, but he must live by his faith, as *Paul* saith, *Thus I live, yet not I now, but Christ liveth in mee, and in that I now live in the flesh, I live by Faith in the Sonne of God, who hath loved mee and gave Himselfe for mee.* *Gal. 2. 20.* A man may live the life of nature without faith, hee may buy and sell, and doe the workes of his calling, hee may eate and drinke, &c. But he cannot live the life of grace without faith, the greatest part of men care not to live in faith, but they desire to die in faith. They would die a comfortable death, like *Balaam* that would desire to die the death of the righteous, but care not to live so strict a life, therefore if men doe not care to live in faith, they cannot die in faith, for this is the true use of faith to live by it, so the prophet *Habakuk* saith, *the just shall live by his faith*: a man that hath lived by it, hee shall die in faith also, *Heb. 11. 39.* it is said, *all those dyed in Faith*, because as they had lived in faith, so they died in faith too, therefore if wee will die in faith, wee must labour to live in faith, and then faith will not faile us, when wee come to die. Now that wee may live in faith, two things are to bee required:

1. *All that we doe, we must doe in Faith.*

2. *All that wee suffer, wee must suffer in Faith*, we must still looke to the promises, when we doe any thing, or suffer any thing.

Now that we must doe all that wee doe in Faith, we have these two Scriptures. The first is, *Rom. 14. 23. For hee that eateth is condemned, if hee eate, because hee eateth not of Faith, and whatsoever is not of Faith*

is sinne; so then if we doe any thing and hath not a warrant for it, we cannot doe it of Faith, and if it be not of Faith, it is sinne. So wee read *Heb. 11.6. But without Faith it is impossible to please God*: so then, if we have not Faith we cannot please God, and therefore all that we do wee must do in Faith. It is the opinion of the world, that some of our actions we should doe in Faith but not all; but a man must do all his actions in faith, because he is not at his owne disposing, but at the Lords, and therefore we are to bee ruled and governed by him, and not to doe as we thinke good. The Lawyers have a saying, *For our masters, and not for our selves*; all must be at the masters disposing, and not of the servants: even so we are the servants, and He is the Lord, and therefore wee must bee at his disposing, and not at our own; and therefore *Heb. 11.* All the holy men are commended, because all that they did, was in faith: so it is said of *Noah*, that by faith being warned of God, he went and made the Arke; and so for this *Rahab*, and *Jacob*, and all the holy men there are recorded. All which examples are to teach us that that which we doe, we should doe in faith.

How must wee doe all in faith?

I answer in the faith of these three things:

First, in the Faith of reconciliation, that we are perswaded that God is our Father by the meanes of Christ, and whereas hee was our enemy, that now hee is our friend, and loveth us, as notwithstanding all our labours and paines we shall be blessed one day, so we see it is said *Iob 14. 14. If a man die shall hee live againe? all the daies of my appointed time will I waite untill my change shall be*, and *Psal. 27. 10.* faith *David*, *Though my father and my mother forsake mee, yet the Lord will gather mee up.* So *1 Iohn 3. 2.* *Dearely beloved, now are wee the sonnes of God, but it doth not appeare what wee shall bee*: there was two kinds of labour, which the children of Israel indured; the labors of Egypt, and the labours of the desert, the labours of Egypt was penall labour, which tended to no profit; but the labour of the desert, was fruitfull labour, it tended to Canaan: and even so all the labours of the wicked, are like the labours of Egypt, a penall labour, no fruite, or benefit comes by it, but the labours of the godly are like the labours of the desert: which tends to heaven. The true Christian sustaineth himselfe with this comfort, although he labour and take paines, and endure much trouble, yet that one day he shall sit downe with *Abraham*, *Isaac*, and *Jacob*, in the kingdom of heaven: a number of people labour and take great paines, and have but little comfort by it, because it is not done in faith of our reconciliation to be perswaded that God is our friend and father by meanes of Iesus Christ, and loveth us; and therefore if we would have comfort in our labours and paines, we must doe them in the faith of our reconciliation.

Secondly, that we doe, wee must do out of a ground of Faith, which is the word of God, where there is no word we must not do it, we must have a ground for all our actions out of the word of God, a warrant, a command from God, as *Psal. 119. 4* When *David* did understand that God had commanded to keepe his commandements diligently; *Oh*, faith

Quest.
How to doe all
our actions in
Faith.
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Meanes to doe
all in Faith.

faith hee, *that my heart were directed to keepe thy statutes. Deuter. chapter 12. verse 32.* faith Moses, *That whatsoever I command you, take heede yee doe it, thou shalt put nothing there-to, nor take ought there-from.* And so likewise the prophet *Esay* sayes, *To the Law and to the Testimony;* there is the Rule of a Christian, to direct all his actions by: when a ship goes to sea the Marriner sets his Carde and his Compasse how to direct him; when he hath done so, howsoever the skies may lowre, and the windes blow hee is not affraid, hee hath his rule and directions to sayle by: even so a Christian must doe, when hee doth any thing, he must set his Compasse, he must have a ground from Gods word for the doing of it, and when hee hath done so, howsoever the skies lowre, and the winde blowe, howsoever things seeme to make against him, yet hee is safe because hee hath a Rule and a direction to walke by. for howsoever a man may doe good things, that are good in themselves, as the labours of our callings, and relieving of the poore, cloathing of the naked, feeding of the hungrie, and such like; if hee doe it not of Faith, if he have not a ground and command from God, the Lord doth not accept it, we must doe it as a part of our duty commanded from God, and then two Comforts doe ensue:

The first is, that God doth like and allow, and is well pleased with it, because we have his word and warrant for the doing of it; a Christian, this is his comfort, when hee doth any thing that he knoweth that God is well pleased with it, when he hath a warrant and command from Gods word, then he is sure that he shall please God, then he may say as the Angell said in *Ezek. the 9.* that had the writers Inkhorne by his side, *I have done as thou hast commanded me.*

Two comforts of
doing things in
Faith.

I

The second is, that seeing we doe that which God hath commanded us, that God will sustaine and assist us in the same by his power; as wee read *Muth. 28. 19.* our Saviour Christ sendeth his disciples, to teach all nations, baptizing them and teaching them to observe all things whatsoever hee had commanded, and loe (saith hee) *I am with you unto the end of the world:* so in *Exod. 3. 12.* saith the Lord to Moses, *I will be with thee; I will be with thy mouth to assist thee, and to direct thee,* and so likewise in *Esay. 41. 10.* Saith God, *Feare not for I am with thee, be not afraid for I am thy God, I wil strengthen thee and helpe thee: and will sustaine thee with the right hand of my Righteousnesse:* and therefore it is a comfort to a Christian, that if he hath a command or warrant from God for the doing of his actions, that hee shall have the power of God to assist and sustaine him.

2

The uses hereof be two.

First, that seeing we must have a word, and warrant from God for the doing of any thing: whatsoever we doubt of wee must not doe, for if we doubt, we cannot doe it in Faith, because Faith expelleth doubting. So wee see *Rom. 14. 23.* *For he that doubteth, is damned if he eate, because he eateth not of Faith: For whatsoever is not of Faith, is sinne.* And therefore if thy conscience be doubtfull for the doing of any thing, doe it not till thy conscience be resolved, for if thou doest, thou doest sinne: dost thou doubt whether thou maiest doe such a thing, or such a thing

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on the Sabbath day? doe it not untill thou be resolved: so likewise art thou in doubt, whether thou maiest borrow mony at interest? doe it not untill thou be resolved: and so likewise of any thing wee doubt of. It is the boldnesse of many, that although they doubt of the doing of a thing, yet they will doe it, because others doe it; well let them remember, that all we do must be in faith, for if it be not, it is sinne in us.

Use 2.

The second use is, that seeing whatsoever we doe, we should have a ground out of Gods word for it, whatsoever wee cannot have a ground for, we cannot doe it in faith, and if we doe it not in faith, it is sinne to us. There be many things wee cannot doe in faith, wee cannot put our mony to usury in faith, because we have the word of God against it, *Psal.* 15. And so when men be sicke likewise, to goe out for helpe to witches, we cannot doe it in faith, because wee have the word of God against it: and so likewise if a man be in want or necessity to seeke to releevce himselfe by unlawfull meanes, he hath no warrant for it, and therefore hee must not doe it, yea whatsoever a man cannot doe in faith, he must not doe it, there be thousands of this kinde, that wee cannot doe in faith, and if wee doe it not in faith, wee cannot please God, nor assure our selves that God is pleased with us; and so we cannot die in faith, because we have not lived in faith, or will not live by it.

The third mean
to doe all in
Faith.

Thirdly, wee must doe it out of a perswasion that God will blesse us, and give us such successe, as he in his wisdom seeth meere, as his promise is *Psal.* 1. 3. *Whatsoever he doth it shall prosper:* and *Rom.* 8. 28. *Also we know that all things worke together for the best unto them that love God:* even these accidents that seeme to worke cleane contrary; by the secret hand of God, they shall all turne to our good. As wee see in a clocke there bee some wheelles that turne the cleane contrary way, yet all serve to one end to make the clocke goe: even so it is with them that love and feare God, although there be some things that worke one way, and some another, yet by the secret hand of God they are turned to the best for them that love him. This is a great comfort that wee have such a promise, that a man may assure himselfe, that even such things as may seeme to turne to his hurt, by the wisdom of God and by a secret hand they are all turned to the best for his people, and therefore when we have done any good duty, or any thing that he hath commanded us, although wee doe not see such successe to follow as wee desire, yet wee should commit it to the Lord, and perswade our selves, that hee will give such a blessing, as shall be fit for us. There bee two cares that men trouble themselves with: How they may doe a thing; and when they have done it, they take care how and what successe will follow it. Now the first care that every one must take how to doe the duties of his calling is, that which God requireth: but the second care, that wee must commit to God, what successe he will give to it. Wee see an hundred men in a ship; they are all at the masters disposition, some of them he appointeth to the masse, some to bee at the sterne, some to the fore-decke, some to the anchor, and all tends to the bringing home of the ship in safetie, and to the good of them

them all: even so the Lord hath the disposing of us, and turnes all our labours to our good. And therefore when we have done the first, the second we must commit to the Lord. But oh, we see men so farre from doing things in Faith; that they doe it in no hope of a blessing, for let a man give admonitions and exhortations and good counsell: as I pray you heare and receive the Sacraments, and such like; wee are farre enough from doing it in Faith, when wee doe it not in hope of a blessing, therefore wee must doe the first, and commit the blessing to God. The next thing is, how we should suffer in Faith; of which there are two kindes:

1. Spirituall Desertion.

2. Worldly Crosses.

Spirituall Desertions are, when he taketh away the comfortable feeling of his favour, the power of grace, or the measure of feeling of it: this kind is the greatest and heaviest, to feele God departed from a man more than worldly crosses, losses, or any affliction that wee feele outwardly. Now in both these, Faith must sustaine and uphold us, the lust he must live by his Faith.

In spirituall Desertions Faith upholds us, by three wayes: First, that although wee feele not the comfortable feeling of Gods favour, yet we are all one with Christ, because we stand not in our owne apprehension, but Christ doth apprehend us, as it is *Phil. 3. 12.* *Not as though I had already attained to it, either were already perfect, but I follow, if that I may apprehend, that for whose sake also I am apprehended of Christ Iesus.* And therefore howsoever we let goe our hold through weakenesse, and frailtie; yet Christ doth not let goe his. Even as a mother taketh a Child by the hand, when howsoever the Child let goe his hold, yet the mother doth not let goe hers: so howsoever we may let goe our hold through weakenesse or frailtie, yet Christ doth not let goe his: and therefore wee see it is said in *Peter*, we are kept by the power of God through Faith unto Salvation. Therefore it is the power of God that doth keepe us. So *Psal. 94. 18.* (saith he) *When I said, my foote slipped: thy mercy, O Lord, held me up.* Even so being one with Christ, Gods mercy it is that upholdeth us. Trees that seeme to be dead in Winter, yet because there is life and sap in the roote, in the spring they do recover. Even so although a man may seeme to be dead in his owne feeling, yet because there is life in the roote, life in Christ, we shall recover againe.

The second action that Faith doth sustaine us by in spirituall desertions is: that although wee feele not the comfortable feeling of Gods favour, yet it shewes us that this forsaking is but for a time, as it is said, *Eesai. 54. 8.* *For a little while have I forsaken thee, but with great compassion will I gather thee, for a moment in mine anger, I hide my face from thee for a season, but with everlasting mercie I have had compassion on thee, saith the Lord, thy Redeemer.* And therefore although wee feele not the Love of God at the present, yet Faith must uphold us, and wee must perswade our selves it is but for a little time. And so likewise, *Psal. 55. 22.* it is said, *He will not suffer the righteous to fall for ever.* Howsoever they may fall, yet they

How to Suffer
all in Faith.

The first means
how Faith up-
holds us in de-
sertion.

1 Pet. 1. 5.

The second
means how
Faith upholds us
in desertion.

they shall rise againe. And *Mic. 7. 8.* The Church doth sustaine her selfe by this, *Rejoyce not against me, O mineemie: although I fall, yet I shall rise againe.* If a man fall into a swoond that he neither breathe nor pant: yet bring him to the fire, and chafe him, put a little *Aquaviva* into his mouth, and he will recover againe, if there be any life in him: even so, if a man fall into a spirituall swoond that he neither breathe nor pant; yet if he be brought to the use of good meanes, as prayer, preaching, and the Sacraments; if there be the life of grace in him, he will recover againe. This we see in *David*, and *Peter*, that when *Nathan* came to *David*, and told him of his fault, he straightway recovered: and so *Peter*, that had but a looke of *Christ*, recovered. If a man cast mud into a fountaine, it will in time worke it selfe cleere. So in *Iob. 4. 14.* A Christian is compared to a fountaine, in which although there be mud cast, yet it will worke it selfe cleere.

The third means
how Faith up-
holds in Deser-
tions.

The third action whereby faith sustaineth us in spiritual desertions, is, that al is for their good that God is departed from them. For *Iob. 16.* it is said, *It is expedient for you, that I goe away from you.* So the absence of *Christ* from the Church is for their good, that they may the more long for him, when he is departed, earnestly seeke after him, and set the greater price upon him, when they have him. If a man have poysoned himselfe a Physitian cannot helpe him, but by giving him some ranke poyson; even so the Lord lets us fall into some great sinne to expell some other finnes. And therefore as *Christ* said, *Iob. 11.* of *Lazarus* his sicknesse, *That it was not unto Death, but for the glory of God.* So wee may say of all the falls of Gods people, that there falls are not unto death, but for the glory of God.

In worldly cros-
ses Faith sup-
ports foure
wayes.

Now for worldly crosses faith sustaineth foure wayes: First, it perswadeth us that all the judgements of God, that fall upon us are just, and that he doth us no wrong thereby: therefore that we must quiet our selves yeelding to the good will of God. So we see the Church doth in *Micah 7. 9.* *I will beare the wrath of the Lord because I have sinned against him.* So *Ier. 10.* saith he, *It is my sorrow and I must beare it:* As though he should say, it is mine owne sinne, I may thanke mine owne selfe for it, it is my sorrow, and I will beare it. The good Theefe, *Luk. 23. 41.* confesses, *Wee are indeed justly punished heere, for wee receive things worthy for that we have done.* And therefore let us never murmur nor grieve at it, we are heere righteously, these things be justly come upon us. Thus Faith makes us to quiet our selves in looking at the good will of God.

The second way
how Faith su-
staineth in cros-
ses.

The second way whereby Faith sustaineth us in worldly crosses is, that it makes us shut up our eyes, and wholly to relie upon God. So *David* in the *Psal. 73. 26.* *My flesh and my heart faileth: but God is the strength of my heart and my portion for ever.* So *Psal. 119. 49, 50.* *Remember thy promise made unto thy servant wherein thou hast made me to hope. It is my comfort in my trouble, for thy promises have quickened me.* And so likewise *Iob.* saith, *Though hee kill me, yet I will trust in him.* Faith, it makes believe one contrary in another, that although we die, and rot, yet wee shall live, and we shall live againe, and rise againe: though God doth seeme

to

to be our enemy, yet Faith doth perswade us that he is our friend : and although wee bee miserable, yet that wee are blessed and happie : thus Faith makes us beleieve one contrary in another.

Thirdly, Faith doth hereby sustaine us in worldly crosses, because it assures us that God is present with us in all our troubles, in our sickness, about our beds, in our graves, and in the gaole. Even as God was with Moses in the bush, and with the three children in the fiery furnace; so God is with all his servants in all their troubles and afflictions. The want of this consideration, that God was not present with Saul, made his affliction the greater, saith he, *The Philistines made warre against me, and God is departed from mee*: therefore when Faith shall assure us, that in all our troubles and afflictions God is present with us, this is a mighty meanes to sustaine and uphold us. So sayes David, *Psalme 23. 4. Yea, though I should walke through the valley and shadow of Death, yet I will feare none ill; thy rod, thy staffe, they comfort me*: and *Rom. 8. 31. If God be with us*, saith he, *who can bee against us?* When old Iacob was sent for into Egypt, as wee may see *Gen. 46. 3*. The Lord spake in a vision to Iacob, and said, *Fear not Iacob to goe downe into Egypt, for I will goe with thee*: Even so when the Lord shall say to us, feare not to goe into the grave, for I will bee with you, or into the dennes of death, or into the gaole, or into any other trouble whatsoever, seeing hee will bee present to sustaine and to uphold us, we ought to doe it cheerefully.

Fourthly, Faith doth sustaine us in worldly crosses, with this consideration, and comfort: that when all temporall things faile, yet wee shall bee made partakers of spirituall and heavenly things. Thus wee see Iob did sustaine himselfe, when all temporall things failed him, when hee had lost his children, his goods and all, then he comforteth himselfe in this, *I know that my Redeemer liveth. And although after my skinne wormes destroy this body, yet shall I see God in my flesh, &c.* So David in the person of Christ in *Psal. 16. 9*. Howsoever they deprived him of these temporall things, and killed him, yet faith hee comfortably, *My heart is glad, and my tongue rejoiceth, my flesh also shall rest in hope; for thou wilt not leave my soule in grave, neither wilt thou suffer thy holy one to see corruption. And Psal. 27. 13. I should have fainted, but that I beleev'd to see the goodnesse of God, in the land of the living*; and therefore, howsoever temporall things faile us, yet Faith perswadeth us of most happy and heavenly things.

The use is, that if a man have Faith, hee must labour to live by his Faith; a number have faith, and yet doe not labour to live in faith, and therefore, hast thou faith, labour to live in faith; all that thou doest, doe in faith; and all which thou sufferest, suffer in faith.

The fourth use of faith in the life of a Christian is, *to die in Faith*, for as I have shewed you before, a man can never looke to die thus, except hee live by his faith, for when a man hath lived by it here in this world, then he is sure to die in faith, and so be saved by it, at the day of judgement: therefore this is a good comfort for us, that when all shall leave us, when we shall part with our goods, our friends, and with this world, then

1 Sam. 18. 17.

Fourte meanes
whereby Faith
supportes us in
Afflictions.

Iob 19. 25.

4
Use of Faith in
our life time.

then wee shall be saved by our faith : when others shall desire the hills and mountaines to fall upon them, then our faith will bee a cup of comfort for us. Let a man have houses and lands, goods and cattle, silver and gold, and plate, and all the rich jewels that may bee ; when death comes, all is gone, hee must part from all, and then what comfort can hee have of them ? when death seizes upon him, and hell is readie to swallow him up. But if a man have lived in faith, and died in faith, this will bee a comfort unto him, that hee shall also bee saved by his faith, that hee shall see the heavenly vision, as *Stephan saw heaven opened, and Christ standing at the right hand of God*. I have shewed you before, that if a man lye upon his death-bed, and make his will, hee giveth some of his goods to one, and some to another, and so leaveth himselfe nothing ; now if hee hath not faith to comfort him, what a pittifull case is this man in ; hee is a miserable man and thrice miserable if hee hath not faith, whatsoever the party is, whether he be King or Lord.

Fewer waies to
dye in Faith.

I

Now foure waies we must die in faith, as wee may see in *Heb. 11. 13*. First, they did acknowledge they were but strangers, and pilgrimes, and had but a little time to tarry here ; that heaven was their home ; so all the holy men have done before us, *David, Psal. 39. 12. For I am a stranger and sojourner, as were all my fathers* : And so in the *1 Pet. 2. 11*. hee exhorts, *Dearely beloved, I beseech you as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule*. And therefore seeing wee are strangers, and pilgrimes here, wee should bee contented to leave the world, when God would have us : it is a pittifull thing to see that men hang on the world, as if they were borne to continue here for ever.

The second way
to dye in Faith.

Secondly, the holy people of God that died in faith did see the promises of God as farre off, and did thankfully rejoyce in them : it is a Metaphor taken from men when they bee at sea, one goeth up the mast to see if hee can see the sea shore, if hee can spy it, it makes his heart leape in his belly ; even so when we lye on our death-beds, if we can get upon the mast of faith, and see the shore of heaven and happinesse ; this will make us to rejoyce. So we see *Stephan* saw at the time of his death *heaven opened, and Christ standing at the right hand of God* to helpe him, and receive him. And so also *Jacob*, when he went to Syria, when he tooke a stone, and laid it at his head, and slept in the open fields, he saw a heavenly vision, a ladder reared up to heaven, and the Angels ascending, and descending by it : so this will be a great comfort to us, when we lie on our death-beds, and shall see such heavenly visions, a ladder reared up to heaven, where the Angels of God ascend and descend, ready to receive our soules, and to carry them up to heaven. *Gen. 2*. Wee see the *Cherubins* were set to keepe paradise, that a man should not come in there, but now it is comfortable that they shall be ready to receive our soules, and carry them to heaven.

Acts 7. 56.

Gen. 28. 1.

Thirdly, if we die in faith, we must seeke for a heavenly country ; it makes us to let all goe, and to seeke for heaven : so we see the Theefe upon the crosse, hanging in paines and torments, he lets all goe, and laboureth for the saving of his soule, *Lord, saith hee, remember me when thou comest*

comest into thy kingdome : So likewise the Apostle *Philip. 3. 8.* faith, *I haue counted all things losse, and doe judge them to be dung, that I might winne Christ.* If a man should lie floating on the Sea ready to be drowned, if one should cast out a planke to save him, that man would bee ready to let all goe, and to lay hold on the planke to save himselfe : even so wee are all floating in the sea of this world, and God hath as it were throwne a planke out unto us, which are ready to bee drowned, which is his Sonne *Iesus Christ* : Therefore at the houre of death wee should be ready to let all goe, and to lay hold on him.

Fourthly, to die in faith, we must seeke death in life, and make a way The fourth way to die in Faith, through the dens of death to life : put a hound upon a sent, and although we see nothing, yet the hound will follow the sent ; and even so put faith upon a sent of Christ, although we see him not, yet faith will follow and pursue, till it come at Christ, and so lay hold on him.

The uses are first, that we labour above all things to get faith, what-soever it cost us ; seeing wee are justified before God and sanctified in this world, we must live in faith, and we must die in faith ; therefore above all things labor to get faith. If a man goe to the market, if he heare there is a commodity, that hee can make some great advantage by, hee will have it whatsoever it cost him ; so seeing wee heare there is such great advantage to bee made of faith, let us labour above all things to get it, whatsoever the price be, or whatsoever it cost. *Use 1.*

The second use is, that seeing we have such use of our faith here in this life, that wee nourish it by prayer and meditations, and by all the good meanes. If a man did hang out of an high Tower, out of the top of it by a cord, or threed, and were like to fall into a pit of fire, how afraid would that man be of every hand, that should come to breake this threed or cord ? even so faith is the threed or cord wee hang by, over the pit of hell, how afraid then should we be of every hand, or any thing that should breake the threed and cord of faith ? *Use 2.*



SERMON. II.

I TIM. I. 5.

Now the end of the Commandment is love, out of a pure heart, and of a good conscience, and of faith unsained.



Having spoken of the *utility of Faith*, and of the great use thereof in the life of a Christian, first, that a man is justified by it, before God; secondly, that he is thereby sanctified in this world; thirdly, that hee must live by his faith; and fourthly, that hee must die in faith: wee raised from hence two points of exhortation; the first was, that wee labour to get faith, whatsoever it cost us, because wee are justified by it, before God, and sanctified by it in this world. If a man goe to market, and hee heare hee may have good advantage by buying of such and such commodities, hee will not sticke at it, whatsoever it cost, or whatsoever the price be. And even so seeing faith doth bring us such advantage, let us not sticke at the price of it, whatsoever it cost us, our pleasures, our ease, or much labour. The second point of exhortation was, that wee labour to keepe, and to nourish it by all meanes: now because there bee divers faiths, and lest the divell should deceive us, with a dead faith, as the mother was with the dead childe, instead of her living, therefore wee will speake of the divers kinds thereof. For as wee must labour for it, so wee must looke it be the true faith: if a king should have a servant, and should send him into his Treasurie, and he should bid him take silver and gold, or what jewels he would have, and whatsoever he wanteth, the servant would surely looke he had the key, and the right key too, or else hee might turne and turne, and never the better: so when God doth offer such rich treasures in the Gospell, then the next thing is, we must looke to it, that we must have a right key, that is true faith, or else wee may turne and turne, and never the better: and therefore that we be not deceived, we are to consider generally, there be foure kinds of faith:

1. *Historicall faith.*
2. *Temporary faith.*
3. *Miraculous faith.*
4. *True saving faith.*

I
Historicall
Faith what.

First, *Historicall faith* is, when a man beleeves the history of the Bible to be true, without application of it; that is, cannot apply the word of God, to the comforting of his conscience, to the directing of his life, nor to the humbling of himselfe. This hath no grace in it, it is no worke of God, but it ariseth from the light of nature; for as wee beleeve other stories, so also wee may beleeve this, and assent unto it, and therefore no grace of God. *James 2.* the devils have this kinde of faith, they beleeve the Scriptures, that there is a God, and therefore tremble:

now

now he doth not so, because he is illuminated by Gods Spirit, but by the light of nature, by this he knowes it, and therefore a man may have this faith, and not true faith. Here we are to note a strange malice of the divell, that he would keep from men, that which he beleeveth himselfe, for hee beleeveth that there is a God, and beleeveth the word of God to bee true, and that there is a hell to torment; and yet many men beleeve not this, they do not beleeve there is a God, or that there is a hell, or that the Scriptures bee true, and therefore they come short of the faith of the divell, have no grace, and therefore it cannot be true faith. A man may beleeve there is a God, that he is a just God, that the word of God is true, that there is pardon for sinnes, rewards for the Godly, punishments for the wicked, and yet this is not the true faith, for it failes in two things: first, it failes in the true resolved grounds of faith; for as the Schoolemen say, True faith never rests till it come at his resolved ground, to rest on God, for (as they say) faith doth not beleeve the resurrection of the body, because *Peter* or *Paul* wrote, and the rest of the holy men, but true faith doth beleeve it, because God spake it; so that true faith rests on God, as the last ground. So *2 Peter* 1. 21. saith he, *For the Prophecy came not in old time by the will of man, but holy men spake as they were moved by the holy Ghost*: so these holy men did not write the Scriptures in their owne name, but they wrote them as the Pen-men and Secretaries of Almighty God; and therefore we are not to rest in them, because they wrote them but because God spake them, and it is his will, and all Scripture is given by inspiration of God: *Tertullian* hath a saying, and that is this, That the Kings and Princes of this world, when they would have their Lawes knowne to men, they send it by Shreeves to proclaime and make it knowne to them: so (saith he) the Prophets and Apostles be as it were the Shreeves and Officers of Almighty God, to make Gods Lawes knowne unto men. And as another learned man saith, namely *Augustine*, That it is true that Christ did write the Scriptures, but not in his owne Person, for he is the head, but the Prophets and Apostles did write them as the very parts of Christ, the very hands of Christ, or the fingers of Christ to write the Scriptures, for whatsoever Christ would have written to his people concerning his will, he hath wrote by his Prophets and Apostles. *Ezek.* 9.8. Christ is there described to haue an Inckhorne of a writer, at his reines, Christ had his Inckhorne at his backe to write his last will, and testament to his people, when hee turned his backe upon them, even when he was departed. And therefore wee see that true faith in the last resolution staies on God, it doth not rest on the Scriptures, because *Peter* and *Paul*, and the rest of the holy men of God spake it, but because God hath taught it. Therefore here wee may consider the ground of an historicall faith, generally to beleeve the Scriptures, and the Reason why men beleeve the Bible, and in their common speech talke of it, is, because they never heard otherwise since they were borne, but that the Scriptures were true. So that it doth not arise from the true ground.

The second thing that historicall faith doth faile in, is, because it *The second defect of Historicall Faith,*

wants particular application of the word of God, it doth assent to it that it is true, but it goes no further, it beleeves there is a God, but not beleeve hee is a God to him, it beleeves there is pardon of sinnes, but not that his sinnes be pardoned, and that God is just, but not to him. This is a maine defect in this Faith, it doth not apply the word of God : in the body there be two sorts of veines, some of them bee sucking and drawing the meate into the stomacke to concoct, the other carrying the strength of it, into every part of a man : so true faith like to these sucking veines, carrieth the word downe into a mans heart, and applyeth it unto him. In the Gospell when Christ spake to his Disciples, generally that one of them should betray him ; straight-way they said every one, *Is it I, Master ? Is it I ?* And so true faith doth apply the word particularly to themselves : historical faith doth not so, but is like the Apothecaries boy, that gathered herbes and simples for other mens diseases, and not for his owne: even so many men gather good things out of the word, and others have the benefit of it, and they have none ; all their comfort hangs on this, to talke and speake of the judgements of God, and of the good things that be in Him : but it goes no further, it doth not apply home the word, and therefore it is another kinde of faith, that wee must looke and labour for.

*Secondly Temporary Faith.
The first Cause.*

The second kinde is, *Temporary faith*, this kinde goes further than the first did. For it doth not onely assent to the word of God, that it is true, but doth particularly apply it in part, and there is also some un-foundnesse left behinde it : this kinde of faith is spoken of in *Matthew 13.20.* it is said to be the *stony ground that brings forth fruit for a time* ; all is not well with them, for they do not continue, they go away. This is the common faith of the world, to heare the word of God, to apply it in some part, so farre as it goeth with them ; but if it crosse them, then it faileth, and is carried away with the sway of corruption in them, that as the weeds eate out the heart of the corne, so corruption eateth out the heart of their faith. Now it is called Temporary faith, &c.

1. *Because it ariseth from Temporary causes.*

2. *Because it is but of Temporarie continuance.*

The temporary causes are three : first, because that men have a desire to get knowledge above the rest, and to keepe Table-talk, and to put downe others, when they bee in company. The second is, to keepe credit with the world, they would not be counted odde men, and to bee pointed at ; this is the reason why *Simon Magnus Act. 8.* beleeved, became a great man in the world, because he would not be pointed at, or counted an odde man. The third cause is worldly ease and benefit ; there is somewhat to bee gotten by it, or some are afraide that if they doe not so as others doe, they shall bee brought in danger of the Law. As *Iohn 6.26.* the people followed Christ, *but it was to be fed of him* ; and in *Numbers* wee see the hope of liberty and the priviledges that the Israelites had, made others to joyne with them : So likewise *Hester 8. 17.* *Many of the people of the land became Iewes, for the feare of the Iewes fell upon them* : but wee must have a better ground than this, if ever wee will be

be saved or blessed of God, and saved at the day of judgement.

Secondly, it is called temporary faith, because it is but of temporary continuance, for a time, it is stony and hard at the bottome, it doth not hold, because it hath no roote, it wants a roote of judgement, and roote of affection. *The second Cause.*

First, it wants a roote of judgement, because they beleeve as others do, and never heard otherwise; they doe not beleeve it, because God hath taught, and revealed it, therefore they are in danger to fall away; but if they beleeved it, because God hath spoken it; and it is his will, it is not all the world that could beare them over in it. This wee see in the *Primitive Church*, and in *Queene Maries* daies, that the great Doctors and Schollers could not over-beare them, although they were but poore men, because they were rooted in judgement; therefore if men will hold out unto the end, they must labour to have this roote in judgement, *Psal. 85.* The prophet *David* saith, *I will hearken what God saith.* I will not hearken what the world, my corruptions, nor what men say, but I will hearken what God saith.

Secondly, in regard of affection; a man must love the word, esteeme it, and set a high price upon it, or else hee may well have a roote of judgement, but no roote of affection, and there will be no continuance: and therefore dost thou love it, and regard it? be ready to apply it to thy selfe, joy in it as the chiefest treasure, and count it as the greatest blessing, and be contented to part, and to let all goe in regard of it.

Thirdly, *Miraculous Faith* is a perswasion that God will use some men for some excellent worke, to worke some miraculous thing: this kind of Faith was in *Indus*, and many such others, that Christ will say unto at the last day, *Depart from mee ye workers of iniquitie.* As, what is it to cast out the divell? and not to cast out a mans owne sinnes? what is it to clense a Leper and yet cannot clense our selves from our corruptions? to raise the dead, and thou to lie still in thy sinnes? to give sight to the blind, and thou not see the good things of God? to open the eares of the deafe, and thou wilt not have thine eares open to heare the good things of God? And therefore, if thou hast justifying Faith to cast out thy sinnes & corruptions, thou hast a more excellent gift than to worke miracles, to raise the dead, to clense the soule Leper, to give sight to the blind, to make the dumbe to speake, the lame to goe, the deafe to heare, for thou shalt goe to heaven when they they shall goe to hell. Wee see *Luk. 10. 17. &c.* When Christ had sent out his Disciples to cast out divells, at their returne, *they came againe rejoycing, and told him, that the spirits were subdued through his name,* they rejoyced, but our Saviour bids them *not to rejoyce at this, but rejoyce that their names were written in heaven.* And therefore if thou hast by true faith cast out thy sinnes, if thou canst cast up thine eyes of faith to heaven, and there behold and see thy name written, this shall bee greater comfort to thee than the casting out divells. *Thirdly, Miraculous Faith.*

The fourth kind of faith is, true *Justifying*, and *saving faith*; all is nothing without this faith in Christ; this it is that must justifie and sanctifie *Fourthly, Justifying and Saving Faith.*

fic us; which faith is an assent to the whole word of God, to make use of it to ourselves, and a particular application of the promises of God made untous in Christ, wherein we stand perswaded of our reconciliation in the blood of Christ.

Three things required in Justifying Faith.

I

Now there be three things required in this *justifying and saving faith*. First, *there must be an assent to the whole word of God*, for it doth not beleeve God in one point, and not in another, but it beleeves the whole word of God. The schoole-men say, a true beleever makes no choice what point he will beleeve, if God hath revealed them, he will beleeve them all; it is said, *2 Cor. 10. 5. Casting downe the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captivitie every thought to the obedience of Christ*: it doth so bring under and captivate his wits, that whatsoever Christ speaketh, it will beleeve. The common faith of the world is not so; for they beleeve God in one thing, and not in another, they beleeve God in his promises, and not in his threatnings, in his mercy, but not in his judgement, they beleeve God in one commandement, and not in another; therefore this is not the true faith that the Scripture speakes of, for all the parts of true faith be so joyned and knit together, that if wee take away one, wee destroy all: even as it is in a stone wall, take away one part, and the rest falls; and even so, take away one part of true faith, and yee destroy all: and as one cracke in a bell spoyle the sound of a bell; even so, one part of our faith being taken away destroyes our faith: To this effect, *Gal. 1. 6.* The Apostle faith, *I marvell yee are so soone turned to another Gospell*: they missing one point of faith, he shewes they destroyed all.

Object.

If any man object and say, How can that be, that a man failing in one point of faith, should faile in all? Wee see *Abraham* beleeved God in one thing and not in another.

Answer.

I answer, wee are to consider two things. First, what he beleeved, and what hee beleeved not; all points be not of one consequence, some bee of greater moment, and some of lesse: for as *Aquinas* saith, some points bee the grounds of faith, and those bee of greatest weight and moment, and there bee some that bee in relation to others; so many things in the story of the Bible bee most directed to faith, as grounds, and some be in relation to others to helpe and further it: now *Abraham* doubted not of any maine point of faith, but hee doubts of the lesse, hee beleeves God for saving of his soule, that God for Christs sake would save that, but hee doubts of this, that God would not give him a child, so hee doubts not of the maine matter, but of the lesser: a man may beleeve God in the maine, beleeve God for the saving of his soule, and doubt of the lesser, this doth not destroy true faith. Even as a man comming to a shelve where be a number of dishes, a man may take away one and the rest may stand, but if hee take away the shelve all the dishes fall downe: even so it is in faith, take away one point which is in relation to another, all the rest will stand, but take away that which is the ground and beareth up all of them, and then all the rest fall. Now the causes of this defect are:

First,

First, because they beleeve it not; not out of any distrustfulnesse of God, as the children of *Israel* said in the *Psalm*. *Can God prepare a table?* &c. *Psalm 77. 19.* And as the Prince wee read of in the *second* booke of the *Kings* that doubted of the power of God: but it ariseth for want of light, that they doe not see it to bee so, or because they have not beene as yet taught it out of the word of God. *The first Defect.*

The second defect is, for want of strength, for although hee sees it to bee a truth, yet hee cannot beleeve it, but is carried away with the sway and swinge of Nature against his judgement, that hee is faint to strive and struggle against it. This is the maine difference betweene the people of God, and the world, for although they beleeve not some particular thing, yet they strive to beleeve; even as the man in the Gospell said, *Lord I beleeve, helpe my unbeliefe.* But the world doth not so, for they doubt and doe not beleeve many particular things, and yet they doe not strive against their unbeliefe; and therefore, if we doe not find it so in our selves, that there is not a striving to beleeve, it is no true faith, for true faith doth beleeve God in the maine matters; it doth beleeve that God will give them Christ, and yet many times they doubt of health; it beleeves Christ will give them heaven, and through weaknesse doubts that God will not give them seasonable weather, and yet there is a striving to beleeve all. *The second Defect.*

The second thing that wee are to observe in saving faith is, That it makes use unto it selfe of the word of God, and not in generall, but it applieth every promise of God, made for our good. As *Eliphaz* saith to *Iob*, take this, and take to thy selfe; so true faith, beleeve this, and beleeve it for thy selfe; so that it doth not beleeve in generall, but it makes use and applies every promise of God made home, and to say with *David*, *I have respect unto all thy Commandements.* Herein true faith differeth from the faith of the world, whosoever beleeveth the word of God in generall, and yet cannot apply it to themselves, may bee compared to the Apothecary which giveth others Physicke, but doth not take it himselfe, whereas true faith applies the promises of God for its owne good; this is a justifying faith. *The second thing in sanctifying Faith.*

The third thing in true saving faith is, that as it applies all the promises of God to it selfe, so especially it applies and takes hold of the great promises made unto us in Christ, wherein wee stand perswaded of our redemption by the blood of Christ. Even as a man being carried away in a great streame, looketh up, and espying a great tree hang over him, takes hold of it, and saveth himselfe from drowning: so when a man is carried away in the streame of corruption, and lookes up, by the eye of faith hee espieth Christ, like a tree, hang over him, takes hold of him, and by this meanes, hee saveth himselfe, when thousands of others perish. It is true indeed that true faith looketh to the whole word of God: it beleeveth the threatnings, and the promises of God, as in *Heb. 11.* That by the same faith that *Noah* beleeved God for the saving of his soule, by the same hee beleeved God for the saving of his bodie by an *Arke*; and so likewise *Abraham*, by the same faith hee beleeved that *The third thing in sanctifying Faith.*

that God would give him heaven, by the same faith hee beleeveth that God would keepe him in a strange countrey: so *Moses* by the same faith that hee beleeveth that God would preserve him from hell, by the same faith hee beleeveth that God would preserve him from the wrath of *Pharaoh*. Yet in the matters of our salvation, true faith lookes at Christ onely, and at the promises made unto us in him: even as the people of *Israel* that were stung with the fire serpents, with the same eye wherewith they looked on *Moses*, *Aaron*, on the people, and on their tents, with the same eye they looked on the brasen serpent, which was it that holpe them: so it is in true faith; it lookes to all the promises of God made unto us, and yet in the matters of salvation, it must bee the great promise made unto us in Christ that must save us, which true faith lookes at.

All the hope we have of heaven hangs on faith; and lest we should be deceived of our faith, and so deceived of heaven, I will give you seven true notes and markes of faith, whereby wee may discern true faith, from the faith of the world: which are these that follow:

Seven trials of
true Faith.
The first.

The first signe of true faith, whereby wee may discern it from the faith of the world is, *By the efficient cause, which is preaching*. For thence it ariseth, so it is preaching that workes faith in us: so wee see in *Rom. 10. Faith commeth by hearing the Word of God preached*, it doth not arise of nothing, but comes of preaching; therefore it is called *Semen, the seede of the Word*, that even as plants and herbs come of seedes, so of the preaching of the Word comes faith; but the faith of the world, that doth not arise of the preaching of the Word, but of the speech of people, and by a report they have heard of ever since they can remember, who never heard otherwise, and therefore this is not the true faith. Wherefore every one should looke how he comes by his faith, and by what means; if it comes not by preaching, it cannot be true faith. Now if preaching be the meanes to get true faith in us, let us labour to have it, because it is the meanes to worke true faith; for how can wee have it, if wee want the meanes; if wee have not seede, wee can have no corne, and hee that stealeth away a handfull of our seede, doth us more hurt than hee that stealeth much more out of our barne: so if we have no preaching, which is the meanes, we can have no faith: and he that takes away preaching doth us more hurt, than to take any thing else from us.

The second trial
of true Faith.

The second signe or marke of true faith, whereby wee may discern it from the faith of the world is, *That it begins in weakenesse*. Even like a childe that is weake at the first, and afterwards it groweth stronger and stronger through the nourishment it takes; so our faith is weake at the first, and by the use of good meanes it groweth stronger and stronger. *Judges 6.* we see how weake *Gideons* faith was at the first; and so the disciples of Christ, their faith was so weake at the first, that Christ did reprove them for it. Now the faith of the world, that doth not begin in weakenesse, but it is as strong the first day, as it is many yeares after: there is no doubting of Gods mercy; they leape into the full assurance of faith at the first; and therefore this cannot bee true faith, for this beginnes in weakenesse, and after by little and little it comes to the full assurance

Note.

assurance of faith. Even as a man that climbs up to the top of a tree, he catcheth hold first on the lower boughs, and so by little and little he windes himselfe into the Tree, till at last he comes at the top: so wee come not to the full assurance of faith at first, but wee must winde our selves into it, by prayer, meditation, conference, and such like duties, till wee come unto the full assurance thereof. It is the bold presumption of the world, that they thinke they shall bee saved, as soone as they looke into Religion, when as it comes onely by the use of good meanes many a day together.

The third point whereby wee may discerne true faith from the faith of the world, is, *That it groweth*, although it begins in weakenesse, yet it growes by the use of the good meanes that it was gotten by, as by preaching of the Word, prayer, and such like good meanes: as the Apostle shewes *1 Thes. 2. 13.* *For this cause also thanke wee God without ceasing, that when ye received the Word of God, ye received it not as the word of man, but as it is indeede the Word of God, which worketh in you which beleve.* The graces of God are compared to a little feede, and not to a stone, for that stands at a stay: Now true faith groweth, by the use of good meanes: so we see, *1 Pet. 2. 1.* *As new borne babes desire the sincere milke of the word that ye may grow thereby.* The faith of the world doth not grow, but keepe at a stay, and doth not increase by the preaching of Gods word, and prayer, and by the use of good meanes, therefore it cannot be true faith; if a man hath a little child, and they feede it and give it meate, and the child grows not therby, but stands at a stay they may say it is a changeling, but this is not alwayes true. It is observed to bee a judgement of God to restraîne the blessing of food; although it be not alwaies true in this, yet it is true in our faith, if it keepe at a stay, and doe not grow, when there is good meanes, it is no true faith, no better than a changeling.

The fourth point whereby wee may discerne of true faith from the faith of the world is, *By the qualities of the person in whom it is found*, for it is not found, but in a heart bruised and broken with sinne, as *Acts 2.* *they were pricked in their hearts*; and in *Acts 16.* *the Tayler there trembled*; so that true faith is alwayes in a heart broken and bruised for sinne. Now in the faith of the world there is no compunction nor sorrow for sinne, they never mourne nor grieve for it, therefore because it is not found in a heart bruised and broken, it cannot be true faith, they bee as merry at the first, as at the last day. If a Physitian should tell us that such a herbe would helpe us against all Infections whatsoever, but it alwayes growes in a watery place, and hee should tell us that there is another herbe like that in colour, stalke, leafe, smell, and in blossome, but it groweth on a rocke, or on a stone wall; if wee should finde such an herbe on a rocke, or on a stone wall, wee could not say it were that which would preserve us against the infection, because it groweth not in a watery place: even so the heavenly Physitian hath told us that true saving faith doth alwayes grow in a heart that is broken and bruised for sinne, in a watery conscience, and therefore if wee find one like it in all things, and find it on a rocke, or on a stone wall; if we find it in

an impenitent and hard heart, and a heart never touched for sinne, this is not the true faith. Wee read that *Mary Magdalen* brought a boxe of costly oyntment to Christ, and broke her boxe, and powred it out, which Christ did accept of; all other oyntments are best in a whole boxe, but this oyntment of faith Christ doth not accept, but in a broken boxe, in a heart broken for sinne, and because the world hath not their faith in a broken boxe, in an heart broken for sinne, therefore Christ doth not accept of it.

The fifth triall
of true Faith.

The fifth point whereby wee may discern true faith from the faith of the world is, *by the opposition that is made against it in all true beleevers.* The corrupt nature of man is ready to oppose against it, so that we shall have much adoe to hold our faith, and to keepe it. By experience every man may finde this in himselfe, that even when temptations cease, hee shall have much adoe to holde and keepe his faith, therefore in the *Revelation* it is said, *Hold fast that which thou hast, and let no man take away thy crowne.* And in *Iude*, *Strive for the maintenance of faith, once given to the Saints.* Let a man attend to preaching, prayer, and the use of good meanes, yet hee shall have much adoe to hold his faith, but it is an easie matter to hold the faith of the world, there is no opposition made against it, and therefore it is not the true and saving faith. One opposition against true faith is sinne, for this alwayes weakens faith in a true beleever; so in *Psalme 51.* Wee see *Dauids* faith was weakened by the reason of his sinnes, *Cast mee not away from thy presence;* and so likewise *Iob 13. 26.* his faith staggered by the meanes of his sinnes, faith hee, *Thou writest bitter things against mee, and makest mee to possesse the Iniquities of my youth.* But the faith of the world is not weakened by sinne, for although they commit never so many sinnes and grievous, yet their faith is not weakened, but it is as strong as ever it was, and as confident in God; and therefore this faith is not true faith.

The sixth triall
of true Faith.

The sixth point whereby wee may discern true faith from the faith of the world, is, *by the power of faith; for whatsoever they suffer or endure, they bee contented with it,* and labour to quiet themselves with the good will of God. This wee see in *Iob*, *Though thou killest mee, yet will I trust in thee:* And so the good *Theefe*, *Luk. 23.* *We are indeed righteously here, for wee receive things worthy of that wee have done:* so they never murmur, nor grudge at it, but quiet themselves with the good will of God. Now there is no such matter in the faith of the world, for let trouble come, and they bee at their wits end, they have no comfort in God, nor in Christ, and therefore it is no true faith. The *Philosophers* tell us, how wee should know true gold from that which the *Alchymists* make, although it cannot be discerned by the colour, touch, or by the weight, yet take it in extremitie, and it will comfort the heart, it is cordiall: but counterfeit gold will not: And even so wee may discern of true faith, from the faith of the world, for in extremitie it is cordiall, it will comfort the heart.

The seventh tri-
all of true Faith.

The seventh signe whereby wee may discern true faith from the faith of the world is, *by the companions of faith,* and holy traine that doth attend

attend it: and they bee five. First, *joy unspeakable and glorious*, that God hath given us faith whereby wee may bee saved, and that hee will respect us; never was any child so glad of his fathers lands, and livings, and of that his father did bequeath him, as they are glad, that God hath bequeathed Christ, life and eternall happinesse unto them: so wee see Paul, Ephes. 1. 3. *Blessed be God, even the Father of our Lord Iesus Christ, which hath blessed us with all blessings in heavenly things.* And 1 Peter 1. 3. *Blessed be God even the Father of our Lord Iesus Christ, which according to his abundant mercy, hath begotten us againe unto a lively hope, by the resurrection of Iesus Christ from the dead, to an inheritance immortall, undefiled, &c.*

*By five Companions.
The first Companion of true Faith.*

The 2. companion in the traine of faith is, *Holy admiration and admiring and wondering at the kindnesse and mercie of God, that hath refused others and chosen us*, that he hath made of us that were slaves, servants; of servants, sonnes, of sonnes, heires, and heires with his sonne Christ, Job. 14. As Iudas saith there, *What is the cause that thou shewest thy selfe to us, and not unto the world.* Even so wee may admire and wonder at the kindnesse, and mercie of God, why hee should shew himselfe unto us, and passe by others that be better than we.

The second Companion of true Faith.

The third companion in the traine of faith is, *Exceeding love to God.* Seeing he hath done so much for us, we cannot doe too much for him, and therefore we must be ready to do his will in all things that he commandeth.

The third Companion of true Faith.

The fourth companion in the traine of faith is *Forfaking of the world*; and to lay all downe at the feete of Christ, and to be contented that hee should dispose of our health, and of our goods, and of our lives, and to say with David *here am I, doe as it pleaseth thee*; dispose of my health and of my goods, and of my life, I am contented with it.

The fourth Companion of true Faith.

The fifth companion in the traine of faith is, *A desire to have a more neere conjunction with Christ in heaven*, whereby men are contented to leave all behinde, and to goe with him, and much more will it bee when wee shall live with him, for ever and ever: and therefore the Apostle desireth to be with him, saying, *I desire to be dissolved, and to be with Christ*: Phil. 3. but the faith of the world hath not such companions, and such a traine to attend it. If a Lady comes to a poore mans house, how shall wee know whether shee be there still, and see her not? wee may know it by her traine, and those that attend her; although we see her not, yet if we see her traine, it is certaine she is there still: and even so a man may know whether there be faith in his heart or no, although he cannot see it; if there be the companions and traine of faith, then it is certaine that there is faith still. Therefore every man should try and examine himselfe by these signes, whether hee hath true faith or no, that hee may not be deceived, for wee all shall die at the time appointed, either sooner or later, and if wee have it not, wee are like to perish for ever; for wee must stand before God, and the divell and our consciences will bee ready to accuse us for our sinnes, and then if wee have not Faith to stand by us, and to pull out a bagge of the merits of Christ for us, a pardon sealed with his blood, we shal surely be condemned at that day.

The fifth Companion of true Faith.

Four uses.

The uses are foure, seeing true Faith is accompanied with such a traine, and with such companions:

First, to rejoyce in God. Secondly, to admire at the mercy of God. Thirdly, to love God. Fourthly, to forsake the world. Fifthly, to desire a more neere conjunction with God.

Now the Faith of the world hath not this traine nor abundance, and therefore let us take heed that wee bee not deceived with a false Faith, instead of the true Faith. If a man were to passe into another countrey, and hee should put his whole estate into a ship, even all that ever hee hath; if hee should espie a leake in the ship, how affraid would hee bee to adventure his goods: this were but to hazard goods; but if a man hath a fault in his Faith, hee doth not adventure his goods, and hazard them, but hee doth hazard his soule. And therefore take heed thou bee not deceived with a false Faith; a poore man may dwell in his house all Summer, and may thinke hee is as well as they that dwell in a better house, but when Winter comes, and it raines into his house in twenty places, so as hee cannot bee at rest in it, then hee seeth his error: so a man thinkes himselfe as well that hath but a counterfeit, as he that hath a true Faith; all the summer time of his life, but when the winter, death, and the judgement day comes, then hee shall see his error: and therefore let us labour that wee may have true Faith whiles wee live heere, lest wee be condemned then.

Three degrees of Faith.

- Now the next thing we are to handle by order & course is the degrees of Faith. There is not only one measure and degree, but there be diverse degrees of it, the two Cherubines in the temple were all of one size and measure, but there be diverse degrees thereof according to the severall growths of Faith: now there are three degrees of it: first, *Weake Faith*.
 2 Secondly, *strong Faith*. Thirdly, *full assurance of Faith*. So the Apostle,
 3 1 *Ioh. 2. 12.* shews the three degrees of it, according to the three ages of men, by *babes*, *young men*, and by *old men*; by babes weake Faith, by young men strong Faith, by old men the full assurance of Faith. Now weake Faith is accompanied with much wandering and doubting, and yet there must bee in it an apprehension of the promise made unto us in Christ; but it is so accompanied with wandering and doubting, that sometimes it cannot tell whether it doe or no: even like the smoaking flaxe that lieth smoaking and padder, that it cannot bee discerned whether there bee any fire or no, but by the smoaking: so there may be such weake apprehension of the promises of God made unto us in Christ, that wee can hardly discern whether there bee any Faith or no.

Object.
Sol.

I, but there is weaknesse in all, even in the strongest.

First, weake Faith in judgement.

I answer, there is great difference betweene a strong man weakened by sicknesse, and the weaknesse of a child, so there is a great difference betweene the Faith of a strong Christian weakened by sinne, and the weaknesse of Faith in a new beginner, a childe in religion: and of this weaknesse there *bee two reasons*: first, weaknesse of judgement: Secondly, weaknesse of apprehension. First, weaknesse in judgement:

so wee see the disciples of Christ, how weake their judgement was in regard of knowledge, that they did not beleeve one of the articles of Faith, they did not beleeve the resurrection of the dead; the Evangelist *Marke* shewes, and so likewise in *Iohn 4.* how weake the Faith of the *Samaritanes* in regard of her knowledge: and so of *Rahab*, her faith was weake in judgement, for she had heard of the wonders that were done in *Egypt*, and had a desire to bee joyned to the people of God; and this is the weake Faith that is here spoken of, *Rom. 14. 10.* The second is ^{weaknesse of Faith in apprehension,} weaknesse in apprehension of the promises of God, that it is not able to apply Christ unto it selfe, one would doe it, but hee cannot, hee beleeves there is a pardon for his sinnes, if hee could apply Christ, and yet he cannot doe it: so we see *Iohn 20.* what a long time it was ere *Thomas* could apply Christ to him, and say, *hee was his Lord and his God*: so it is long ere a Christian can apply the promises of Christ unto himselfe. Now this is weake Faith, and this weaknesse of Faith is in all beleevers, beginnes in weaknesse, and therefore none ought to bee discouraged, although they cannot apply Christ to themselves, because weaknesse of Faith is in all; and if thou be stronger in Faith than thy brother, doe not exclude or discourage him, but labour by all meanes to nourish, and to strengthen it: so the Apostle saith, *him that is weake in the Faith, receive unto thee*: and so likewise *Zecharie 4. 10.* *For who hath despised the day of small things?* and therefore if it be but the smallest and the least that may bee, labour to nourish and encrease it: the reason is, because the least measure of true Faith is able to save us, for if a man hath but as much true Faith as a graine of mustard seede; it is able to worke wonders, *to remove mountaines*, as wee see, *Luk. 17.* We see in experience, that the hand of a little child is able to lay hold of a bagge of gold, when the father giveth it, indeed the hand of a strong man is able to take it out of the hand of the father, but yet the hand of a child can lay hold of it: Even so weake Faith may lay hold of the promises of God, as well as strong faith, although it doth not so strongly apply Christ: as *Num. 21* when the people were bitten with the fiery serpents, there was a brazen serpent set upon a pole, that so many as being bitten looked upon it, should be healed, which did not only help the strongest, but the weakest sighted also, if they were able but to cast up their eyes to it; and not onely so, but those that lay on their sicke beds in the tents, if they were able but to espy him at a litle chinke or crevise, they were healed. So not only they that have the strongest Faith are saved, but even those that have but a weake also, yea although they lye on their death-beds, yet if they can but espie Christ by the eye of Faith at a litle chinke or crevise, they shall be saved. But how may wee know weake Faith, from no Faith? I answer, it may be knowne foure waies:

First, *When it is attended with good desires.* That a man hath a desire to beleeve, to repent, to doe the will of God, but cannot, as *David* saith, *I desire to doe thy will, O God, although I cannot*; so wee see weake Faith is attended with good desires, therefore where there be not these good desires, there is not weake Faith, but no Faith. I, but are there not good desires

Quest.
Sol.

desires in some that have not true Faith? I answer, *Balaam* hee had good desires, *hee desired to die the death of the righteous*, so then there be desires in both, but the desires of weake Faith have these three properties: first, *they bee earnest and fervent*: secondly, *constant and settled*: thirdly, *actuall and lively*. First, *they bee earnest*, they cannot bee at rest, till they have the thing they desire. Even as a child that is hungry, nothing will

Three trialls of
a right desire.

1 content him, till hee have meate, give him this and that thing, yet will hee not bee quiet till hee hath foode; so it is with a Christian, nothing will content him till hee hath Christ, and the pardon of his sinnes, and assurance of his salvation, he cannot be at rest.

2 The second propertie is, *That they bee constant and settled desires*. They give not over, till they have the things they desire: many have desires but they bee floating and unsetled; they give over before they have the thing that they desire: where there are such desires, there is not weake Faith, but no Faith.

3 The third propertie is, *That they bee lively and actuall*; they bee contented to take any paines and labour, for to have the things that they desire. In the *Proverbs* it is said, *The sluggard hee lusteth, and yet he hath not*: what wants hee? hee hath desires, but he is loth to take any paines or labour, to come by that which hee desireth, and therefore he goeth without. But the desires of a Christian bee lively, will put them upon any paines and labor, they will not sticke at any thing so that they may have the things that they desire.

The second signe whereby we may know that wee have weake Faith from no Faith is, *That it worketh according to the measure of weaknesse*: as *Matt. 8.* when the *Disciples* were in the ship, and in danger of drowning, they goe to Christ, and cry unto him, *Helpe, Master wee perish*: Christ doth not reprove them, because they had no Faith, but because they had but little Faith, it was but weake, and yet this weake Faith did worke in them, and drove them to Christ to cry to him for helpe; this was true Faith though weake: so if wee cry to Christ in extremity, and seeke to him for helpe, there is true Faith, but when men seeke to witches, (as *Saul* did) and forcerers for helpe, there is not weake Faith, but no Faith.

The third triall
of weake Faith.

The third thing whereby we may know weake Faith from no Faith is, *That it doth desire to encrease, and to get strength by the use of good meanes*. Even as a tree being set into the ground, it sends downe its rootes, and spreads them this way and that way to get strength and nourishment unto it selfe, that it may grow: so weake Faith, it doth desire to encrease by all good meanes, by prayer, preaching, the use of the Sacraments, reading, and such like things. So wee see the *Disciples* came to Christ, and say, *Lord, encrease our Faith*. And the man in the Gospell, *I beleeve, Lord helpe my unbeliefe*: So wee see weake Faith, that desires to encrease, and therefore if we doe not desire to encrease our Faith, there is not weake Faith, but no Faith.

The fourth triall
of weake Faith.

The fourth thing whereby we may know weake Faith from no Faith is, *That it is ready to lay hold upon every little helpe* even as the vine is ready

to

to catch hold of every post, and every wall, and every sticke, and sprig with her, & windes about it, to rest upon it: even so true Faith laies hold on every little helpe, and every little word: as *Iohn 2*. It was but a little word, and a sowe word, that Christ spake to *Marie, Woman, my boure is not yet come*; and yet the Faith of *Marie* laid hold upon it, for shee did beleeve that hee had his houre, for she faith after to the servants, *whatsoever bee biddesh you doe, that doe yee*. And so in *Matth. 15*. It was but a word that Christ spake to the woman of *Canaan*, and a sowe word it was too, *It is not lawfull to take the childrens bread, and to give it unto dogs*, and yet her Faith laid hold of it: and therefore what shall we say of the Faith of the world? Doe they profit by the meanes God giveth them? hath not God sent his mercies and his judgements amongst us? wee have preaching and teaching, and yet wee doe not lay hold of it, profit by it, be not brought to walke conscionable before God: shall wee say, there is weake Faith in us? Nay there is no Faith, for weake Faith will grow and encrease, and lay hold upon every little meanes of helpe.



SERMON. III.

ROM. I. 17.

For thereby is the righteousness of God revealed from Faith to Faith.



As it was in the Temple, so it is in Faith, in it there was certaine steps and staires, whereby as men ascended higher and higher, the neerer they came to the presence of God; so there be certaine steps and staires in Faith, that the higher wee mount therein, the neerer wee come to Gods presence, and a view of his love in Christ: even as a man ascending up some steepe high hill. The first step he sees somewhat, when he is higher he sees more, but when he is at the top of the hill, then he sees the whole Countrie round about him, flatnesse, length, breadth, Latitude both of Sea and Land. So when wee have weake Faith, we see somewhat, when strong Faith, we see more; but when wee come to the full assurance of Faith, to the top of the hill as it were, then wee see the length and breadth of Gods love in Christ.

Having spoken of weake Faith, and how it may bee discerned, wee are now come in the next place to speake of strong Faith; which is another degree of Faith: but first by your patience, I desire to shew you some trialls and markes how a man shall discover this weakenesse of

Faith : for every man that would know this weakenesse must doe these two things ; he must labour

1. To finde it out.

2. To helpe it as soone as may be.

*The first triall of
weake Faith.*

First, one shall finde and know weakenesse of Faith in himselfe, *when hee doubteth of the favour of God*, that hee cannot rejoyce, nor have his heart made glad with it, and standeth in doubt of his own salvation: this doth shew weakenesse of Faith, as *Peter, Mat. 14. 30. When he saw the wind arise, hee was afraid of drowning*; which did shew weakenesse of Faith in him: so *James 1. 6. faith hee, But let him aske in Faith, and waver not*: so then if a man aske any thing at Gods hand, and standeth in doubt of it, here is weake Faith.

*The second triall
of it.*

The second thing whereby wee may know weake Faith in our selves is, *when wee trust God for one thing, and not for another*; when wee trust God for the saving of our soules, but not for the feeding and cloathing of our bodies, and of the saving of them. So *Abraham* he beleevd God in one thing & doubted in another, he beleevd God for the saving of his soule, but doubted of a child, as wee see, *Gen. 15.* And *Matth. 8.* the disciples were afraid that their bodies should perish: and therefore when wee trust God for one thing, and will not for another: this doth shew weakenesse of Faith in us, or if wee trust him in one trouble, and when another is comming faint, this is weakenesse of Faith.

*The third triall
of it.*

The third thing whereby wee may know weakenesse of Faith in our selves is, *When we are comfortable to our selves in time of peace, but faint hearted in the time of trouble*: as it is, *Proverbs 24. 10. If thou faint in the day of adversity, thy strength is but small.* If a man come to a tree and shake it with his finger, this way and that way, it doth shew that the tree is not well rooted: even so when the least trouble that comes, unjoynts, vexes, and shakes us on euery side: it shewes that we are not well rooted and grounded in Faith.

*The fourth triall
of it.*

The fourth thing whereby wee may discerne weakenesse of faith in our selves is, *When wee beleeve God can helpe us, but it must bee by such and such meanes*; So *Iarus* beleevd Christ would helpe his daughter, but it must bee by touching and laying on his hands, as wee see, *Matth. 5.* this was weake faith to beleeve that Christ can helpe, but it must bee by such and such meanes. And so in *Iohn 6.* The disciples beleevd that Christ could feed five thousand, but they must have two hundred penie worth of bread for to doe it withall: So likewise, *Moses* beleevd that God could give him water enough for the children of Israel, but not out of a rocke, but it must bee out of the river, this then is weakenesse of faith, to beleeve that God can helpe us, but it must bee by such and such meanes.

*The fifth triall
of it.*

The fift thing whereby wee may know weakenesse of faith is, *By the effects of faith, when they bee weake in us*; as in the booke of *Iudges* wee see how *Sampson* did know he was growne weak, and that his strength was departed from him, it was by the weaknes of his actions, not being able

to

to resist the *Philistines* as formerly; so may we know weaknesse of faith in our selves, when wee bee weake in our actions, in our prayers, and in the performance of other holy duties, therefore howsoever men talke of strong faith, if they bee weake in the performance of holy duties, and are not strong to stand against the temptations of the divell and to resist them, it is but weake faith.

The use of this is, that if we finde weake faith in our selves, we must take accompt of it, labour to bee humbled for it, and to say with *David Psal. 6. I am weake*, but Lord, helpe my weaknesse: and as the man in the Gospell said, *Lord I beleeve, but helpe thou mine unbeleeffe*, Lord, I have weaknesse of faith, but Lord, helpe this weaknesse of faith in me.

The second use is, that if wee find weaknesse of faith in our selves, we should labour to strengthen it by the use of good meanes, by praier, reading, preaching, and by such like meanes. Wee know if a poore man dwell in a rotten house, if the wind arise, hee will get props and shoares to underprop it, that so hee may keepe it from falling: so seeing wee dwell in rotten houses, if the winds of temptations arise, we should labour to prop up our faith by the use of good meanes, by preaching, prayer, the use of the Sacraments, and such like, that so wee may bee able to stand in the time of temptation; for (as we have heard before) faith is compared to a seed and not to a stone, because a seed will grow to be a tree, but a stone groweth not: and therefore if we use good means, and doe not grow by it, it is to be suspected, it is not weake, but no faith; for where true faith is, although it be weake, yet it growes to bee stronger by the use of good meanes: strong faith never doubteth of salvation, and the pardon of sinnes, unlesse it bee in the time of temptation, and doth assure it selfe of salvation, and of the pardon of sinnes by a sylogisticall reason, the ground whereof is laid in the word of God, thus it may be framed, God hath said in his word, that whosoever repenteth and beleeveth shall undoubtedly be saved; this is the great ground and maxime whereon strong faith doth stay it selfe, which is built on the word of God: then the true beleeving heart, faith, Lord, but I upon the search of my conscience doe find that I doe truly repent and beleeve; and then the conclusion ariseth, therefore I shall undoubtedly and certainly be saved.

The papists say, that we cannot be assured of the padon of our sinnes and of the salvation of our soules here in this life, but I would have them to answer me these two reasons; the first is, *That whatsoever God hath spoken in his word, wee are bound to beleeve it under the conduct and certainty of faith*; but God hath said in his word, that whosoever repenteth and beleeveth, is bound by the certainty of his word, and of his faith to beleeve his salvation, and the pardon of his sinnes.

The second is, *That whatsoever we are bound to pray for, that we are bound to beleeve*, but wee are bound to pray for the pardon of our sinnes, and for our salvation, as wee may see in the fifth petition of the Lords Prayer, therefore wee are bound to beleeve it. Now strong faith is not so strong, but that it may bee shrewdly shaken in the time of

of temptation, as *Dauids* faith was; hee faith, *I am cast out of thy presence*; and so *Peter* was shaken for the time, and yet *Christ* had prayed that his faith might not faile him; therefore wee see that strong faith may bee shaken, and weakned, of which there bee these occasions or reasons.

Four Reasons
why our Faith
is shaken.

1 First, *Because we have given way to some sinne*, and have not been watchfull to keepe the doores of our hearts shut against it but given way unto it; this will weaken strong faith: a man that is strong may catch a cold or a surfeit, and be made so weake, that hee cannot bee able to goe with a staffe; so a man may catch a cold, that is, hee may commit some sinne, that hee may make his faith so weake, that hee shall not bee able to stirre or feele any comfort, in respect of his offence that hee hath done.

2 Secondly, *By the neglecting of the use of good meanes*, as preaching, prayer, reading, and such like, so it may become weake, *Mark. 3.* wee read, *there was a man that had a withered hand*, the reason whereof was, because there were obstructions in the veines, that it could not carry downe nourishment to that hand which withered; so when there be obstructions that doe hinder us, that we cannot draw downe nourishment to our hearts by the use of good meanes, our faith will bee weakned, our assurance withered and drie.

3 Thirdly, *The malice of the diuell*, for hee will doe as the *Philistines* did with *Sampson*, knowing his strength lay in his haire, they cut it off, and hee became weake; so the diuell doth, knowing that all the strength of a Christian lyeth in his faith, therefore hee labours to weaken it, as much as may be.

4 Fourthly, *The wise providence of God to humble us*, to make us take the faster hold; for all that the Lord doth is but to settle us, that wee should bee the deeper rooted. As a man when hee goeth to plant a tree, when he hath set into the ground, and put earth about it, he doth shake the tree this way and that way, as if hee would overthrow and pull it up, yet all is but to settle it that it may stand the faster: so the Lord doth when hee hath planted a man, hee doth as it were pull at him, and shake him, as if hee would pull him up, and yet the Lord doth it but to settle, and ground him, that hee should stand the faster, and to make him the more constant, and therefore the people of God have no cause to be discouraged with the dealing of God.

Now come we to speake of strong faith which doth ordinarily assure a man of salvation, and of the pardon of sinnes, unlesse it be in the time of temptation: if therefore any man would know how he comes to this assurance, and what the ground is, that strong faith gathereth this assurance upon: I answer, that it gathereth it from the merits & dignity of the death of *Christ*, for *Christ* and the *Crosse* were our pledge and pawne; looke what wee should have suffered, that *Christ* hath suffered for us in our place, and in our roome, when all our sinnes were imputed to him; therefore *Christs* sufferings were as much in acceptation with God, as if wee should have suffered our selves, so that wee are thereby discharged and acquitted. Now from this ground strong faith doth draw

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draw assurance of Salvation, and of the pardon of sinnes by looking backe into the merits of Christs death: Indeed, if wee looke into our selves, and our sinnes; wee can assure our selves of nothing but death, hell, and damnation, but if we looke into the merit and dignitie of the death of Christ, then faith assureth us of Salvation and pardon of sinnes.

The Papists say, that a man cannot have assurance of the pardon of sinnes, and assurance of Salvation here in this life, for this openeth a window (say they) to all disorder and loosenesse of living. Object.

But I answer, that there be two kindes of assurance; the first *absolute*, the second *conditionall*: first, absolute assurance, That whatsoever a man doth, or howsoever a man liveth, yet he shall be saved; faith doth not assure a man of Salvation, if he live in his sinnes, and doe what he list or thinke good, nay, hee is like to perish if he doe so, and he seales up his damnation, and therefore it is not absolute assurance that we have by faith. *Conditionall assurance* is that which the Gospell teaches, that if we repent for our sinnes, lay hold on Christ by faith, if we beleeeve, then we may assure our selves that we shall be saved; but if wee have no care to repent, to beleeeve, nor to walke with God in newnesse of life, then wee cannot be saved. Therefore if men say they are sure of Salvation, they must looke that they have a right ground: If a man should demand of some to know how they should be saved; and they answer, because we have not committed many sinnes; others, because wee have done no harme to any body, or because we heare the word of God: Al this were nothing, till one can ground himselfe on these two conditions, to repent and beleeeve; and so to make a logicall discourse of Assurance to himselfe from this ground that God hath said in his word, that whosoever repenteth and beleeveth shall bee saved; but I upon the search of my Conscience doe finde that I have repented and doe beleeeve, therefore I shall be saved: untill a man (I say) can make this discourse, he cannot be assured of his Salvation, but when men have the assurance of Salvation from this ground, and can make such a discourse unto themselves, it is not all the divels in hell that can plucke away this assurance from them. This is a goodly comfort, that a man can assure himselfe that hee shall be saved, and that he is beloved of God, howsoever he be poore, sicke, afflicted and troubled here in this life, yet he can be perswaded that one day he shall sit downe with Abraham, Isaac, and Iacob in the kingdome of heaven, and death must be the gate to let us in.

If a man should go a long and tedious journey, and in the way should meete with many inconveniences, yet if he knew hee should be kindly entertained at his journies end, this would comfort him; so wee all are walking as it were a long journey here in the wildernesse of this world, where although we meet with many discomforts, and troubles, yet let us comfort our selves with this, that one day it will be blessed and happy with us, when we come at home, at our journies end, then Christ will gird himselfe and serve us, and all the holy Patriarkes and Prophets will be ready to entertaine us. This is it that may comfort us; so Iob was com-

comforted in the time of his trouble, *Iob 19. 23. I know, saith he, that my Redeemer liveth; and howsoever I have trouble here, yet one day I shall see God: so David, Psal. 27. 13. I should have fainted, but that I beleev'd to see the goodnesse of God in the land of the living.* I should have fainted, but that for the hope of heaven, and of glory which upheld me: so *Rom. 8. 36.* where the Apostle saith, that the people of God were killed, and as sheepe appointed to the slaughter, saith he, yet in all these things, we are more than Conquerors; for all these troubles they rejoyced and hoped in God exceedingly: So he burst out into this speech in a holy triumph, and saith there, *I am perswaded that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, can separate us from the love of God, which is in Christ Iesus our Lord.* Now strong faith you see is not so strong, but that in time of temptation it may bee shrewdly shaken; for as a strong man may catch a cold, and by dis-dieting make himselfe that he cannot be able to walke with a staffe: so a man may, as it were, catch a cold, and dis-diet himselfe by his sinnes, make himselfe weake. So David was confident in one part, *Psal. 31. 14. But I trusted in the Lord; I said, thou art my God;* and in another place of the same Psalm, he saith, *I am cast out of thy sight:* so *Iob* in one place was confident in peace, and rejoycing in God; yet Chapter 17. he cryeth out, *Where is my hope? for though I hope, yet the grave shall be my house, and I will make my bed in the darke: I shall say unto Corruption, thou art my father, and to the worme, thou art my mother and my sister: where is now my hope?* So we see strong faith is not so strong but that it may be shrewdly shaken, as ye have heard.

Object.

Now some man may say, If a man may lose the feeling and comfort of his assurance of Salvation, in the time of temptation, what Comfort in this case can he have?

Answer.
Foure comforts in
want of feeling
assurance of sal-
vation.
The first.

I answer, a man may have comfort, considering these *four things*: First, *That there is alwayes a seede and a roote of faith left:* though hee may feeble the losse of the comfortable assurance, yet there is the Sanctity, and effects of faith still, there is an hatred of sinne, a love of goodnesse, a desire of the presence of God, and of his love and favour, which may be his comfort. We read *Acts 20. 10.* that *Eutichus fell out of a window, and was taken up dead, but Paul went downe, and fell upon him, and imbracing him, said, Trouble not your selves, for his life is in him:* so we may say of all the fells of Gods people, There is life in them; This may bee their comfort, that in all their fells, there is a seed of faith, there is the sanctitie of faith still remaining in them, this must be their stay and comfort in all their spirituall afflictions, and desertions whatsoever.

The second com-
fort.

The second is, that *although they lose the feeling of Gods favour, yet it is not perpetuall*, but for a short time: So it is said, *Psal. 55. Hee will not suffer the righteous to fall for ever,* and *Psal. 94. 18. When I said, my foote slippeth, thy mercy, O Lord, held and stayed me up:* Trees in a great winde are shaken, and beate this way and that way, as if they would breake, but if the windes goe downe and there bee a calme, they come to their former estate againe; so it is in faith, in the time of temptation we may be shaken, and carried this way and that way, but when the temptation is at an end,

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wee come unto our former estate againe, and to as comfortable apprehension of the Love of God, and of his favor as before. so *Zech. 10. 6.* the Lord promised the same powerfull grace to his people, after their fals as before, for saith he, *And I will strengthen the house of Iudah, and I will preserve the house of Ioseph, and I will bring them againe; for I pittie them, and they shall be as though I had not cast them off, for I am the Lord their God, and will heare them.* And therefore seeing it is not perpetuall, but for a little time this may comfort them, and glad their hearts.

The third is, *The wise providence of God, who disposeth all things to the good of his servants.* A man ye know when he plants a tree, he casteth moulds about it, puls and shakes it this way and that way, and yet it is but to settle the tree; so the Lord doth when he plants a man, hee puls him this way and that way, and all is but to settle him, that he may be the better rooted and grounded; as it is *Rom. 8. 28.* *All things worke together for the good of those that love God:* Therefore let a man love God, and then all things shall worke together for his good. There be strange workes of God, and some that seeme to bee against men, and yet by a secret hand of God, they are all carried and worke together for the good of them that love him: As ye see in a Clocke, there be some wheelles turne one way, and some another way, and yet all tend to one end to make the Clocke goe well; so sometimes God sends a man adversity, and sometimes prosperity, sometimes he deales one way with us, sometimes another, and yet all is but to draw us neerer unto him in holinesse and obedience.

The fourth thing that may comfort them is, *that they cannot be at quiet or at rest till they have returned to the Lord againe;* still there is a thirsting of the heart after God, and they cannot bee at rest till they bee returned againe: so we see *David, Psal. 119. ver. ult.* saith, *I have gone astray like a sheepe that is lost,* oh seeke me; *for I have not forgotten thy Commandements;* as a lost sheepe cannot be at rest, but he runnes here and there, hee cries to the shepheard, and is not at rest and quiet till he be returned home unto the sheepfold; so the people of God, when they have gone astray, cannot be at rest till they have runne here and there, and cried to the shepheard, they can never be at quiet till they be returned home unto God; therefore so long as a man cannot be at quiet in his fals and sinnes, but that there is a thirsting of the heart after God, and hee takes no rest till he be returned, this may give him comfort: We see in nature, that if the shipmans needle be touched with the Loadstone, it cannot be at rest, nor at quiet till it looke upon the North Pole, if it be hindred with any little thing, it standeth trembling and shaking, as if it were discontented; so if a mans heart be touched and set a fire with faith in Christ, it doth alwayes gather to Christ, and if it be hindred by any meanes, it is not at rest, but it is discontented, untill it come home to him: When a man is in danger of drowning hee will fling out his armes, and catch hold of every straw to save himselfe: so we should doe, when wee perceive our selves to be in danger of hell, we should fling out our armes abroad, and catch hold of Christ, and so save our selves.

Now if any man should aske how he should recover againe, when he

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Sol.

is in this estate: I answer, first, he must repent him of his sinnes, and turne to God. Secondly, he must cry to God for his former falling; so we see
 1 David did, *Psal. 51. faith he, Restore me to the joy of thy Salvation,* and *Psal. 4.*
 2 *Lord lift thou up the light of thy countenance upon us.* Thirdly, strive against
 3 the infidelitic of thy owne heart, as David did, *Psal. 42. faith he, Why art thou cast downe, O my soule? and why art thou thus disquieted within me? waite still on God.* Fourthly, to strengthen our faith from the former mercies and kindnesse of God, as *Rom. 11. 29. The graces and gifts of God are without Repentance:* And in another place, *Those whom the Lord loveth, hee loveth unto the end;* and therefore if ever thou canst approve to thine own heart, that God hath loved thee, he will love thee still unto the end.

Full assurance of Faith.

3 The third step and degree of faith is, *The full assurance of faith;* when a man is at this top and degree, he is as it were at the top of the hill, for as you know that a man being at the top of an hill hee may see the whole countrey round about him, the latitude and length of it, both by sea and land; euen so when a man comes at this step and degree of faith, he shal see the latitude and length of Gods love in Christ, heaven open, and Christ ready to receive him, the holy Apostles ready to carry his soule into heaven, as *Lazarus* was, and all the Saints and Martyrs ready to entertaine him. Now this Metaphor is taken from a ship at sea, that hath searoom enough, being past rockes and sands, and so out of danger faileth safely unto his appointed place: even so when a man is come to the full assurance of faith, he is past all danger, he faileth safely towards God, and joyfully even untill hee come to heaven. This is the most joyfull and blessed estate that any man can have, or bee in here in this life; but this is not the case of many, for a man comes to this by degrees, and it is a long while ere he can attaine unto it, and many doe not feelee it untill the time of their death.

Gal. 5. 6.

Now having spoken of the degrees of faith, we will in the next place speake of the *Effects and Fruits of faith;* for as the Apostle saith, *Faith worketh by love;* it is not idle in a man nor lyeth still, but sheweth it selfe by good effects, and fruits, for there is nothing in the world can save a man, no outward thing, neither circumcision, nor uncircumcision, but only faith, which worketh by love: In a Clocke when the great wheele stirres, all the little ones will stirre, because they doe depend upon it; so faith is the great wheele in the life of a Christian, that if it be stirred, it will move all the rest of the wheelles, all the rest of our graces. It is said *James 2. Shew me thy faith:* For many will talke and say they have faith, but if you have faith, Oh thou man or woman, shew me thy faith, make declaration of it, for if thou canst not shew mee thy faith by good effects and fruits, it is to be suspected, that it is not true faith: If one lay a little straw on the ashes, if there be any live-coles, they will catch hold on the straw; so if there be faith in us, it will shew it selfe by the fruites and effects: *Mat. 9. 2.* it is said, that Christ saw the faith of the sicke man, and of those that brought him; why, could Christ see their faith? could he see into their hearts? Yes: but hee saw also their faith, because it did shew it selfe by the effects & fruits; wherefore if you have not a faith attended

tended with good fruits and good effects, it is not true faith. It is a good observation of a learned man, saith he, A man that goeth upon a ladder to serve a Mason, he must have two hands, one to hold by, and another to give up Morter, and Bricke, and such like; so, saith he, a Christian must have two hands, hee must have the hand of faith to lay hold on Christ, to save himselfe, and hee must have the hand of charitie to give out things to his brethren: So we see the faith of a Christian must bee attended with good effects and fruits, as yee have heard.

Now the fruits and effects of faith are many, but I cannot stand to shew you them all; and therefore I will onely point at the chiefe, which the Apostle *Paul* doth aime at, *Hebrewes* 11.

First, *that faith makes a man offer a better sacrifice to God than others*; this is shewed by the example of *Abel* and *Caine*; the Apostle telleth us that his was greater than *Caines*: *Gen. 4. 1.* it is said, that *Abel* did offer of the first fruits of his sheepe, and of the fat of them, and *Caine* of the worst; they did both offer sacrifice, what was that then that made the difference? the Apostle telleth us that faith made the difference, for *Abel* beleeveth that God had pardoned his sinnes, that God would save him and blesse him, and bestow upon him all things needfull in this life, and heaven and happinesse in the life to come, and therefore hee thought nothing too good to offer unto God; but *Caine* he had not faith, he did not beleeveth that God would save him and blesse him, hee had no hope of heaven, nor no hope of the pardon of his sinnes, hee did not beleeveth that God did love him, and therefore hee thought any thing good enough for God. So it is still, faith doth make a man offer a better sacrifice, and a greater than others; for when men beleeveth that God hath pardoned their sins, that they shall be saved, enjoy heaven and happines, bee blessed in this life, and in the life to come, then they thinke all the service that they doe is too little to such a God that hath loved and bestowed such blessings upon them, they satisfie others, yet they cannot satisfie themselves, because God will infinitely acquit them; if they had a thousand bodies and foules, all were too little to doe service unto him. *David* saith in the *1 Chron. 22. 14.* Now behold, according to my poverty have I prepared for the house of the Lord, an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brasse, and iron passing weight, for it is in abundance; I have also prepared timber and stones: here we see that *David* did accompt all this as nothing in regard of God. So *Matth. 26.* *Mary Magdalen* brought a costly boxe of oyntment, she broke her boxe, and powred forth her oyntment on Christ, she thought nothing too good or too deare for him: thus much Christ instructs us in the Gospell, *that when wee have done all wee can, yet wee are unprofitable servants.*

It is a good saying of *S. Bernard*; saith he, it is an infinite debt that we owe unto God for our redemption; if all the lives of the sons of *Adam* were in one man, and all the vertues and good things that were in all the *Patriarkes* and *Prophets*, and all the holy men, yet all were nothing to doe service unto him; yea saith hee, for mine owne part, I have but two

Bernards two
farthings.

farthings to pay the Lord withall, and they bee farthings of the least size and measure, my body and my soule; nay indeed, faith hee, I have but one farthing, and that is, *my good heart, and my good will*: thus faith makes a man offer a better sacrifice than others, because the men of this world doe not beleve that their sinnes bee pardoned, and have not hope of heaven, they thinke a little will serve to please God, a little prayer, repentance, and a little care; this doth shew that it is not true faith, for if a man have true faith, hee cannot pray enough, bee carefull enough, take too much paines, all will bee too little that hee doth in the service of God.

The second effect
of true Faith.

The second effect of faith is, *that it maketh a man exceeding carefull to please God, and to walke with him*: as is shewed in the example of *Henoah*, of whom it is reported, *Gen. 5. 24.* that hee pleased God in his courses, for hee beleved that hee should lose nothing, but bee well rewarded for it, it was not in vaine to walke with God, to please him, and praise him: so it is still, if a man beleve that God is a rewarder of all them that seeke unto him, they will let all goe, and desire to please God in their courses; this was that made *David* say, *Psal. 119. Teach mee thy way, and I shall walke in it*: and *Psal. 56. 13. For thou hast delivered my soule from death, and also my feet from falling, that I may walk before God in the light of the living*: *Micha 4. 5. For all people will walke every one in the name of his God, and wee will walke in the name of the Lord our God for ever and ever*: therefore if men bee not carefull to walke with God, to leave their corrupt courses, they have no faith. And because every man will bee ready to catch hold on this, and to say they walke with God: (then I answer) *If thou walkest with God, thou must leave some markes and prints behinde*; so if we walke with God, we must leave behinde us markes and prints: we read *2 King. 7. 15. That when the Israelites went after the Syrians unto Iordan, loe all the way was full of cloathes and vessels, which the Syrians had cast behind them*: so if we walke with God, all the way that we goe, shall leave markes behind us of patience, of faith, of holinesse of life, till we come at *Iordan*, viz. till wee come to die; where men have not walked with God, there is not any prints or markes left behind them.

The third effect
of true Faith.

The third effect and fruit of faith is, *That it will let all goe in the matters of this life, and provide for saving of thy soule*: this is set forth unto us, by the example of *Noah*, *Gen. 6.* that builded an *Arke* for the saving of himselfe, and his household, when others were busie about their pleasures, sports, and following their worldly profits, hee applyed himselfe to make an *Arke*; what was the reason of it? because he had the faith of these two things:

1 *That God would bring a floud.*

2 *That he would save him by this meanes, by the Arke.*

- 1 First, hee did beleve that God would send a floud for the drowning of the world; for as there was a time of mercy, a time that God did patiently forbear them; so hee did beleve that there would be a time of judgement when the Lord would punish the wicked and the ungodly.

Second-

Secondly, he was perswaded that when others did perish, he should ² be saved, not by carrying him above the clouds, nor by inclosing him in the waters, or to make him walke in the dry land, as the children of Israel did; but hee did beleeve that God would save him in the *Arke*, so a Christian must be perswaded and settled in the assurance of these two things: first, that God will send a flood of destruction, a flood of fire upon the world, and that as there is a time of mercie, so also there will be a time, and a day of judgement, a time to call them to an accompt for all their sinnes. Secondly, wee must be perswaded, that there is no other meanes to be saved but onely by *Iesus Christ*; and when a man is settled in the faith of this, it will make him let goe all, and lay hold on Christ, that he may be saved in the day of judgement. The Apostle saith, *Phil. 3. 8. Hee accounteth all things but to bee dung and drosse, that he may be found in Christ*; as if he should say, Let the world goe, take it with all the pleasures and profits, I accompt it but dung and drosse that I may winne Christ, and be found in him. So *Acts 26. 7.* he sayes, *Whereunto our twelve tribes, instantly serving God day and night, hope to come to the resurrection, and so stand with joy and comfort before God.* So if once this be settled in our hearts, that there is no other meanes to be saved, but onely by Christ, then a man will be contented to let all goe, and lay hold on Him, that so hee may be saved and stand with joy and comfort before God: we see in *Genesis*, that when *Lot* went out of *Sodom*, the Angels did haste him, that he might not looke backe againe to his pleasures, and profits, and goods, that hee had left behind him; what was the reason of it? that seeing God had given him the meanes of saving of himselfe, he would apply himselfe to it; where there is not this affection, it comes not into ones heart nor his thoughts all his life long, to consider how he shall be saved, and be contented to let all goe, and apply himselfe to the meanes. *Gen. 19.*

The fourth effect is, *to obey the calling of God whatsoever it cost*: this is ⁴ shewed unto us in *Abrahams* example, when the Lord called him out of his countrey, and from his kindred, he did not hang upon them, but he lost all, and obeyed Gods Commandement: so if a man hath faith in God, call him to any service or dutie, call him out of his sinnes, or call him out of the world, he will be contented to let all go, and obey God, whatsoever it cost him, and what troubles soever he endureth. So wee see *Matthew*, when Christ called him, left all his profits, and followed him; and so in *Matthew 4.* when Christ called his other disciples, they left their fishes, nets, and followed him: so if there be faith in us, we will obey God whatsoever it cost us; therefore when men will not come out of their sinnes, but sticke in them still, there is not this effect of true faith in them, howsoever the divell may perswade them to have it. *Effect of true Faith.*

The fifth effect of true faith is, *That it will make us live like Pilgrimes here in this world*: to dwell in our houses like strangers ready to depart, ⁵ and leave all, as the Patriarkes did, who accounted themselves as Pilgrims, and strangers here, and heaven to be their home, this is a great worke of faith. Now in foure respects wee must live like strangers, *Effect of true Faith.*

and Pilgrimes here in this world.

In these respects
we are Pilgrims
here.

I First, a *Pilgrime* hath not his heart (as you know) settled upon the kingdoms and countries that he passeth through, but his minde is set at home; and if he comes where men be dauncing, and taking their pleasure, hee doth not attend it, his minde is of his journey; if he come where men be at play, either in fencing or any other sporting, he doth not minde it, but his desire is bent only on his journey: so we should be like Pilgrims and strangers, in this respect, our hearts should not bee set on the kingdoms and countries we passe through, they must not bee set on this world: If a man come where pleasures be, hee must not have his heart intangled with them, or attend on them, he must not minde them, but his bent must be set on his journey, and his home. I have shewed you heretofore a pretty story of a man travelling to *Ierusalem* the holy city, who as he travelled, came to a city where hee saw mustering of men, trayning of souldiers, and running of horses, and hee being delighted therewith, thought to have tarried there, but this came into his minde, this is not the holy land, nor the holy city; so away he went: Then hee came to another city, and there he saw dauncing, and sporting, and many delights, and he had thought to have tarried there, till this came into his thought, this is not the holy land, nor the holy city, and so he departed thence; then he came to another city, where he saw goodly houses, fine women, good cheere, where he thought to have tarried, but he remembred this was not the holy land, nor holy city: so a Christian must doe, when hee comes at the pleasures and profits of this life, his heart must not bee intangled with them, but this must come into his minde, that this is not the holy land, nor the holy citie that we looke for.

2 The second respect is, to please the Lord of the countrey especially, and the Lord of the soile, that he is to passe through, that so he may be at peace: so it must be our care to please the Lord of the soile and countrey, that wee passe through; and seeing God is the Lord of the Earth, it must bee our care to please him, that so wee may with peace passe through this earth to heaven, lest we be arrested and stayed in our journey.

3 The third respect is, that a *Pilgrime* is ever hastning, what company soever he comes in, he is still gathering home, whatsoever hee doth, his minde is of home: so we should be like Pilgrimes in this respect, that what company soever we come into, or whatsoever we doe, our minde should still be gathering home; as in the *Philip.* 1. 23. the Apostle *Paul* desireth to be dissolved, and to be with Christ: *Iob* 14. 14. saith, *All the daies of my appointed time, I will waite till my change shall be.*

4 The fourth respect is, that a *Pilgrime* hath no care but this one, to have so much foode, as may serve him in his journey, till he come at home, that so he doe not starve: so seeing we are strangers and Pilgrimes here in this world, this must teach us to be carefull to get so much food, knowledge, faith, as may serve us till we come at home, be brought to heaven and happiness; there is much talke of faith, and many thinke that they have it, but when God shall bring us downe to the waters, as *Gideon* did his men,

men, we shall finde but a few to have true faith, if wee try our selves by these effects.



SERMON. IIIL

IOH. 14. 1.

Ye beleeve in God, beleeve also in me.



E see in nature, that rivers runne, till at length they run into the Sea: Even so wee have runne upon many points of Faith, till now wee are come into an Ocean Sea of Faith: The great Object thereof God in Trinitie of Persons considered. We have spoken

of the $\left\{ \begin{array}{l} 1. \text{Virtue} \\ 2. \text{Kindes} \\ 3. \text{Nature} \\ 4. \text{Degrees} \\ 5. \text{Effects} \end{array} \right\}$ of Faith.

And now lastly we come to the 6. *Extension* and *Object* of it.

The *Object* of Faith in the largest measure, is to beleeve the whole Word of God, and not to deny any point of it; But the Object of saving faith, and of our holy Religion is comprised in the Articles of our Creede: The summe whereof is first to beleeve in God, distinguished into three Persons; *Father, Sonne, and Holy Ghost*; and that this God hath gathered a Church, or a Company of people out of this world, on whom he will bestow his graces here in this world, and glory in the life to come: this is the summe of the faith, that wee are justified and saved by. And if any deny, but one Article of this faith, he doth, as it were, rase the foundation, deny the Faith, and destroy it: in a house, a man may pluck downe a sparre, or pluck a lath off, and the house may stand, but if they take away a maine pillar, or rase downe the foundation, the house will fall: so it is in faith, a man may deny some points of Faith, which be not the foundations of Religion, but if he doe denie any of these articles that are comprised in the Creed, any that are the grounds, he denies all; as it is said of some that they destroyed and denied the faith, when indeed they denied but one point of it.

The first point is, *To beleeve in God*. Now God is to bee considered two wayes:

1. *Absolute in himselfe.*
2. *By Relation to us.*

Five things we are to beleeve concerning God, as he is absolute in himselfe.

1. *That there is a God.*
2. *That there is but one God.*
3. *The true God.*
4. *Our God.*
5. *That we shall be the better for him.*

I
That there is a
God.

And therefore wee put (our selves, our soules and bodies, and them that appertaine unto us) our trust and confidence in him. First, wee beleieve *that there is a God*, for although wee doe not see him, or feele him, yet wee beleieve it through the light of nature, and the light of the spirit: This is the foundation of all Religion, which foundation if it bee once laid, that there is a God, then the heart of man will bee ready to beginne and to looke after Religion, and I doe not doubt, but that if a man come once to this, to beleieve there is God, then it is an easie matter to bring him to this, that this God must bee served, feared, and honoured: I doe not insist in this, because I doubt or thinke that any doubt of this, whether there bee any God or no, but because there be some remaines and remnants of blindness and ignorance in us, the divell also having his temptations; but I doe in this, as men that have planted young trees, they shake the trees, and tread the moulds downe to settle the tree: so I doe as it were tread downe the moulds and settle the tree, even you the more in this point that there is a God. Which we may prove by these five things:

Note.

1. *By the workes of God.*
2. *By the place where he is.*
3. *By the nature of the Creatures.*
4. *By our conscience.*
5. *By our experience.*

I
The workes of
God prove a
Deity.

First, *by the workes of God*, Rom. 1. *For the invisible things of him, his eternal power and Godhead, are seene by the creation of the world*; so the workes of God declare there is a God. Now the workes of God are of two sorts: 1. *The workes of Creation.* 2. *The workes of Government.*

I
The workes of
Creation.

First, the workes of Creation shew there is a God; the Creatures could not make it, the birds and beasts could nor, nor man could nor, for, *then the part should make the whole*; nor it made not it selfe, but it was God that made it. If a man should come into a strange Countrey, and see a number of goodly houses, and yet see no man there, he would not say that the birds and beasts built them, but he would thinke that it was some greater power (that of men) that built it: so when wee see this goodly frame of heaven and earth, shall we say that the birds and beasts did make it, or man? Nay, it was some greater power, even that of God. *Origen* saith, that if we should aske the Creatures who made them, they, if they could speake, would tell us, that God made them, and framed them: If (saith he) we should aske the heavens, who made them, they would say God; If the earth, who made it, it would say, God made me, and framed mee; and so all the Creatures in the world, if they could speake, would tell us that God made them.

Now

Now as the workes of the Creatures shew that there is a God, so doth the *workes of government* shew it in the excellent wisdom appearing to carry all things in their natures, and operations, to their ends: For if God should not uphold them, they would runne to Confusion; therefore that every Creature continues in his nature, operation, and is carried to his end, this doth shew there is a God. If a man should looke on a Clocke, and see the turning of the wheelles, the striking of the hammer, the hanging of the plummets, hee would say there were some Clocke-maker, that did make, order and governe it: so when we looke on the Creatures, and see every thing in his nature, and in his course, we must say that there is some Divine power that doth it, which is God: If one should be on the top of an hill, and from thence see an army of men in companies, bands, ranckes, and squadrons, with their faces bent one way, turning and marching forward, he would thinke there were some great captaine there, that did order and governe them; so when wee looke upon the Army of the Creatures, and see them in their ranckes, armies and orders, we must say there is some divine power that orders all, which is God.

Secondly, *the place of God* doth shew there is a God: every place is in regard of something contained in the place, and there is no place but it is replenished, and there is nothing but hath respect to something contained in the place; as a Chaire being set in some roome it is for some to sit in, so no place is voyd; If we looke into the sea, that is filled and replenished with fishes, the fields with beasts, the ayre with birds, hell with devils, then heaven cannot be voyd; for if all places be made in respect of something, and be replenished, then it is impossible heaven should bee void. If a man should come into a strange countrey, and see a number of goodly houses, and one should exceede all the rest, for fine building, being greater and beautifuller than all the other, he would say, sure the Lord of the Countrey dwelleth in that house: so when wee shall looke on the houses of all the Creatures, and see one house exceed all the rest in beautie and splendour, who would not say surely this is Gods house; the Lords house of the countrey? If one should bring out an Atheist, and aske him whose house is this, and shew him the Sea, hee would say it were the fishes; and if one should shew him the earth, and aske him whose house that were, he would say the wormes; if one shew him the fields, and aske him whose house that were, he would say the beasts; If one should shew him the sky, and aske him whose house that were above the Sunne, the Moone, and the Starres (the heavens) he must needs be convinced that it were Gods, so then the very place where God is may shew us there is a God.

Thirdly, wee may prove there is God, *by the nature of the Creatures*, and that two wayes:

1 By their *Motion*.

2 By their *Multitude*.

First, by their *Motion*, for there is nothing moved, but it must bee moved by something; for as the *Philosophers* say, *There is nothing moved, but*

2
The workes of
Government.

2.
The place of
God.

3
By the Nature
of the Creatures.

1
Motion.
but

but it is by some unmoveable thing: As for example these inferiour bodies upon the earth are altered and moved by the ayre and other elements, and the elements by the influence and motion of the Sunne, Moone, and other heavenly bodies, and these Planets are moved by the highest Orbe, or Spheare of al, called *Primum mobile*, the first moover: now if one should aske, who moovereth that? an Atheist must needs confesse that it is God; so then the very mooving of things doth shew there is a God.

2 *Multitudes.* Secondly, *Multitudes* come from unites: as many rivers come from one sea, leaves from one stalke, veines in the body from one liver, arteries from one heart, many sinewes from one braine, and innumerable beames from one Sunne; so all multitude of things and creatures come from one unitie, which is God; therefore the multitude of creatures doth shew there is God.

4 *By Conscience.* Fourthly, wee may proove there is a God by our owne conscience; for conscience carrieth its eyes directly unto God, it regardeth not man, nor looketh to his law, but directly looketh to God, so that conscience is, a *meere respect unto God*; which although it may bee corrupted, yet it cannot bee extinguished, for every man hath a witnesse in his owne bosome, that there is a God. Hence wee gather, no man can bee an absolute Atheist in regard of judgement; indeed in regard of affection hee may bee for a little season, yet hee cannot be quite ignorant that there is a God, as long as there is conscience in him: this is a great matter that God hath given us conscience so that wee cannot lose him, hee hath set it up as a light to direct us to him, and to shew that there is a God.

5 *By our owne Experience.* The fifth thing whereby wee may proove there is a God, is, By our owne experience: for the more wee have served God and obeyed him, the more wee have found his blessing to bee upon us, and the more wee have sinned against God, and disobeyed his word, the more wee have found the hand of God against us, to punish and afflict us; therefore although wee had not a Bible to tell us there were a God, yet our owne experience doth say that there is a God, finding his hand against us, when we sinne against him; and his blessings upon us, when wee serve and obey him. So *Esa. 43. 12.* it is said, *I have declared, and I have saved, and I have shewed when there was no strange God among you, and therefore you are my witnesses, saith the Lord, that I am God.* Thus our owne experience may tell us that there is a God.

The use of this is, first, that seeing there is a God, then sic upon the Atheists that say there is no God: hee that saith there is no God, that man is the wickedest sinner in the world, for a theefe taketh away but our goods, a perjured person our lands, a murderer our lives, but an Atheist takes away God from us: *Ioh. 20.* when *Mary* came to the sepulchre, and found not Christ there, she wept, and said, *They have taken away my Lord, and I cannot tell where they have laid him*; as if shee should have said, they have taken away my Lord, in whom all my comfort and all my hope was laid up: so wee may say of the Atheists, they

they have taken away God from us, in whom all our comfort and hope is laid up; therefore an Atheist is the most wicked creature that is, because hee takes away God from us. By the law of the land, if a man bee condemned by twelve men, hee must die the death, but worthily may hee die, that is not onely condemned of twelve men, but of twelve thousand creatures. If a man doubt there is a God, let him step but one step out of this life, and hee shall feele there is a God: *Chrysostome* saith, if thou doest not beleeve there is a God, what doest thou O man in the house of God? (saith hee) pay thine hire, and get thee out of his house, tread not on his ground, feede not of his creatures, but get thee another place.

Secondly, seeing there is a God, why doe a number of men live as if *use 2.* there were no God at all? men cry out of the Atheists that say there is no God, and thou saist there is a God, and yet doest not serve and obey him: here is the difference betwixt thee and him; thou art an Atheist in practice, and hee is an Atheist in judgement, so although thou doest acknowledge in judgement there is a God yet in thy practice thou doest deny him. The Apostle *Paul* saith, *Tis. 1. 16. They professe that they know God, but by their workes they deny him, being abominable and disobedient, and unto every good worke reprobate.*

Thirdly, seeing there is a God, it is a sure thing that every man should *use 3.* looke after God, and labour to serve and worship him, to give him that glory which is due, for he is the fountaine of all our comfort. It was the condemnation of the world, *Rom. 1.* when men knew there was a God, yet did not worship and give him that glory which was due unto him: so this is the condemnation of the world still, that when men know there is a God, they doe not worship him, and give him that glory which is due. If a man dwell in the Kings house, and yet will not come at the kings Leetes to doe him service, hee shall bee turned out of the kings house and service: so if wee dwell here as in Gods house, he being our Land-lord, if wee doe not performe our service and duty to him, giving him his due, it were just with God to turne us out of his house and home. Wee see the creatures obey God, and doe that they were made for, even those that have not that sense, reason, or knowledge that wee have, being guided by the instinct of nature onely, whereas wee, having knowledge, sense, and faith, doe not obey God, and give him that honour that is his due, but neglect and despise him from day to day. It is a laudable custome among us, that before wee beginne the harvest, wee beginne in the Temple, and that for two causes:

1. To acknowledge the Sovereignty of God.
2. That wee may shew wee desire to enjoy these blessings, but with his love and leave.

Esa. 38. 12. The life of man is compared to a *Weavers Warpe*, which the beame windes up, and so is filled, which if they doe not fill, it is found full of flaws, bancks, bracks and gaules, when it is cut off: so our life is the warpe, and every day is as the beame to winde up somewhat of

of the life wee live. Wherefore every day wee must bee doing somewhat to fill our warpe, lest when wee bee cut off, wee should not bee found filled, but full of bracks, gaules, and flawses. Now to helpe you this way, wee have spent a great deale of time in the doctrine of faith and repentance, which bee the fillings of our lives, therefore let us not passe a day without renewing of repentance and faith.

2
That there is
but one God.

Secondly, wee belevee *that there is but one God*: as it is, *Deut. 4. 39. Understand therefore and consider in thine heart, that the Lord is God in heaven above, and upon the earth beneath; there is none other; And 1 Cor. 8. 4. Wee know that an Idoll is nothing in the world, and that there is no other God but one. So 1 Tim. 2. 5. For there is one God, and one Mediator between God and man, the man Christ Iesus*: thus wee see there is but one God. The heathen had a number of Gods, the *Romans* had great Gods and little Gods, the *Grecians* had heavenly Gods and earthly Gods; Gods for the sea, and Gods for the land; but wee belevee there is but one God. *Athanasius* hath a pretty saying, an instrument that hath many strings, take many men to strike the strings, and they have no order, consent, or sweet harmony betweene, but take a man that hath cunning and skill to strike upon the strings, then there appears a sweet order, consent and harmony; so, saith hee, this world and the creatures bee as it were an instrument with a number of strings, take men to strike upon the strings of the creatures, then there is no order, nor consent amongst them; but let one God strike upon the strings of the creatures, and then there is a sweet consent and agreement betweene them. Now if a man should say, why is there not more Gods than one? This were a frivolous question, we acknowledge divers persons, and but one God in substance, essence and power: wee read, *1 Ioh. 5. 7. There bee three that beare record in heaven, the Father, the Word and the holy Ghost: and these three are one.* A good Divine doth thus illustrate it: water is but one thing in nature, and yet hath divers beings, as it is in the fountaine, as it runnes into the river; & as it is conveyed home to the house in pipes, payles, or buckets: so the three persons are one in nature, and essence, but it is in the Father, as the *Fountaine*; in Christ, as the *River*; in the holy Ghost, as a *pipe* or *payle*, to convey, and bring it into our hearts. So it is in a diverse manner, but all one in essence, substance, nature and power.

vsess.

The uses are, first, seeing there is but one God, wee must take heed wee make not many Gods, that wee make not a God of our pleasures, of our goods, of our bellies, or of our sinnes: as the Apostle complaines, *Phil. 3. 19. Whose belly is their God, and whose glory is their shame, who minde earthly things.*

Obiect.

I, but some man may say, is there any man so bad, to make his pleasure, his belly, his sinnes, and his goods, his god?

Sol.

Evidence.

I answer, it may be proved by these two Evidences: First, whatsoever he loveth above God, that he maketh his god, but it is evident that many a man loveth his pleasures more than God, or his goods, or his belly, or his sinnes, and therefore hee maketh them his gods. If a man should set a Childe betweene two men, let them both call the childe, and

and looke which the childe loveth, unto him will the childe runne: so let a man be set betweene God and his pleasures, God and his money, God and his sinnes, which now a man runnes unto, that he loveth best: so it is evident that men make these things their god.

Secondly, whatsoever a man takes most paines for, that he makes his god. But it is evident that men take more paines about their pleasures, and money, than they doe about God, and therefore they doe make that their god. *Chrysostome* saith, Aske not thy tongue, whether thou lovest God or no, or takest more paines about thy pleasures, money, belly or thy sinnes, than for him: But aske thy life and conversation, and that will tell thee, that thou lovest thy pleasures more than thy God: therefore he that saith, he loveth God, and yet loveth his pleasure more than God, he lyeth: hereby we must take heede that we doe not set our profits, and our pleasures in the roome of God.

The second evidence.

Secondly, seeing there is but One God, wee must labour to bee one as he is One; For Gods labour is to bring all the decayed Creatures to be one, as hee is One; It is the Devill that brought in division, and set man against God, and one man against another, but God laboureth to bring all to one: though we cannot be all one in substance, yet let us labour to be one in affection; as it is said, that *the number of them that believed were of one heart and of one mind*, so we must labour to be of one heart, and of one minde, *Ephes. 4. 5.* It is said, *There is one Lord, one Faith, one Baptisme, one God, and Father of all:* so *Mal. 2. 10.* It is said, *Have we not all one Father? hath not one God made us? why doe we transgresse every one against his brother, and breake the covenant of our Father?* Therefore seeing God is one, we must labour to be one as he is one, *Ezek. 37.* wee read how the Prophet saw a *number of bones* lye scattered here and there, but when once the Word of God came amongst them, *they ran bone to his bone, sinewes grew upon them, and flesh on the sinewes:* so howsoever we be scattered in our affections, yet if the Word of God come amongst us, we bee one as God is one, straightway we runne together, and be made one, though not in substance, one, yet in affection, heart and minde.

Use 2.

Act. 4. 32.

The fourth use is, that seeing God is one, therefore there is but one meanes of life and salvation; as *Rom. 3. 30.* *For it is one God who shall justify the Circumcision by Faith, and the uncircumcision through faith.* There is but one meanes, whereby he gathereth all men unto him, so that the best and holiest men that ever were, are saved by the same meanes, that the meanest and poorest are, and the greatest sinner is saved by. It is an opinion of some, that they shall be saved in what Religion soever they professe, but this cannot be, because there is but one meanes of the saving of all men. There was but *one Tree of life, one Doore in the Arke, one high Priest, one Mediator betweene God and man*, and therefore there is but one way to life and salvation: if we be out of that way, wee are in the way to damnation. Therefore we must doe as a man in a journey, O Sir (saith he) I am in a way, but whither doth this way lead, if he be told it leadeth to the kings court, where he shall have great favour shewed, or to a garden of pleasure, or a place of Comfort, then he will goe on cheere-

Use 4.

cheerfully; but if he be told that it leadeth to a prison, a dungeon, or to a place of torment, he will stay and goe no further: so should we say, O sir, we are in a way, but whither doth it lead? If to heaven, to Gods favour, to joy and comfort unspeakeable, then we may with comfort go on; but if we be told, that the way we walke in, leadeth to hell, destruction, and to torment, we should make a stand, and go no further, therefore seeing there is but one way to life, every one should labour to walke in that way.

3
He is a true God
in regard of his
Nature.

Thirdly, we professe that we beleeve he is a true God; True, first in regard of his Nature: secondly, in regard of his properties.

1 First, he is a true God in regard of his Nature, for he is of a spirituall & no bodily substance; there is no extention of his parts, he doth not consist of parts, as we doe, but he is of a spirituall substance, as *Ioh. 4. 24. God is a Spirit.*

2 Secondly, he is infinite in time, and in place, there is no bounds nor limitations of him, he cannot be comprehended, as it is *Psalm. 145. 3. Great is the Lord, and most worthy to be praised, and his greatnesse is incomprehensible;* so that his wisdom, power, justice, and mercy no man can comprehend.

3 Thirdly, he is the fountaine of all good things, so that whatsoever good things the Creature hath, it is from God; *For by him we live, move, and have our being,* and breathing, as it is in *Acts 17. 28. God doth give a being to us; he hath a being of himselfe, and therefore he hath no need of us, he is not the better for our prayers, nor the service wee doe him, but we be the better for it; and therefore every one when he conceiveth of God, must see he hath a right apprehension of him, hee must so conceive him, as he hath revealed himselfe in his Word, or else hee setteth up an idoll of his owne in his heart. The heathen did deride Christians, asking them where their God was, and bidding them shew their God, for they could shew theirs in such a Church, and such a place. Saith the Christian, I cannot shew thee my God, for he is a Spirit, and cannot bee seene, and therefore he is the true God; yours may bee seene, therefore he is not the true God: but (saith he) if you would see my God, get you the eyes of faith, and I will shew you my God. Men that have weake eyes, get them eyes of a Chrystall glasse, and then they see a number of things, that they could not see before: so, when we cannot see God, we should get Chrystall eyes, the eyes of Faith, and then wee shall see that we never saw before. A number of people in the world cannot see God in the fields, in their publike meetings, in their houses, but let them get the eyes of Faith, and they shall see him very comfortably.*

God is true in
his Properties.

Secondly, as we beleeve God to be true in Nature, so we beleeve God to be true in his Properties; He is a powerfull, a wise, a just, a mercifull, a loving God. And therefore if wee beleeve that God is powerfull, why then doe wee not trust in him? If hee bee wise, why be we not guided, and governed by him? If he bee just, why doe wee not beleeve him in his promises? And why are wee not affraid of offending him? If hee be mercifull, why should we despaire? But a number of men take away the

the power of God, for (as the children of Israel in the wildernesse, said, *SERM. V.*
Can God prepare a table for us?) so they say, *Can God helpe us in sicknesse?*
Can he helpe us in affliction? so likewise they presume to sinne, and so
take away the *justice of God*, for though hee brings his judgements to
light every day, yet they will not learne to feare, and be ashamed. And
so they soothe themselves as the Prophet complaines, That every one
that doeth evill, is good in the sight of God, or he delighteth in them,
or say where is the God of Iudgement? so they take away wisdom
and mercy from him, as was shewed out of *Jeremy*. But a Christian must
beleeve the properties of God, that he is *powerfull*, therefore to trust and
relye upon him; *just*, therefore to beleeve his promises; *wise*, therefore
to be guided by him. We may see a worthy example hereof in *Hezeki-*
ah, 2 *King*. 19. 15. When *Senacherib* went against *Ierusalem*, he told them
that hee had destroyed such and such places, and countries, and their
goods; and shalt thou be delivered? Then *Hezekiah* came before the Lord,
told it him, *spread the writing before him, and prayed to the Lord.*

Thirdly, we beleeve that God is our God by the meanes of Christ; this is the *Fourthly, that*
maine point of all, not to beleeve God in generall onely, but to bring *God is our God.*
him home to our selves, and to be perswaded that he is our God: so the
holy people (as *Esay* shewes) said, *This is our God, we have waited on him,*
and he will save us. If he be our God, that then whatsoever is in him, as
his power, wisdom, mercie, justice, love, and goodnesse, it doth ap-
pertaine to us, wee shall have the benefit; this faith is a comfort, and
that which God respects; *Thomas* could have no comfort of his Faith,
till he could say, *My Lord and my God*; and Christ, when he would com-
fort his Disciples at his departure, saith, *Goe tell my brethren, I ascend to my*
God, and your God, to my Father, and your Father: so if once a man come to *Ioh. 10. 27.*
this, that he can perswade himselfe that God is his God by the meanes
of Christ; this will comfort, and give him more peace, than the world
can yeeld.

The use is, that seeing God is our God, therefore we should respect
and love him, and be desirous to please him in our courses: *Mich. 4. 5.*
For all people will walke every one in the name of his God, but we will waike in the
Name of the Lord our God for ever and ever: therefore as we doe professe
that God is our God, we must labour to please him in all our courses, be
loth to doe any thing that may displease him: It was the speech of *Del-*
ilah to *Sampson*, *Judges* 16. 15. *How canst thou say, thou lovest mee, when thy* *Simile.*
heart is not with me? so how can we say, that we love God when our cour-
ses shew to the contrary: it is a pittifull thing to see how men doe not
regard God, they doe so toile themselves with their labours, that so
soone as they be set in the Church they are fallen fast asleepe; men pro-
fesse they beleeve God is their God, and yet doe not respect nor serve
him. In the 1 *Sam. 9.* mention is made of *Samuels* feast unto the people,
where one speciall dish given before unto the Cooke is brought forth,
it was a shoulder set up onely for the king, that none but he should have *Simile.*
it; in like manner it should bee our wisdom so to spend our strength
about

ARTIC. I. about the world in the weeke time, that we reserve a part for the Lords Sabbath, to doe him service with.

Hitherto God hath beene considered as he is in himselfe; now wee come to speake what God is in relation: and there is a twofold relation of God:

1. To the Trinitie.

2. To the Creatures.

First, God stands in relation to the three Persons, for I beleev in God, stands in relation to the Father, to the Sonne, and to the Holy Ghost. Here are foure points of Faith to be beleevd:

1. That there is a distinction of Persons in the Godhead.

2. That there is a divine Person called the Father.

3. That he is the Father of Christ.

4. That he is our Father by the meanes of Christ.

First, we beleev that there is a distinction of Persons; for though there be but one in Substance, Essence and Power, yet there bee three distinct persons subsisting in one Godhead, as 1 Iohn 5.7. *There be three that beare record in heaven, the Father, the Word, and the Holy Ghost, and these three are one;* and so Matth. 28. in the charge that Christ gave his Disciples, when he sent them out *to preach in the Name of the Father, the Sonne and Holy Ghost:* and elsewhere the Scripture doth teach distinction of Persons, as Ioh. 5.30. *I can doe nothing of my selfe, as I heare, I judge, and my judgement is just, because I seeke not mine owne will, but the will of my Father that sent me:* so Iohn 14.26. *But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things.* So then wee see plainly that the Father is a distinct person from the Sonne, and the Sonne a distinct person from the Father, and the Holy Ghost a distinct person from the Father and the Sonne. There is a difference betweene the Faith of a Christian, and a Turke, the one beleeveth in one God, distinct in three persons, the other in one God, without distinction of persons.

The first ground
to prove a Tri-
nity of Persons.

Now there bee two grounds that overthrow this opinion of the Turkes: first, it is a rule in Divinitie, that whatsoever as God reveales himselfe to be, so we must beleev he is; but God hath revealed himselfe to be one God, and three Persons, therefore so we must beleev; for no man can dive into the bottome of God, to know what he is, but he must reveale himselfe to us; so Ioh. 1.18. *No man hath scene God at any time, the onely begotten Sonne of the Father, he hath revealed him:* and 1 Timoth. 6.16. saith the Apostle (speaking of God) *Who onely hath immortalitie, and dwelleth in the light that no man can attaine to, whom never man saw, neither can see, unto whom be honour and glory everlasting, Amen.* And therefore as a man going into the Sea, in danger, or to swimme, so farre as his Corke will carry him up, so farre he may goe safely, but if this faile to carry him up, he makes a stand and ventures no further: in like manner, so farre as our Corke will carry us up, so farre we may walke safely, so farre as we have warrant out of Gods Word: but if we have no warrant out of Gods Word, let us make a stand and goe no further: there-
fore

fore as God hath revealed himselfe, so we must beleeve; but he hath re- SERM. V
vealed himselfe to be one God, and three distinct Persons, and so wee
must beleeve.

The second ground is, that it is not possible to redeeme man without
distinction of Persons; for God the Father being offended with
man for sinne, there must bee a second Person for a Mediator be-
tweene God and man, to reconcile them, and to make them one
again, which must bee the Sonne; and there must bee a third to apply
this to the heart of man, that is, the holy Ghost; therefore it is not
possible that the redemption of man should bee wrought without the
distinction of Persons. The Turkes demand of the Christians, what
good they have to beleeve in God distinct in three persons, more than
they have in God without distinction of Persons? If they should de-
mand of me, I would make them this answer, thus, That wee could not
have our redemption, but by the distinction of persons; for when men
were out of favour with God; they must have a thing of infinite value,
and of greater price than all the soules and bodies of men are worth,
to satisfie for them, and to apply it: and therefore this benefit wee
have by beleeving the distinction of persons, more than the Turkes
have.

The second
ground for Di-
stinction of
Persons.

Secondly, that there is a divine Person called the Father: there bee
three divine Persons, the Father, the Sonne, and the holy Ghost; now
they are not divided as three men, to say, here is one, here is another,
and there is another, but they are distinguished; as three candles being
light in a roome, wee cannot say, here is the light of one candle, and
here is the light of another, their light cannot bee divided one from
another, and yet there be three distinct lights; even so there bee three
distinct Persons, the Father, the Sonne, and the holy Ghost, and yet we may
not divide them, and say, here is the Father, or here is the Son, or here
is the holy Ghost, apart one from the other: for as of water, wine, and Rosa-
solis being put into one glasse (three distinct things) wee cannot say, this
is the water, and this is the wine, and this is the Rosa-solis, but where one is,
there is the other; so there bee three divine Persons, but wee cannot
say, here is one, and there is another, but where one is, there is all: and
therefore let us goe no further than our corke will beare us up; if our
corke will not beare us up, let us make a stand, let us goe no further
than we have warrant out of the word of God.

Secondly, that
the Father is a
distinct Person.

Simile.

Simile.

In that he is called a Father, it is because hee is a fountaine to the
rest. Ioh. 3. 35. The Father loveth the Sonne, and hath given all things into
his hands: and Ioh. 5. 30. I seeke not mine owne will, but the will of my Father
that sent me: and Ioh. 28. Yee know me, and whence I come, yet I am not come
of my selfe, but hee that sent me is true, whom yee know not; But I know him, for
I am of him, and hee hath sent me: and in the Heb. 1. 3. he sayes, Who being
the brightnesse of his glory, and the engraven forme of his person. So then we
see that God the Father is a divine person distinct from the Sonne, and
the holy Ghost; hee is called a Father, because hee is a fountaine to all

ARTIC. I. the rest, and that he is so, it ariseth of the infinite goodnes that is in God.

Quest.
Sol.

Simile.

Simile.

Use.

Simile.

Thirdly, God is
the Father of
Christ.

Use 1.

Use 2.

There is a question amongst Divines how he communicats his goodnesse to the rest of the Persons. The answer is, that the more goodnesse there is in God, the more he communicates his goodnesse. Now there is no creature capable to receive the goodnesse that is in God, for the creatures have goodnesse indeed, but it is but as a drop, in respect of the goodnesse that hee doth infuse to the divine persons; and therefore he doth infuse his goodnesse to the rest of the divine persons, even as a fountaine of water when it is full, it sends and gives it out againe; so the Father gives out his goodnesse to the rest of the divine Persons. This is a deepe point to dive into, and therefore a man must doe in divinity, as a man doth going into a river, as long as hee feeles the ground with his feet, so farre hee may wade safely, but if hee feele no ground, it is good to make a stay and goe no further: in like manner, so long as wee may wade in Divinity, and feele the ground with our feet, wee may safely goe on so farre as there is a warrant out of the word, but if this be wanting, it is good to make a stand, and venture no farther. The use is, that seeing God contains not himselfe, but communicates his goodnesse, let us labour to have communion with him, and then he wil communicate his goodnes, as to the three Persons, so to us, in proportion. As *Psal. 145. 3. Great is the Lord, and most worthy to be praised and his greatnes is incomprehensible*, the Lord is great in goodnes, and gives and powreth it out to others; therefore *David saith, Psal. 37. It is a good thing for me to cleave unto God*. If a great man in a Kingdome should give out his goodnesse, and be beneficiall, all men would seeke for his service, but if he were a niggard, no man would seeke to him: so seeing God gives out his goodnesse, all men should seeke to have communion with him.

The third point is, *that he is the Father of Christ*: so it is said, *Rom. 15. 6. That yee with one mind, and with one mouth may praise God, even the Father of our Lord Iesus Christ*; And *1 Pet. 1. 3. Blessed be God, even the Father of our Lord Iesus Christ, &c.* The point is plaine, I shall not need to prove it any more: we will make use of it.

The first is, that seeing he is the Father of Christ, whatsoever Christ hath done in the great matters of our redemption, God will approve and accept of: as *Ioh. 3. 35. The Father loveth the Sonne, and hath given all things into his hands*; and therefore seeing it is his Sonne who hath reconciled us, hee will approve and accept of it; seeing hee hath payed the price for us, wee shall bee acquitted and discharged before God, and so goe free.

Secondly, that none can be fitter to be the Mediator than Christ, *Ioh. 11. 42. Iesus saith, I thanke thee, Oh Father, because thou hast heard me; I know thou hearest me alwayes, but because of the people that stand by I said it, that they may beleieve that thou hast sent mee*. And therefore because hee is the Sonne of God, hee is the more fitter to be the Mediator. *Matth. 21. 37. It is said, therefore it may be they will reverence my Son*: In the law we see when-

whensoever the high Priest was to appeare before God, he was to have **SERM. V.**
 the names of the twelve Tribes in his brest-plate, and on his shoulders
 engraven in stones for a continuall remembrance before the Lord; so ^{Simile.}
 Christ is our high Priest, and he carrieth all the names of the elect, and ^{Exod. 29. 6.}
 presents them before God for a continuall remembrance.



SERMON V.

COLOS. I. 12, 13.

*Giving thanks unto the Father, which hath made us meet to be partakers of
 the Inheritance of the Saints in light.*

*Who hath delivered us from the power of darknesse, and translated us into the
 kingdome of his deare Sonne.*



Elbeloved, in this Scripture and the like, is set downe
 the ground of the first part of our Christian profession;
 wherein (as I told you) there be foure points of Faith
 to be beleaved:

1. *That there is a distinction of Persons in the Godhead.*
2. *That there is a Divine Person called the Father.*
3. *That we is the Father of Christ:* of these three we have spoken.
4. *That he is our Father by the meanes of Christ:* which now wee are to
 handle.

By Faith we are made one with Christ, and being one with Him, <sup>By Faith in
 Christ we are a-
 dopted.</sup>
 God is our Father by the meanes of him. This is comfort to a Christi-
 an when hee knowes God is his Father, wee reade *Iohn 20. 17.* when
 Christ was to depart from his Disciples, saith he to *Mary, Goe tell my
 brethren, that I ascend to my Father and to your Father, to my God and your God;*
 so *Gal. 4. 6.* He hath sent the Spirit of his Sonne into your hearts, whereby ye cry,
Abba, Father. This is a great Comfort and Blessing that we may call
 God our Father boldly, which we have by the meanes of Christ; all
 the Angels in heaven could not doe or procure it, no not for the poo-
 rest or meanest man: But Christ hath procured it, and by no other
 meanes but by his death and bloudshed. Indeed naturally we may say
 as *Iob,* that *Corruption is our father, and the wormes our mother:* so naturally ^{Iob 17. 14.}
 an earthly man may say, *Sinfull is our father, the divell naturally is our
 father;* but yet by Adoption we are the sonnes and daughters of Al-
 mighty God, the heires of heaven: Therefore as it is written in the
1 Pet. 1. 3. *Blessed be God even the Father of our Lord Iesus Christ, which ac-
 cording to his abundant mercy, hath begotten us againe to a lively hope, by the re-
 surrection of Iesus Christ from the dead; to an Inheritance immortall, and unde-
 filed, &c.* so also we may say, *Blessed be God, that by the meanes of Ie-
 sus Christ is become our father;* O blessed be God our Father, that hee
 hath

ARTICLE. I. hath begotten us to the hope of heaven. Yea, there is no man can looke up comfortably to call God Father, but by the meanes of Christ.

The use of this is twofold: for *Instruction* and *Comfort*.

Use
First, since God
is our Father we
must labour to
please him in all
things.

Simile,

First, *matter of Instruction*, that seeing God is our Father, wee must labour to please, to respect, and obey him, in all our courtes and actions: And therefore as Christ saith of himselfe, *that he was not come to doe his owne will, but the will of his heavenly Father*: so we must say, Lord, I am not come to doe my owne will, but to doe the will of my heavenly Father. We see in Nature, let a childe be betwene his father and a stranger, let the stranger bid him to doe any thing, and he will not regard it, but let his father command him, and straightway he will doe it: so if God be a stranger unto us, then we will not regard or obey him. But if he be our Father, then we will be ready to obey him in all things that hee commandeth us. *Jerem. 35. 5.* we see it there related, that *there were pots full of wine, and cups set before the Rechabites; And I said unto them, Drink wine: but they said, We will drinke no wine, for Ionadab the sounce of Rechab our father commanded us, saying, Ye shall drinke no wine:* so a Christian man should say, when he is tempted to sinne, to lye or to sweare, to deceive or to commit uncleannesse, O I dare not doe it, for God my heavenly Father hath forbidden it. I dare not sweare, or prophane the Sabbath day, I dare not deceive, commit uncleannesse, for God my heavenly Father hath forbidden me: and therefore if God be our Father, we must respect and obey him. It is a great sinne and corruption that men doe professe God to be their Father, and yet they will not obey him, but doe the quite contrary: God hath commanded we should sanctifie the Sabbath, but we prophane it; that we should love our enemies, and wee scant love our friends; that we should speake with great reverence of his Name; yet we take it in vaine; and so of many others, the Lord complaines of such, *Jerem. 3. 14.* *Didst thou not still cry unto me, thou art my Father, and the guide of my youth?* as if he should say, Ye call me Father indeed, but ye do not use me like a Father, ye doe not obey me, and walke in my wayes: If I be your Father, use me like a Father, respect me, obey me: so *Esay 1. 2.* the Lord saith, *I have nourished and brought up children, but behold rebellious children:* And therefore seeing we professe God to bee our Father, we must obey him, and regard him as a Father.

Secondly,
If God be our
Father, we must
labour to be as
like him as may
be.

Secondly, seeing God is our Father, we must labour to be like him, as much as may be; for a Childe desires to bee like the Father, and therefore seeing we professe to be the Children of God, let us labour to be like him in all holinesse and uprightness: So the Apostle exhorts *Eph. 5. 1, 2.* *Be ye therefore followers of God as deare children:* so *1 Pet. 1. 14.* *As obedient children, not fashioning your selves unto the former lusts of your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation.* If we be his Children, we must be like him in three things:

Three things to
be like God in.

I
In doing good to
all.

First, we must be like unto God in doing good unto all men, within the compasse of our ability; therefore *Matth. 5. 45.* our Saviour shewes how wee should bee like our heavenly Father, *Hee maketh the Sunne to shine upon the evil and the good, and sendeth raine on the just and unjust;*

unjust; so our goodnesse should be extended to all men.

Secondly, we must be like God in forgiving the injuries and wrongs that bee done unto us: As Col. 3. 21. *Now therefore (as the elect of God, holy and beloved) put on tender mercy, kindnesse, humblenesse of mind, meeknesse, long suffering, forbearing and forgiving one another; If any man have a quarrell to another, even as Christ forgave you, even so do ye.* SERM. V.
2
In forgiving wrongs and injuries.

Thirdly, we must be like him in holinesse of life; As 1 Pet. 1. 17. *If ye call him Father, which without respect of persons judgeth according to every mans workes, passe the time of your dwelling here in feare; and bee ye holy, for hee is holy.* Wee see how wicked men imitate the steps of their fathers, they will bee like them; and therefore it is said of Abia, 1 King. 15. 3. *That hee walked in all the sinnes of his father, as hee had done before him;* So those wicked people, Jer. 44. 17. say they, *Even as our Fathers have done before us, so will wee doe.* Here wee see how ready these were to follow the waies of their wicked fathers, then how ready shold we be therfore to be like our heavenly Father? God is mercifull, and we be unmercifull; ready to forgive us the injuries and wrongs that wee doe to him, and wee backward to forgive the injuries and wrongs that our brethren doe to us; hee is holy, and wee be unholy; and therefore I marvell, that we doe not blush to call God Father, and yet walke in the steps of the divell; God is holy, and thou art prophane; God is mercifull, and thou art cruell. This is the second instruction.

The third is, that seeing God is our Father, therefore wee must trust in him, and rely on him as a Father, we must labour to moderate the cares of this life, because we have one God to take care for us: *Matth. 6. 25.* our Saviour saith, *Bee not carefull what ye shall eat, or what ye shall drinke, nor yet for the body what ye shall put on, &c.* and verse 32. he giveth a reason, why wee should take no care; *for your heavenly Father knoweth that ye have need of all these things;* and out of his Fatherly care will make a supply of them by such good meanes as hee hath appointed: therefore wee must wholly rely, and trust on him. If wee see a young man eager of the world, carking, caring, scraping, and gathering together riches: men may say, this man hath no Father to provide for him. So if wee see men scraping, gathering, carking, and caring for the things of this life, surely wee may feare, God is not his Father, for if he were hee would rest upon him. *Chrysostome* saith, if a man were going to a feast, would hee take care for meat? if one were at a fountaine, would hee take care for water? God of his Fatherly care will provide a table for us, and as a rich fountaine will make a supply of all our wants, therefore we have no caule to carke or care, for the things of this life: let this bee thy comfort, that if God bee our Father, hee will provide for thee, This therefore condemnes the scrapers and misers of this world, that care not by what meanes they can get it, or by what bad course they have it; and therefore they doe not rest on God as a Father. It is true indeed, there is a provident care to bee had for the things of this life, but this same carking and distrustfull care is that which the Scriptures condemne.

The

ARTICLE. I. The fourth is, that all the chastisements that come upon us, we take
 4 as from the hand of a loving Father, and patiently beare them: so wee
All our chastise- see, *Psal. 39. 9. I was dumbe and said nothing, because it was thy doing. So*
ments then come 1 *Sam. 3. 18. It is the Lord, let him doe what seemeth him good: And*
from the hand of Luk 22. 2. *Father, if thou wilt take away this cup from mee; neverthelesse not*
a loving Father. my will, but thy will bee done. So every crosse and affliction we should
 take as a cup tempered and reached out by the hand of a loving Father,
 and therefore wee should patiently beare it. Wee see in experience,
 if a stranger beat a child, the child will murmur at it, but if a Father
 correct it, it will patiently beare that, so if God bee a stranger to us,
 then we will murmur at his corrections, but if God be our Father, then
 we will patiently beare his loving chastisements.

5 The fifth instruction hence is, that seeing God is our Father we should
we should part bee content to part with any thing wee have to give unto Christ: wee
with any thing read in the story of *Samson*, that when his Father and Mother was going
to give unto to the wedding, *he went aside to looke on the carcase of the Lion which hee had*
Christ. killed, *where hee found a swarme of bees and hony, whereof he did eat, and*
 Iudg. 14. *gave to his Father and Mother;* so we should doe, going to the heavenly
 wedding, wee should give such good things as wee have, seeing we
 cannot give them to Christs owne person, let us give them to his needy
 members, and Christ will accept it as done unto himselfe; as *Mat. 25. 45.*
Forasmuch, saith he, as ye have done it unto one of these little ones, ye have done
it unto mee. Seeing God is our Father, therefore all Christians are our
 brothers, and wee should love them for our Fathers sake. So *Mal. 2.*
10. Have wee not all one Father? and hath not one God made us? why doe wee
transgresse every one against his brother, and breake the covenant of our God and
Father? therefore seeing God is the Father of us all, we must love them,
 and regard them: so *Ioh. 8. 42. If God were your Father, saith Christ, then*
ye would love me; so we may say, if God were your Father, then ye would
 love Christians, but because yee hate and despise them, therefore it is
 evident that God is not your Father.

2 *se 2.*
Comfort.
 First, our digni-
 ty to be the Sons
 of God.

The second thing that was observed, was matter of comfort: first,
 that seeing God is our Father, therefore wee are called to a greater
 dignity and honour than this world can afford us, for it is the greatest
 preferment in the world to bee called the Sonnes of God; and there-
 fore 1 *Ioh. 3. 1.* hee bringeth it in with an *ecce, Behold, what love the Father*
hath shewed on us, that wee should bee called his Sonnes: and therefore *David*
 to this purpose saith, 1 *Sam. 18. 23. Seemeth it a light thing unto you to bee*
the Sonne in law to a King. Now then if it be such a matter to bee Sonne
 in law to a King, what an honour is it to bee Son to the King of Kings,
 to God? if wee consider wee bee but dust and sinfull, and the children
 of the divell: therefore as *David* saith, 1 *Sam. 18. 18. Who am I? and*
what is my life, and the familie of my Father in Israel, that I should bee Sonne in
law to the King? So wee may say, Lord, what am I, or what is my Fa-
 thers house, that this honour should bee put upon me, to bee called thy
 Sonne? And therefore whatsoever our estate be here in this world, it is
 a great comfort to us to bee one of the Sonnes of God, the greatest
 dignity

dignity that this world can afford. I shewed you lately, that it is the SERM. V
greatest goodnesse and mercy of God to put honour upon his servants,
that even Kings are glad of this favour; and howsoever men cannot
away with such now, but despise and contemne them, yet one day at the
day of judgement, or of their death, to have honor with the meanest of
Gods people, they would bee glad, if they could have but a looke: and
therefore it is a greater comfort to be one of Gods sonnes and daugh-
ters, than to have all this world.

The second comfort is, that seeing God is our Father, therefore he
will bee a Father to us, as *2 Cor. 6. 18. I will bee a Father unto you*: and not Secondly,
That God will
be a Father to
us.
in name, but a Father indeed to us, hee will performe the duty of a
Father; there is no Father in time of need will doe more for his child,
than God will doe for us, nor no Father so ready to helpe his child as
wee shall have helpe of God. *Psal. 103. 13. As a Father hath compassion
on his children, so hath the Lord compassion on them that feare him*: and *Esa.
63. 16. Doubtlesse thou art our Father, though Abraham bee ignorant of us,
and Israel know us not, yet thou O Lord art our Father, and our Redeemer*; and
therefore great is the comfort that wee shall finde, seeing hee is our
Father: it is a comfort in the time of mutation of friends, when they
leave, and forsake, and cast us off, yet wee may say with comfort, Lord,
I thanke thee, thou art my Father, thou wilt not leave mee nor cast
me off, but stand by me when the world will forsake me, and my world-
ly friends.

The third is, that seeing God is our Father, hee will give us an hea- Thirdly, that
God will give
us a heavenly
inheritance.
venly inheritance: a father wil not die, and leave his childe nothing, if he
be able; so God will not be a Father, and leave us nothing, but he will be-
queath unto us an heavenly inheritance, so our Saviour saith *Luke, 12. 23.
Feare not little flocke, for it is your Fathers will to give you a kingdome*. So also,
*Heb. 11. 16. Wherefore God is not ashamed to be called their God; for he hath
prepared for them a City*. God would have us men be ashamed to call him
father, if he had nothing to give us, but seeing he hath prepared for us a
City, hee is not ashamed to bee called our Father; therefore seeing hee
hath provided such a heavenly inheritance, it is a comfort to us: art thou
a poore man, and hast thou little to live on? or art thou a yonger bro-
ther, and hast thou no inheritance? labour to have God thy Father, and
although thou bee a meane man here, yet thou shalt be great in heaven,
Christ shall be thy brother, and heaven shall be thine inheritance.

The fourth is, that seeing God is our Father, all his chastisements shall Fourthly,
All Gods cha-
stisements shall
turne to the best.
turne to our good: so *Heb. 12. 6. the Apostle saith, For whom the Lord
loveth, hee chasteneth, and he scourgeth every sonne he receiveth*. If a father
correct his childe, it is for his good, and amendment, or at least-wise he
would have us to thinke so; in like manner as we would have others to
thinke of us, when wee are correcting of our children, that wee doe it
for their good, let us be perswaded, and thinke so of God, that it shall Simile.
turne to our good. If a friend should temper a potion, and give us it in-
to our hands to drinke, although it should worke furiously upon us, yet
wee would thinke that it shall turne to our good: so seeing God is our
friend,

ARTICL. I. friend, and our father, though our afflictions worke strongly upon us yet wee must bee perswaded, that it shall turne to our good. We heard in the morning out of the story of *Abraham*, that *Abimelech* the King fought to *Abraham* to make a league with him, at that time, when hee was in great heaviness for the losse of *Ismael*; for *Hagar* and *Ismael* were cast out of his doores. The Doctrine from hence was, *That the Lord never sendeth extraordinary crosses, and troubles, but he sends his servants extraordinary comfort*: and this ariseth of his fatherly care towards us: if a Father gives to his child a sowre cup, or a bitter cup, he will secretly convey into his hand a peece of sugar to allay the bitternesse and sowrenesse; so the Lord doth, when he giveth us a bitter cup to drinke, hee conveyeth into our hearts secretly, as it were, a peece of sugar, some comfort to allay the bitternesse of it. *Chrysostome* saith, There were no man able to saile at Sea, if there were no havens, and shores, and harbors for ships to lye in, in the time of tempest, so, saith hee, it were not possible for a Christian to passe this earth through, if God should not give him comfort in the time of his trouble.

Simile.

Mercie in the
addition of
wrath.

Simile.

5

The fifth comfort is, that seeing God is our Father, wee may with comfort at the day of death lay downe our soules and bodies into his hands; so wee see Christ doth *Luke. 23. 46.* *And Iesus cryed with a loud voyce, Father into thy hands I commend my spirit*: this must teach us when wee come to die, to commit our spirits into the hands of God. It is the disposition of a childe, if hee hath any Jewell in the time of danger, to runne and put it into his father hands, where he thinks it a thousand times safer than in his owne: so wee should doe, seeing wee have but one Jewell, our soules, in the time of danger wee should runne to God, and commit it into his hands, and thinke it a thousand times more safe than in our owne keeping. Now having spoken of the Person of the Father, the next in order and course is, to speake of his Attributes, which are two, mentioned in this place.

1. That he is Almighty.

2. That he is the maker of Heaven and Earth.

Why God is said
to be Almighty.

First, that he is Almighty: Now God is said to be Almighty because he hath power in himselfe, to doe whatsoever he will, *Psal. 111. 3.* *But our God is in heaven, and doth whatsoever he will: and Psal. 135. 6.* *Whatsoever pleaseth the Lord, that did hee in heaven, and in earth, and in the sea: so also Ephes. 3. 20.* *Vnto him therefore that is able to doe abundantly, above all that we can aske or thinke, according to the power that worketh in us, be praise and Glory.* *Philip. 3. 21.* saith the Apostle, *Who shall change our vile bodie, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himselfe.*

Quest.

Here a question may be moved, why we are taught to beleieve that God is almighty, seeing the minde of man is finite, and it is not able to conceive of an infinite thing, such as is the power of God?

Ans.

I answer, as a man may stand on the sea shore, and looke on the sea, where, though hee be not able to see the length and breadth of it, yet he may see it is a goodly, spacious, and a large thing; so howsoever we

Simile.

are

are not able to conceive the greatnesse of God, and his Almightynesse, SERM. V.
 to see the largenesse of him; yet apprehending of him as wee may, we
 shall see him to bee great, yea the further wee goe, the greater we shall
 see him to be; though we be not able to see his length, and depth, yet we
 may perceive the Almightynesse of him: as if a man come to a moun-
 taine which hee is not able to comprehend in his armes, yet hee is able
 to apprehend it, and to lay hold on it with his hands: so howsoever
 we are not able to comprehend the Almightynesse of God, yet we may
 apprehend it, and lay hold on it. Simile.

Now God is said to bee Almighty, foure wayes: first, because he is
 able to doe whatsoever hee will, his power is as large as his will,
 as *Esa. 46. 10. My counsell shall stand, and I will doe whatsoever I will;* and
2 Cumb. 23. 19. God is not as man that hee should lye, nor as the sonne of
man that hee should repent: hath hee said it, and shall hee not doe it? hath
hee spoken it, and shall hee not accomplish it? So wee see God hath
 power to doe whatsoever hee willeth: many times wee will a
 thing, and wee have no power to doe it, but whatsoever the
 Lord willeth, hee hath power to doe it; his power is as large as his
 will. And therefore as the Leper said to Christ in *Matth. 8. 2. If thou*
wilt, thou canst make mee cleane; so wee may say in our paines, Lord, if
 thou wilt, thou canst give mee ease in my paines; Lord, if thou wilt,
 thou canst give me health in sicknesse; prosperity in adversity, and in
 the times of my distresse, comfort.

Secondly, God is said to bee Almighty, because hee is able to doe
 whatsoever in Nature is possible to bee done: if there bee any power
 that can doe any thing for us, God is able to doe it; as *Matth. 3. 9. It is*
said, God is able of these stones to raise up children unto Abraham: and
2 Cor. 9. 8. God is able to make all grace to abound towards you, that ye having
alwayes sufficiently in all things, may abound in every good worke; therefore if
 there bee any thing possible in Nature to bee done, God hath power to
 do it; much more if we want any thing, God by his power can make a
 supply of it, if wee desire any thing God can helpe us, wee need seeke
 no further, he hath power in himselfe to helpe us. In the second booke
 of the *Kings 1. 6. Is it not* (saith Elias to the King) *because here is no God*
in Israel, that thou sendest to Baalzebub the God of Ekron? therefore thou
shalt not come downe from thy bed, but thou shalt die: To wee may say to
 them that seeke to witches and wizards for helpe; is it not because
 there is no power in God to helpe thee, that thou usest such base un-
 toward shifts to bring enterprises to passe? Therefore seeing there is
 power in God, to doe any thing that is possible in Nature to bee done,
 why doe wee not seeke to him in our wants? why doe wee not relie
 upon his power?

Thirdly, God is said to bee Almighty, because the whole fulnesse
 of power is in God. In the creatures there is but part of power, yea in
 the most noblest creatures that bee, but in God is all power: so we see
 fire can warme us, but it cannot feede us, because there is but a part of
 power; meate can feed us, but it cannot helpe us against diseases; so
 likewise

ARTIC. I. likewise Physick cannot helpe us when death commeth, the reason is, because there is but a part of power in these. Now in God is the whole power, therefore God can make supplie unto us whatsoever our wants be. Therefore it is the madnesse of the world to trust to their money, to their goods, to their worldly friends, in which things there is but a part of power, the whole fulnesse being in God: what is there but hee hath? what doe we want, but hee can supply it? And therefore let us all goe and rely on the fulnesse of power that is in God.

*Fourthly, be-
cause all the po-
wer of the crea-
tures is in God.*

Fourthly, God is said to bee Almighty, because all the power of the creatures is in God, or from him, *for by him we live, move, and have our being* and breathing; And therefore that a man goes, stirres, moves, or does any thing: he hath this power from God: So Paul, *Acts 17.28. For in him wee live and move and have our being.* The Philosophers say, that the second cause cannot worke, but by the power of the first cause; As

Simile.

in a clocke, if there bee a stand in the great wheelles, there must needs be a stand in the little ones also, because these doe depend on the great wheelles; so if there bee a stand in God, there must needs bee a stand in the creatures, because they all depend on him, for all the power we have to stand and move, is from God: therefore when we sinne against Him, we turne the same power we have from God, against him. The Apostle Paul saith, *Shall wee take the members of Christ, and make them the members of a Harlot? God forbid;* so we may say, shall we take the power wee have from God, and turne it against him? God forbid, it is an heavy thing so to doe. *Therefore seeing all the power of the creatures is from God,*

Simile.

*None can hurt
us but by power
from God given.*

there is no enemy that can lift up a hand or a foote against us to doe us hurt, but from the power they have from God: As our Saviour saith to Herod, *Ioh. 19.*

11. Thou couldst have no power at all against mee, except it were given thee from above. And it is said, *Revel. 9.14. Loose the foure Angels which are bound in the great river Euphrates. And the foure Angels were loosed.* Thus we may see that all adversary powers are not able to stirre, or moove against us, but by the power they have from God. If one should see a Lion or a Beare chained, and in the hand of his father, he would not be afraid of them; so seeing there bee a number of wicked spirits in vilde men that be like Lions, and Beares, yet are they chained, and in the hands of our father, wee need not bee afraid of them, for they have no power to doe us any hurt, but by the power they have from God.

Simile.

Object.

But some man may say, and object, is there power in God to doe any thing? There bee some things that God cannot doe, How then is God Almighty? As *Tit. 1.2.* It is said, that *God cannot lye;* nor hee cannot deny himselfe: And *2 Tim. 2.13. Hee is faithfull and cannot deny himselfe:* so also, God cannot dye. Here then wee may see that there bee some things that God cannot doe.

Ans.

*What things God
cannot doe, be-
cause they imply
weaknesse in
one.*

I answer, indeed, God cannot doe these things, *for these things imply weaknesse, and not power:* for why doe men deny themselves? or why doe men lie? because of weaknesse: or why doe men die, and have no power to withstand it? if God should doe those things, hee should destroy his owne nature; for it is against the nature of God to lye, or to

That God cannot doe any thing, implies no want of power. 61

to deny himselfe; God cannot doe any thing, that implies weaknesse, SER. V I.
God cannot doe any thing, that destroyes his owne nature.

Secondly, *God cannot make the Creature God*, because the Creature is not capable of it, it being a finite thing, with bounds and limits, therefore not capable of an infinitenesse: now the want of power in this case, is not in God, but the defect is in the Creature; as let a man take foure pottles of wine, and put it into a pottle glasse, the glasse is not able to receive it; the defect here is not in the power of man, but in the glasse, for hee was as able to powre out all of it as one drop, but the glasse could not receive it. Again, God cannot doe any thing that implies contradiction, as to cause a thing to bee, and not to bee, as the Sunne to shine, and not to shine, all at one time: or a body to be in a place and not to be, or to be in divers places at one time.

Secondly, God cannot make the Creature God.

Simile.

Thirdly, God cannot doe any thing which is pleyth Contradiction.

The uses are, for *Instruction*, and *Comfort*. The first Instruction is, that seeing God is Almighty, all men must stoope and bow before him, in the consideration of his great power; as *Esa. 25.3. Therefore shall the mighty people give glory unto thee, the city of the strong nations shall feare thee. Ier. 10. 7. Who would not feare thee, O King of nations? For to thee appertaineth the dominion, for among all the wise men of the Gentiles, and in all their kingdome, there is none like unto thee. So Psal. 95. 6. Come let us worship and fall downe, and kneele before the Lord our Maker: therefore the great power that is in God must humble us, bring us low, and make us fall downe before him.*

Vse 1. Men must stoope and bow before him.

Secondly, that seeing God is Almighty, labour to make him thy friend, and to be in his favour, for nothing is almighty in this world but God: wee see how men labour to bee in favour with Noblemen, thinking thereby to procure some great matter to themselves; but there is none greater than God, therefore labour to have his favour. This is that a Christian desires above all the things in this world: so *David, Psal. 4. 6. Lord, saith hee, lift thou up the light of thy countenance upon us, and that shall make my heart more glad than they that have their corne and wine and oyle increased: So Psal. 80. 19. Turne us, O Lord God of hostes, cause thy face to shine upon us, and wee shall be safe. In which Psalme, it is thrice repeated, as the onely desire of a Christian.*

Secondly, to labour to make him our friend and bee in his favour.

Thirdly, that seeing God is Almighty, therefore above all things take heed we doe not sinne against, and offend him, for all the creatures are not able to doe the thousand part of that hurt that God can doe unto thee: why then are men commonly so afraid of great men, and of the hurt they can doe to them? our Saviour tels them, whom to feare, *Luk. 12. 4. saith hee, Feare not him that can kill the body, and after that is able to doe no more; but feare him that is able to destroy both Soule and body, and to cast them into hell fire; him wee ought to feare; therefore the power that is in God should make us afraid to offend him. Wee see Iob saith, Gods judgements were fearefull to mee, and I could not bee delivered from his highnesse; so we see the consideration of the power that was in God, made Iob stand in awe of him: a number of men never stand in awe of God, are never afraid of his great power, indeed they feare an*

Thirdly, above all things sinne not against him.

Iob 31. 23.

ARTIC.I. earthly power, are afraid of breaking the Princes lawes, and the commandments of men; but O that men could bee afraid of the great power that is in God, who is able to destroy both soule and body.

Fourthly, in all
extremities
trust in him.

Fourthly, seeing God is Almighty, therefore in all extremities wee are to rest and relie on the power that is in him; for howsoever men runne here and there for helpe, yet no man is able to helpe but hee. A Christian must beleeve that God is able to helpe by meanes, as *Noah* was saved in a wooden *Arke*, and *Moses* in an Arke of reed; so likewise wee must beleeve that God is able to helpe us without meanes, against meanes, or beyond meanes, and above the meanes: so as with the Apostle *Paul* we may say, *If God be on our side, who can be against us?*

Rom.8.38.

Vse 2.

First,
that our salu-
tion is in his
hand.

Now the next thing observed was comfort. First, that seeing God is Almighty, therefore our Salvation is in the hands of God; if it were in our owne, wee might lose it, but seeing it is in Gods keeping, it is safe, as 1 Pet. 1.5. it is said, *Wee are kept by the power of God*. In the time of mans innocency *Adam* had the keeping of his owne Salvation, it was in his owne hands, and hee lost it; but now it is in Gods keeping, and therefore we are sure we shall not lose it, seeing his power is Almighty.

Secondly, wee
shall bee safe un-
der his prote-
ction.

Secondly, that seeing God is Almighty, therefore wee shall bee safe under his protection; to *David* saith, *Psal. 27. 1. The Lord is my light, and my Salvation, whom shall I feare? the Lord is the strength of my life, of whom shall I bee afraid? And Psal. 23. 4. Yea, though I should walke through the valley of the shadow of death, yet I will feare none evill, for thou art my God, and thou art with mee*. If God bee our friend wee need not to care who is our foe, for Gods power is Almighty.

Thirdly, that all
his promises
shall bee fulfilled
in due time.

Thirdly, that seeing Gods power is Almighty, therefore all his promises shall bee fulfilled in due time: so *Gen. 21. 1. Now the Lord visited Sarah, as hee had said: and the Lord did unto her according as hee had promised*. And *Gen. 18. 14.* saith the Angell, *shall any thing bee hard unto the Lord?* therefore seeing all Gods promises shall bee performed in due time, and nothing is hard for him, comfort thy selfe therein; for hast thou a promise that God will raise thee out of the grave to glory and happinesse, or hast thou any other promise, it is most sure, it shall be fulfilled in the due time by God.

Fourthly, that
he is powerfull
to destroy our
adversaries.

Fourthly, that seeing God is Almighty, therefore we shall not need to doubt or feare, but that hee is able to destroy our adversaries power, whosoever shall rise against him or us; *Rev. 18. 8. Therefore shall her plagues come one day, death, and sorrow, and famine, and shee shall bee burne with fire, for strong is the Lord our God which shall condemne her*.

SERM.



SERMON VI.

ACT. 14. 15.

That yee should turne from these vanities, unto the living God, which made Heaven and earth, and the sea, and all things that are therein.



Concerning the Almightyesse of God (which is His first Attribute) we have already spoken: now wee come to the second, which is *Maker of Heaven and earth*. I will directly fall upon the point without any repetition: onely remember wee that *the more power there is in God, the more is our true comfort*; for when a man knowes that all the power that is in God is for his good, then the more there is in God, the more is his comfort. As if a man should see a great deale of armour laid up in the hands of his friend, he might thinke it were the better for him, he shall be the safer by it, but if he see a great deale in the hands of his enemy, this may strike a terrour into him; so if we can finde that God is our Father and our friend, then the more power there is in God, the more is our comfort, but if God be our enemy, and displeased with us for our sinnes, then our terrour is the greater, because hee is so much the more powerfull to destroy and bring us to nothing: therefore let us labour to make God our friend and father, and then the more power there is in God, the more will bee our comfort.

The more power there is in God, the more should be our comfort.
Stowle.

Now we come to speake of the second *Attribute*, that he is the *Maker of heaven and Earth*: in this there be divers particulars to be observed:

1. *Who made heaven and earth?* And that was God.
2. *What he made?* Heaven and earth, and all things in them.
3. *How hee made them, or with what Instrument?* With

his Word.

4. *Of what he made the world?* Of nothing.
5. *In what estate he made the world?* In a good estate.
6. *In what time he made it?* In six daies, whereas hee might

have made it in a moment, or in six houres, but for singular cause he was six daies a making the world.

7. *In what order he made Heaven and Earth at first?* The Heaven for man to rest in, and Earth for man to labour in.

ARTIC. I.

8. To what end he made it? To convey his glory, and his goodnesse to his creatures.

First God made
heaven and
earth.

First, *who made Heaven and Earth?* It was God; no man, nor Angell made it, nor it made not it selfe, but God made it: *Genesis, 1.1. In the beginning God created Heaven and Earth* and so Paul saith in this place that I have read unto you; *I preach unto you, that ye should turne from these vaine idols unto the living God, that made heaven and Earth, and the Sea, and all things that in them are:* so *Heb. 3.4. For every house is builded by some man, but he that hath builded all things is God:* so then the point is cleared, none can deny it. Now let us come to make use of it.

Use 1.

Since God made
the world, hee is
to be praised for
the comforts in
the same.

First, seeing God made the world, and it was not made by man, nor Angell, neither did it make it selfe, but God made it, therefore if there be any comfort or any delight to bee found in any creature, God is the Author of it, and to be thanked for it: for we cannot make a sticke nor a straw, a feather, an eare of corne, nor a stalke of grasse: therefore seeing God hath made a number of good things for our comfort and benefit, God is to bee thanked for it. If a man should set up an house for a poore man to dwell in, so often as hee looketh on the house, he thinkes of the good will of him that set up the house: so God hath set up heaven (as it were) to cover us, earth to beare us, sea and land to feed us: therefore so often as we looke on any of these, we are to be thankfull. So *David Psal. 8.1. O Lord how excellent is thy name in all the world? Who hast set thy glory above the heavens:* and *verse 4. What is man, that thou art so mindefull of him? and the sonne of man that thou visitest him?* So *David's* affections were swallowed up in the consideration of it.

Use 2.

Not to displease
him who made
all, since hee is
able to destroy
all.

Secondly, seeing God made heaven and earth, take heed we doe not displease him, for hee that made all, is able to destroy all. As it is *Gen. 6.7. And the Lord said, I will destroy from the earth the man whom I have created, from man to beast, and to the foules of the heaven, and to the creeping things;* therefore seeing he made all, take heed we doe not sinne against him, remembering what is said, *Esa. 51.12.1, even I am hee that comforteth you: who art thou that thou shouldest feare a mortall man, and the sonne of man, who shall bee made as grasse? and forgettest the Lord thy maker, &c.* Wee see men are afraid of men to displease them; but we ought to bee much more afraid of the power of God, who is able to destroy all: if a man should hang from the top of an high tower by a twine threed, and in such manner, as if he that held him, should let it goe, he would dash him all to peeces, how afraid would hee bee to offend him? and how glad to please him? So wee all hang as it were, out of an high tower by the threed of our life, God holds the threed, who if he should forgoe his hold, wee fall and dash to nothing; therefore how afraid should we be to offend or to displease him with our sinnes, and carefull to please him in all our courses? if men had grace to consider this, they would not live in knowne sinnes as they doe.

Simile.

Use 3.

Thirdly, seeing he made all, hee is able to dispose of all, at his owne will and pleasure, for the workeman is able and may dispose of his owne

owne worke; wee are the workmanship of God, and therefore wee should bee content with his disposing whatsoever it bee, sicknesse or health, prosperity or aduersity. *Esay, 45. 9.* it is written, *Woe be to him that striueth with his maker; let the potsherd with the potshards of the earth. Shall the clay say to him that fashieneth it, What makest thou, &c. &c.* and therefore we should labour to be content with Gods disposing, whatsoever it be; he made all, he may dispose of all, as it best pleaseth him.

The second point is, *What he made?* he made the heaven and the earth; the heavens, where God and his Angels be, and the lower world, where finfull men and women are; he made visible and invisible things, and whatsoever is within the compasse of heaven and earth: So saith *Paul, 1. Cor. 14. 15.* *I preach unto you, that you should turne from your vaine Idols to the living God, who made heaven and earth, the sea, and all that therein is,* and so it is written *Iohn 1. 3.* *All things were made by it, and without it was nothing made, that was made.*

The use of this is, seeing God made all things, take heed we doe not injurie and wrong God with them: saith *Paul, Shall I take the members of Christ, and make them the members of an harlot? God forbid:* so say you, shall wee take the Creatures that God hath made, and abuse them, and so wrong God? God forbid. This provokes God to vengeance as it is *Hoseah 2. 9.* *Therefore will I returne, and take away my Corne in the time thereof, and my wine in the season thereof, and will recover my flaxe and wooll lent to her to recover her shame:* therefore if we abuse Gods blessings and turne them to the dishonour of his name, he will take them from us.

Secondly, seeing God made all things, therefore we should acknowledge them as the gifts of God, put into our hands by the Lord, and to receive them as from his hands. The rivers receive their waters from the sea by secret passages, and againe runne into the sea, and so carry it backe againe thither: in like manner as we receive all from the hands of God, so we should returne all to him againe by publike thankfulness for them; as *Paul* saith in this place, that we should turne from these vaine idols to the living God, that made heaven and earth, the sea, and all that therein is: because he made them, therefore we should goe backe againe in the consideration of it, and returne thanks to him.

Thirdly, seeing God made all things wee should not looke upon his workes, without great consideration of them; as his workes of mercy or judgement: If a workeman make an excellent worke, it is a great indignity, and injury offered to the workeman to passe by it, slight it, not to looke on it or regard it: so seeing the Lord hath hanged as it were, the chamber of this world with many goodly workes of his mercy, and judgements, it is a great injury and indignity offered unto God for men to passe by them, and never to looke upon them: so God complaines *Psal. 28. 5.* *Because they regard not the workes of the Lord, nor the operations of his hands, therefore hee shall breake them downe, and not build them up;* so it is a great sinne to passe by his wonderous workes, and not to looke upon them, and consider of them.

The third point is, *how hee made them?* By no instrument: but by his word: all.

SERM. VI.

Since God did make all, he is able to dispose all to his owne pleasure.

The second point. God made heaven and earth.

Use 1. Since God made all, not to wrong God with them.

Use 2.

Simile.

Use 3.

Simile.

The third point. how God made word: all.

ARTIC. I. word: as *Psal. 33.6. By the word of the Lord were the heavens, and all the host of them by the breath of his mouth.* Now wee are not to thinke it was a vocall word of God, but it was his commandement: *Psal. 33.9. For he spake, and it was done hee commanded and it stood, or was created.* So *Psal. 148.5. Hee commanded and they were created.* Solomon, when hee builded the Temple, had thousands of workmen to doe it, but God when hee made the world, made it with his word: therefore we may see the excellent power of the word of God, that let him but speake and there is a new heaven, and an earth, and a sea, and skie, and beasts, and birds for the use of man: Therefore the Centurion saith well, *Matthew 8. Doe but speake the word, and thy servant shall be whole.* So we must learne to acknowledge the excellent power of the word of God, that if hee say to sickness, depart; it shall depart, if to health, come, it shall come, looke what God speaketh shall be done; as it is said in the *Psalme, he sent out his word, and healed them.*

Use 1.

Use 2.

Secondly, seeing God made the world, with a word, wee may wonder at our untowardnesse, that there is never a creature save man, but doth yeeld to the Word of God: the Lord hath spoken ten words in his Law, nay many more in the gospell unto us, and yet what adoe is there, an almighty power must ioine with the word to bring a sinner to repentance: therefore wee may wonder at our untowardnesse that the creatures yeeld to the word of God, and yet sinfull man cannot submit to a thousand words of God, to bring him to repentance.

The fourth point
what he made
all of.

The fourth point is, *what hee made the world of?* and that was of nothing. *Hebrewes 11. 3. Through faith wee understand that the world was made by the Word of God;* so that the things wee see were made of things that did not appeare. Philosophers say, *of nothing nothing can be made:* It is true in Nature, but not in regard of Gods power: In Nature indeede there is no Artificer that can make any thing, unlesse he hath matter to make it of; as a Smith cannot worke without Iron, and a Mason must have stone, and a Carpenter must have timber: but God is able to make all things of nothing.

Use 1.

The use is, first, that seeing God did make the world of nothing, hee is able to make a man somewhat when he is nothing; he is able to give grace where there is none, to create faith where there is no faith, and to worke repentance where there is none: so saith *Paul, 2 Cor. 4.6. For God who commanded the light to shine out of darkenesse, hath shined into our hearts, to give the light of the knowledge of the glory of God, in the face of Iesus Christ.* And therefore if God be able to make the world of nothing, he is able to make a man something, that is nothing in himselfe.

Use 2.

Secondly, seeing God is able to make the world of nothing, he is able when we are nothing in our worldly estates to raise us up of nothing, and to make us great men in the world, so saith *Hanna 1 Sam. 2. 6, 7. The Lord killeth & maketh alive, bringing downe to the grave and raising up: the Lord maketh poore, and maketh rich; bringeth low, and exalteth: he raiseth the poore out of the dust, and lifteth up the begger from the dunghill to set them amongst Princes.*

Use 3.

Thirdly, seeing God made the world of nothing, so let us know the world

world would dissolve and come to nothing againe, if God should not SERM. VI. uphold it; for naturally all things dissolve into that they were made of, as a man made of dust, so naturally turnes and comes to dust againe; so Ice being made of water, it turnes to water againe, and Snow being made of raine, it dissolves to it againe: so the world being made of nothing, would come to nothing, if God should not uphold it. Simile. Therefore how much are wee bound to God for every houres continuance of this world: which *Heb. 1. 3.* is said, *to be upheld by his mighty power and word.*

Fourthly, seeing he made the world of nothing, wee may see the meanes of our beginning, that it was of nothing; and therefore howsoever some swell with greatnesse of their Ancestors, and of their Nobility, yet we see the meannesse of our beginning, wee came of nothing: therefore this may serve to humble us, how great soever we be; *Abraham* hee confessed he was but dust, this did humble him, and wee know the dust was made of nothing; which should serve to humble us, in that all our greatnesse came of nothing. Vse 4.

The fifth point is, *what estate God made this world in?* in exceeding good estate, *Genesis 1. 25.* therefore if there be any creature that is not good, or hath any defect in it, we are to thanke our selves, and our owne finnes; as we see in a clocke, if there be any alteration or stop in the little wheelles, it is because there was first a stop in the great wheelles, for the little ones doe depend on the greater wheele, so that if there bee a stand in that, there is a stand in the little wheelles: in like manner if there be any defect in the creatures, or if there be any that be not good, it is because there is a defect, and a failing in us, for man is as the great wheele of the Clocke, therefore if hee bee out of order, no marvell though the creatures be so also. Fifth in what estate God made the world. Simile.

Hence we may learne, that if there be any which be not good, or have defect in them, wee may thanke our selves and our finnes for it: thus much the very *Heathen* could tell *Jonas*, that because there was a disorder in the creatures, a great tempest causing the Sea to rage, they thought there was somewhat amisse amongst them, therefore they cast lots to see for whose cause it was. And this shall bee the first use, that seeing Vse 1. God made all good, if there bee any defect in the creatures, wee may thanke our selves, and our finnes.

Secondly, Seeing God made all the creatures good, wee must take Vse 2. heede wee doe not abuse, and turne them to evill ends; for God made apparell to cover our shame, and to keepe us warme, therefore wee must take heede we doe not use it to pride; He made our meate to feede us, and nourish us, wee must take heede that wee abuse it not to gluttony and drunkennesse; and so of the rest. If a servant should be allowed a candle to doe his businesse by, and should therewith goe and set the house on fire, this were not the masters sinne, but the servants, hee shall answer for it, for his master gave him a candle to doe his businesse by, and not to set his house on fire: so if we abuse the creatures of God, and turne them to wrong ends, the fault is not in God that gave them, but it is our fault and we shall answer for it. Simile.

Thirdly

ARTICLE. I. Thirdly, seeing God made all the world good, wee should wish to
vse 3. reduce them to their former state; which seeing wee cannot doe, wee
 should labour to bring our selves to our former estate and goodnesse
 againe. And should therefore apply our selves to the use of good
 meanes, as preaching, prayer, reading of the word, meditation, the use
 of the Sacraments and the like. If a man should make an Image or pi-
Simile. cture, and it should bee defaced, the eyes plucked out, or the face de-
 formed, or wanting a hand, or a part of it, if the picture had life and reason,
 whether would it goe to be renewed, but to him that made it? so see-
 ing sinne hath defaced us, whither should wee goe to be renewed, but to
 him that made us? As *David* makes his request, *Psal. 119. 73. Thine*
hands have made me, and fashioned me, give me understanding that I may learne
thy commandments: even so should we, if we feele any defects or wants
 in our selves, goe to God, and desire him to restore us againe; so that
 although wee cannot reduce the creatures to their former estate, yet we
 must labour to restore our selves againe.

Statly, in what
time God made
all.

Sixthly, *In what time the Lord made heaven and earth?* hee could have
 made it in a moment, in fixe hoares: but hee was fixe dayes in making
 it. Here wee may see the great power of God, that he was able to doe
 that in fixe dayes, that all the powers of heaven and earth are not able to
 doe in fixe thousand yeares, nay, not at all: it is a long time since the
 world was made, and yet all the creatures in the world could not make
 such an heaven and earth in all this time, we can doe nothing without
 time, although wee bee willing to doe for our friend, yet we will say,
 I pray you give mee time, I must have time to doe it in: *Solomon* was
 thirteene yeares in building the Temple, and the Iewes were fortie
 yeares; but God made the world in fixe daies. Men must have time
 for all things; so we see *Moses* was a long time in delivering the people
 out of *Egypt*, and *Ioshua* was seven yeares in placing of them: and *Daniel*
 must have time to interpret the dreame, but Gods power is not tyed to
 any time, hee is able at an instant to helpe us, and therefore wee must
 take heed we doe not tye the power of God unto time: *Matth. 19. 20.*
 The woman that had a bloody issue, did but touch the hemme of
 Christs garment, and was made whole; and *Luk. 5. 13.* He did but touch
 the *Leper*, and he was made clean, and *Mat. 8.* when his Disciples were
 at the sea, in great distresse, when the winds blew, and the ship was in
 danger of sinking, and drowning, Christ did but speake a word, and there
 was a great calme: such a change the Lord can make still, that if there
 be any danger upon our persons, or in our estates, hee is able to remove
 it, and to make a great calme, in a moment: therefore wee are not to
 tye Gods power to any time, hee can doe great matters in a short
 time.

Dan. 2. 16.

God made the world, and all things in it, in fixe dayes, but hee was
 thirty three yeeres in redeeming of us; therefore the worke of our
 redemption is a greater worke than the worke of our creation. So *S.*
Ambrose saith, O Lord, I am more beholding to thee, for that thou
 hast redeemed me by thy blood of thy Sonne, when I was lost by sinne,
 than

than I am, for that thou hast created mee by the hand of thy power. **SERM. VI.**
 Therefore it is a pittifull thing, that neither the worke of our creation,
 nor the worke of our redemption can moove us; the Lord may say to
 us, as hee did to the children of Israel in *Esaï. 5. 4.* *What is it that I can doe*
more for my vineyard, that I have not done? so the Lord may say to us, what
 could I have done more for you? I have created you, and made you
 reasonable creatures, and when ye were lost by sinne, I have redeemed
 you; I was content to bee borne of a Virgin to bee laid in a manger, to
 shed my blood, and to dye for you: what could I have done more for
 you? Wee read *Gen. 30. 16.* *Leah said unto Iacob, Come in unto mee, for I*
have bought thee, and have paid for thee with my sonnes mandrakes; such a
 claime and challenge the Lord may lay to us, Come unto mee, live, and
 abide with me, for I have bought you, and paid for you; I have not
 onely bought you with mandrakes, but I have bought you with mine
 owne blood: The Lord was but fixe dayes in making the world, but he
 was thirty three years in redeeming of it; hence this Question.

But why was the Lord fixe dayes in making of this world? he could have
 made it in a moment, in fixe houres: Quest.

I answer, it was to determine the time of mans labor, that seeing God Sol.
 did labour fixe daies together before hee rested, and then rested the
 seventh day; so wee should labour fixe dayes, and rest the seventh day;
 as *Leuiticus 23. 3.* *Sixe daies shall worke bee done, but the seventh day is the*
sabbath of rest. Againe, hee was fixe dayes to shew the ordinary course
 of Gods labour, that God brings not things together at once, but by
 little and little: even as a man when hee filleth a bottle or vessell, first
 hee filleth it to the quarterne, and then to the halfe, and then unto the
 top; so it is in the worke of grace, it is not perfect at an instant, but in 2
 time it shall bee perfect; for as the Lord was fixe daies in making of the
 world, and filling it; even so the Lord is many dayes in furnishing the
 soule of man with graces, though grace bee but weake at first in us, yet
 it shall be perfect in time; therefore the graces of God are compared Simile.
 to a seede that is but little at the first, and not to a stone, for a stone Simile.
 groweth not; but a seede albeit it bee little at the beginning, yet it will
 grow greater. No man therefore ought to bee discouraged at small
 beginnings of grace, for although they bee little at first, yet they shall
 bee perfect in time. And although things depend on the power of
 nature, yet they doe much more depend on the power of God: for
 before the Lord made the Sunne, and Moone, and the starres, he made
 the trees to bud, and hearbs to grow; where nature was wanting,
 his power was assistant: *Psal. 78. 19.* say the children of Israel, *Can God*
prepare a table in the wildecnesse? they looked not to the power of God:
 so likewise of *Moses* who was a good man, *Numb. 20. 11.* it is said, *Hee*
stroke the rocke twice; hee looked to the power of nature, but the power
 of God is beyond the power of nature: when the power of nature
 faileth, yet the power of God is able to doe any thing: and therefore
 wee see *Abraham* beleevd God, when the power of nature failed,
Rom. 4. *Hee considered not the deadnesse of his owne body, which was almost an*
hundred

ARTIC. 1. *hundred yeers old, nor the deadnes of Sarahs womb, neither doubte he of the promise of God through unbelief, but was strengthened in the faith, and gave glory to God, being fully assured, that he that had promised, was able to performe it; so thou that art a Christian, never doubt but that God is able to raise thee out of thy sins, or out of the grave, and to give thee life; for things depend not so much on the power of nature, but much more on the power of God.*

Seventhly, in what order all things were made.

Seventhly, the order, *first hee ma'le the heavens and then the earth*: as we see, *Gen. 1.* And therefore where God beginnes his worke first, there a Christian must beginne his care to seeke for heaven; our Saviour saith, *Matth. 6. 33. First, seeke the kingdome of God, and his righteousness, and all other things shall be ministred unto you:* so that where God beginnes his worke, there a Christian must beginne his care, to make heaven sure to himselfe, which when hee hath done, hee may the better looke for these earthly things: it is a corruption that men seeke for these earthly things first, and never seek for heavenly till they be sick or come to dye.

Quest.

Secondly, in the order that God made the world, wee may observe that God made all the creatures before he made man, hee was the last; some man may say, *Why was he the last that was made?* I answer, there be three reasons of it.

Sol.

1. *It was to honour man.*

2. *To teach him.*

3. *To further him in the best things.*

Reason 1.

First, it was *to honour man*, for it was a great honour to man, that God did not bring him into a bare and naked world, but that hee had first furnished it with all things needefull for mans use and delight. Even as a king when he is purposed to goe to a towne, or place, his provision goeth before, all is furnished, and made ready before hee comes, which makes for the honour of the King: so God had made all for mans use, and had furnished the world with them, before he made man. This serves for the honour of man, and therefore seeing God hath honoured man, let us labour to honour him againe.

Simile.

Reason 2.

Secondly, *to teach man*, that hee was not the maker of them; for if all the creatures were made before man was made, he being the last, and there found them all before, this is a plaine evidence that man made them not: and therefore if there be any creature that is comfortable or delightfull to us, God is to be thanked and praised for it, not our selves.

Reason 3.

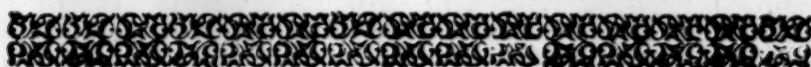
Thirdly, *to further man in the best things*, for the Lord provided all things for the use of man to delight him, that he might take the more time to provide for heavenly things; for the richer a man is, and the more plentifull the Lord hath provided for Him, the better heart and encouragement hee may take to looke after the things of eternall life, and the greater vantage hee hath in the worship and service of God. Therfore when as God doth give a man riches, and furnish him with all things needefull for his life, he should not misspend them, neither in wantonnesse or prophanessee, in swilling or drinking, and such like; but he should take the more time for things of eternal life, as *Deu. 10. 12.*

And

And now O Israel, what doth the Lord require at thy hands, but to feare SER. VII. the Lord thy God, and to walke in all his waies, and to love him, and to serve him, with all thy heart, and with all thy soule? when they had filled their barnes and houfes with corne and other fruites of the earth (saith the Lord) And now Israel, what doth the Lord thy God require of thee, but to feare him, and to walke in all his waies? so when God hath filled our barnes with corne, and hath made a supply of things needefull, then the Lord looks we should love, feare and serve him; for if we will not serve the Lord for his blessings, we shall serve our enemies in want: so we see in *Deut.* 28.47. *Because thou servedst not the Lord thy God with joyfulness, and with a good heart, for the abundance of all things; Therefore thou shalt serve thine enemies which the Lord thy God shall send upon thee in hunger, and in thirst and in nakednesse, &c.*

Eighthly, the end, why God made this world, and all things: It was for mans good, and mans benefit. It was to do good to mankind that God made Heaven and earth, the Sunne, Moone and starres, that hee made all the creatures. And whereas God was most blessed in himselfe, before there was a Heaven or earth, and needed not to have beene grieved with our sinnes; yet notwithstanding Hee was not content to bee blessed in himselfe, and to keepe it, but hee would communicate his goodnesse and his blessednesse to his creatures, and draw man into communion with him: and therefore wee should bee ashamed to grieve God with our sinnes, seeing hee powreth out his goodnesse, and his blessings unto us dayly.

Eighthly, all was made for mans benefit.



SERM. VII.

MATTH. I. 21.

And thou shalt call his Name, Jesus, &c.



He faith of a Christian, is like the Fishes in a pond, *Simile.* that as long as there is water in it, so long they tarry, but if the water goe out of the Pond, then the Fishes goe with it: so is the faith of a Christian, God the Father hee is the fountaine of the Deity, therefore as long as the Deity remained in the Fountaine; so long our faith was there, but when the Deitie did flow into the Person of the Sonne, then our faith goes with it; and whithersoever the Deity goes, thither goeth the faith of a Christian. Now the faith that wee have in the Sonne of God, is to be considered three wayes:

ARTIC. II.

1. In his Titles.

2. In his Incarnation.

3. In his twofold Estate; of

1. Humiliation.

2. Exaltation.

Concerning his Titles we beleeve,

1. That he is Iesus.

2. That he is Christ.

3. That he is the onely Sonne.

4. That he is our Lord, according as the Angel saith here in this place, *And thou shalt call his name Iesus.*Now in the faith we have in this title *Iesus*, there bee three things implied:

1. That he is a Saviour.

2. That in the matter of our Salvation there is no other Iesus but this Iesus.

3. That as he is Iesus, so he is our Iesus: and will save us in the day of death and iudgement.

First, Iesus is

First, *Iesus* as the Angell tels us, and as wee all know, it signifieth a Saviour; wee beleeve that *Iesus* is a Saviour, and will save us at the day of death, and at the day of iudgement: As *Matth. 18. For the Sonne of man is come to save that which was lost*: And *1 Tim. 1. 15. This is a true saying, saith the Apostle, and by all meanes worthy to bee received, that Christ Iesus came into the world to save sinners, &c.* So *Ioh. 4. 14. And wee have seene, and doe testifie that the Father sent his Sonne to bee the Saviour of the world.*

So that if hee bee the true Saviour of the world, all that will be saved, must seeke to bee saved by him, for God saveth not, but by the meanes which hee himselve hath appointed; therefore wee must seeke to that.

Simile.

It is a rule in Divinity, That such meanes as God hath appointed for the saving of us, such wee must applie our selves to; as God appointed an *Arke* for saving of *Noah* and his family from drowning, so that all that would bee saved must flie to the *Arke*: so likewise if any were stung with the fry serpents, hee had appointed a brazen serpent, that if any, bitten with the fry serpent, looked up, they should bee holpen; and if any were stung, and did not looke up, and cast up their eyes there on the brazen serpent, they were not helped: Even so God hath appointed *Iesus* to bee the meanes of salvation, therefore all that will bee saved, must seeke to *Iesus* to bee saved.

Simile.

Ioh. 1. 37. Iohn as soone as hee pointed at *Iesus*, and said, *Behold the Lambe of God: the two Disciples left all and followed him*: so wee should doe, when wee heare it is *Iesus* that must save us, at the day of death and iudgement, we should bee contented to leave all pleasures, and profits, and our sinnes, and whatsoever is deare to us, to bee saved by *Iesus*. But it is a pittifull thing that men desire to bee saved at the day of iudgement, and after death to bee blessed, and yet never seeke to Christ: Christ complaineth of this in *Ioh. 5. 40. But yee will not come unto me, that ye might have life*: As if he should say, yee desire to be blessed, and to bee saved, but yee will not come to me, to have life, and to bee saved. It is the sinne of the world, that they

intend

Ife 1.

intend matters of pleasure, and profit, and never seeke to Christ to bee SER. VII. saved; if a strange Chirurgion, or Physition should come into the countrey, if wee conceive him to bee good, or heare hee is, O how men *Simile.* will seeke to him, that they may be holpen of their disease, or of their wounds, but here is the fault, that men do not seeke to *Iesus*, who is able to bring light out of darkenesse, health out of sicknesse, life out of death.

Secondly, seeing *Iesus* is the Saviour, therefore wee must bring our wives, and children, our servants, friends and them wee wish well, to *Christ Iesus* to bee saved. *Mark. 2. 3.* There was a man sicke of the Palsey, who because hee was not able to come himselfe, was brought by foure men, and presented before Christ, and so was healed; so wee should doe, present our children and friends at the feet of Christ by prayer, and them wee wish well to, that hee may save and blesse them, *As Mark. 10. 14.* *They brought little children to him, that hee might touch them:* A learned man saith well, hee is the Saviour of little children, therefore we must bring them to Christ, and present them by prayer to him, that he may save and blesse them. *Vse 2.*

Thirdly, seeing *Iesus* is the Saviour, it shewes naturally, wee are all lost in our selves, under the curse of God, and out of the estate of Salvation, and therefore must seeke to Christ to be saved, *as Matth. 18. 11.* *The Sonne of man is come to seeke, and to save that which is lost:* as a lost sheepe is not at rest, but runnes here and there and cryes to the shepheard, and is not at rest till hee bee in the fould againe: so wee should doe, wee should cry to the shepheard, and never be at rest, till wee bee brought home to God againe. *Simile.*

In the words of the Angell wee may observe three things:

1. *Whom he shall save;* his owne people.
2. *By what meanes;* not by strong hand, or fighting for them, but by dying and suffering for them.
3. *From what he shall save them;* from their sinnes.

First, *whom hee shall save:* he shall save his owne people; so that if we bee not the people of Christ, we cannot bee saved. A number of men *First, whom he shall save.* thinke that seeing all bee sinners, and Christ dyed for sinners, therefore all shall bee saved; but this is an error in the world, for hee shall save none but his owne people: and therefore if wee will be saved, we must labour to bee the people of Christ, obedient to his commandements, to live under his government, and to bee guided and governed by him in all our actions; for if wee bee not gathered home unto him, obey him, and live under his government, we are none of his people, and then we cannot looke to bee saved. It is said, *Psal. 18. 27.* *Hee will save the humble, and will cast downe the proud.* Now who bee the humble people, even such as bee brought low upon the consideration of their sinnes, and sit under the burthen of them at the feet of Christ, these bee the people that shall be saved.

Secondly, *how hee shall save them,* not by strong hand, nor by fighting *Secondly, how* for them, but by suffering for them; as it is said, *Ioh. 1.* *Behold the Lambe of God,* *Christ saves his people.*

ARTIC. II. *God that taketh away the finnes of the world*: even as the lambe in the Law, typified the taking away of sinne, so Iesus tooke away our sinne. In the Law when they brought a Lambe to offer, the man made confession of his finnes on the head of the Lambe, and put them vpon the Lambe, the Lambe was killed, and the man went free: so all our finnes was laied on Christ, He was killed, and wee goe free, Iesus saveth us, by giving his life for us: as *Matth. 20. 28.* His patterne is proposed unto us, *Even as the Sonne of man came not to be served, but to serve, and to give his life for the ransom of many*; so *1 Pet. 2. 24.* *Who his owne selfe bare our finnes in his body on the tree, that wee being delivered from sinne should live in righteousness, by whose stripes we are healed.* Iesus did save us, by giving his soule and body as a ranome for us, our finnes were put upon him, he tooke our roome and place, and so stood as a malefactor before God, arraigned and condemned for us, and suffered the torment that we should have suffered: thus did Iesus save us, by interposing and giving himselfe to pay for us whatsoever God would require at our hands, and therefore as *Rebekkah* said to her sonne *Jacob, Gen. 27. 12.* (when he was loth to goe to his father, to steale the blessing) *On me, my sonne, bee the curse*; if there be any blessing, or benefit to be found, on thee bee the blessing, but on mee the curse; so Christ saith to his people, if there be any blessing, or if there be any good, or benefit, on you be the blessing, on you be the good, and benefit, but on mee (my people) be the curse. Thus Christ taketh the fowre, and leaves us the sweet, this is the royall exchange wee make with Christ. When *Onesimus* was runne away from his Master *Philemon*, and had stolne away things from him; being converted, Saint *Paul* sent him home againe with a letter, as wee see *Philemon 18.* and saith, *If he hath done thee any wrong, or any injury, set it upon my score, I will pay thee, I Paul have written it with my owne hand*: so Iesus doth to us; wee bee all runne away from God, have done injury, and wrong to him, Christ meets with us, and sends us backe againe with a Letter in our hands to this effect; Father, if they have done thee any wrong or injury, doe not require it at their hands, but put it on my crosse, put it on my score, I will answer thee, I Iesus have not written it with inke and paper, but with my owne Blood. Therefore seeing he hath saved us by dying for us, let us take heede wee doe not despise this great salvation which Iesus hath wrought for us; *Esay, 53. 11.* it is said, *he shall see the travell of his soule, and shall be satisfied*; Christ hath laboured and travelled for us, and it cost him sore labour too, now he hath not laboured for our meate, money; nor our goods, but hee hath laboured for our soules to bring us to repentance, to faith, and unto God; therefore if wee bee brought to repentance, if to faith, if to God, this will satisfie Christ, this will rejoyce him, but if he cannot see the travell of his soule, then it will repent and grieve him, that ever he sweer in the garden, dyed on the crosse for us: therefore let Christ see the travell of his soule, and this will satisfie Iesus: and thus Christ saved us not by strong hand, by fighting for us, but by suffering and dying for us.

Christ's letter to
the Father.

Thudly, *from what hee saved us*; He saved us from our finnes: It is a
sweet

sweet thing to bee saved from sicknesse, from fire and water, from the sword, but it is a greater matter to be saved from our finnes, than to bee saved from sword, fire and water; for wee may bee saved from these things, and yet our soules may perish, therefore the greatest matter is, to bee saved from our finnes, which howsoever we doe not see it now, yet one day wee shall; for one of these dayes wee shall dye (wee know not how soone) and then we shall see what a great matter it is to bee saved from our finnes; and at the day of judgement when the heavens shall melt with fire, and the earth shall bee dissolved, and heaven open above us, and hell underneath us, and the divell ready to accuse us. Then we shall see what a great blessing the pardon of finnes is: from other things there bee divers wayes and meanes to save us, but to save us from our finnes there is but one meanes, and that is the blood of Christ, therefore howsoever we are thankfull to God for other deliverances, yet above all, let us be thankfull that God hath saved us from our finnes, for he is a blessed man that is thus saved from his finnes, whatsoever his estate be in this world. So *Psal. 32.1. Blessed is hee whose wickednesse is forgiven, and whose sinne is covered*: he that is saved from his finnes is a blessed and a happy man.

There bee two dangerous things in sinne, *the Guilt of sinne*, and *the Power of sinne*, both these wee are saved from: the Guilt of sinne is the binding of a man over to answer for it at the judgement seate of God; and the Power of sinne is the ruling and raging of sinne in a man. Now both these Christ saveth us from, from the Guilt of sinne, and the Power of sinne, for hee saveth no man from the Guilt of sinne, but in some measure he saveth him from the Power of sinne: it is true indeed that there bee finnes and weaknesse in the people of God, and will be so long as wee carry fraile flesh about us (for wee are regenerated but in part) therefore if there bee a striving against sinne, if there be a hatred, a loathing, and a distasting of them, then we are in some measure saved from the Power of sinne, and from the Guilt thereof; but if wee doe not finde this striving against it, this hatred and loathing of it, then wee are not saved as yet from the Power of sinne, nor the Guilt thereof. How shall a man know that lyeth in the jayle, whether his friend hath procured a pardon from the king or no; if the Iaylor come and knocke off the manacles on his hands, and the chaines off his feet, by this hee shall know his friend hath procured a pardon for him; but if this party lye in the jayle still, bound in his fetters and chaines, then it shewes there is no pardon come. So we may know when Christ hath procured a pardon for us or not, if wee feele the chaines and fetters of sinne to be taken off from us, a hatred, and loathing of them, a striving against them, it is a good signe, but if wee finde our selves fast bound in our finnes, and continue in them, then as yet wee cannot assure our selves they be pardoned.

The second thing that is implied in the title *Iesus*, is; *That there is no other Iesus but this Iesus in the matters of salvation and redemption*, for there is no salvation to be found, but onely in him: as *Act. 4.12. Neither is there*

ARTIC. II. *there salvation in any other, for among men there is given no other name under heaven, whereby wee must bee saved.* In the time of the Law there were divers Saviours, as wee may see, *Iud. 2. 16.* it is said, that the Lord raised up Iudges to deliver, or to save them out of their oppressors hands; but all these Saviours were but petty Saviours in regard of Iesus, for they could not save their bodies, or their goods, but Iesus saveth our soules: as *Psal. 33. 18.* Behold, the eye of the Lord is upon them that feare him, and upon them that trust in his mercy to deliver their soules from death, and to preserve them in famine.

Secondly, these Saviours can but save us from tyrants and worldly misery: but Iesus saveth us from hell, the divell, and damnation. As *Luk. 1. 74.* That we being delivered from the hands of our enemies should serve him without feare all the daies of our life.

Thirdly, they could but save them for a time, for when they were dead, straightway they were oppressed againe; but Christ hath wrought eternall redemption for us: so it is said, *Heb. 5. 9.* And being consecrated he was made: the Author of eternall Salvation, unto all them that obey him.

Fourthly, these Saviours can save but for one age, they could not save them that were before them, nor them that come after them; but Iesus saveth men in all ages from the beginning of the world, to the latter end of it.

Fifthly, although they saved others, yet they could not save themselves, as *Ioshua* was discomfited when hee went to *Aye*: and *Sampson* had his eyes plucked out: therefore all these Saviours were but petty Saviours in respect of Iesus, and beside Iesus there is no Saviour in the matters of salvation and redemption.

Use 1. The use is, first, that seeing there is no Iesus can save us, but this Iesus, wee may see the horriblenesse of our sinnes, and the grievousnesse of them, for when wee have sinned, no Angell could save us, no Saint nor all the powers in heaven or earth, but it must cost the blood of the Sonne of God, it must be hee that must make atonement for us; therefore (as *Augustine* saith) O man, by the greatnesse of the price that was paid for thee, thou maiest consider the greatnesse of thy sinnes, for it was not a small matter that made God to kill his owne Sonne; and therefore by the greatnesse of the price, consider the greatnesse of thy sinnes.

Use 2. Secondly, seeing there is no Iesus can save us but this Iesus, we should be carefull to avoide every sinne, and to decline from it; for when wee have sinned, there is no power in heaven and earth whereby we can bee saved, but it must cost the blood of Christ. If a man should for every lye hee told, or every sinne committed, lose but a drop of his owne blood, how affraid would he be of sinning? Now there is never a sinne that we doe commit but it hath cost blood, either it will cost our blood, or the blood of the Sonne of God, and therefore how affraid should we be of sinning against God, lest we should be more lavish of the blood of Christ, than we would be of our owne.

Thirdly, we beleieve, that as he is Iesus in generall, so he will bee our Iesus

Iesus, and will save us at the day of death and judgement. This is our comfort when wee are perswaded that Iesus is not onely a Saviour to others, but hee is a Saviour to us, *Thomas* could have no true comfort, till he could say, *My God, and my Lord*; and this it was that comforted *Iob*, *I know my Redcemer liveth, &c.* This also was a comfort to *David*, (saith he) *I should have fainted, but that I beleev'd to see the goodnesse of God in the Land of the living*: here then is the comfort of a Christian, when he can apply and appropriate Christ to himselfe. A man can have but little comfort of a house or land when hee is shewed it, unlesse it bee his owne: so we can have but little comfort by Christ, unlesse we can say, that Christ is as truly ours, as this house or land wee enjoy is ours; and as truly may a Christian say, that all Christs merits is his, as a man may say his coate on his backe is his.

SEK. VII.
Thirdly, that hee will be our Iesus.

Iob 19.

Simile.

But how shall we come to know that Christ is ours? I answer, if wee bee his people, if we be contented to be guided and governed by him, if we will obey his voyce, then we be his people; but if we will not be gathered home unto him, to live under his government, be guided by him and obey his voyce, we are none of his, neither can we rightly apply him to our comfort.

Quest.
Sol.

The second thing we beleve of Iesus is, that this Iesus that was the Sonne of Mary, and borne at Bethlem is the Christ; as Peter shewes, *Therefore let all the house of Israel for a surety know, that God hath made him both Lord and Christ*: this is also the confession the Disciples made of him, *Iob. 6. 69. And we beleve and know that thou art the Christ, the Sonne of the living God*: and *Act. 9. 22. But Saul increased the more in strength, and confounded the Iewes that dwelt at Damascus, proving that this was the Christ*: and so the Angels, proclaime him, *Luk. 2. 10. Be not afraid, saith the Angell unto them, for behold, I bring you tidings of great joy that shall be to all people, That is, That unto you this day is borne in the city of David a Saviour which is Christ the Lord*: so the Angell proclaimed that Iesus was the Sonne of Mary, and borne at Bethlem: the devils also confesse him to be Christ, *Luk. 4. 41.* so then there can be no question of this, but that Iesus is the Christ. Now Christ is a Greeke word, and doth signifie Anointed, as *Psal. 103. 15. Touch not mine Anointed, &c.* Anointed is as much as to say, Christ: Now *Christ* is the same in the Old, as *Christ* is in the new Testament; as *Iob. 1. 41. We have found the Messias, which is by interpretation, the Christ*: and the Samaritans make this confession of him, *Iob. 4. 42. For we have heard him our selves, and know that this is indeede the Christ, the Saviour of the world*: so that Christ is the Saviour of the world, and the Anointed, and the Messias, hee that was set apart for the great worke of redemption. From hence that Christ is the Messias or the Anointed, five things are to be considered:

The second Branch is, that Iesus is that Christ.
Act. 1. 36.

1. What is meant by Anointing.
2. With what he was Anointed.
3. By whom he was Anointed.
4. To what he was Anointed.
5. What benefit we have by his Anointing.

ARTIC. II. First, what is meant by Anointing. In the Law were three things implied in Anointing :

First, what is meant by Anointing.

1. That the Party Anointed was designated or appointed to that worke or calling by God.

2. A declaration that God had enabled him with graces to discharge or execute fitly that worke or calling that was assigned him.

3. That the Party anointed was made gratefull and acceptable to the people.

This wee may see in the anointing of Salomon in Mount Sion : first, that he was assigned and appointed by God ; secondly, that hee was declared to be made fit for that calling that he was appointed to ; thirdly, he was made gratefull and acceptable to the people : so it was in the anointing of Christ ;

1. That hee was designated and appointed by God for the great worke of Redemption.

2. A declaration that God had enabled him to the worke with gifts fit to discharge this calling.

3. That hee was made gratefull and acceptable to the Church and all them that had to deale with him.

First, Assignment unto the worke of Redemption.

First, as the partie anointed in the Law was thereby appointed for the worke ; so Christ was designed unto the great worke of Redemption, and saving of man ; he did not intrude and thrust himselfe into this calling, but he was appointed of God unto it : so Heb. 5. 4. *And no man taketh this honour unto himselfe, but he that is called of God, as was Aaron : so likewise Christ to ke not this honour to be high Priest, but he that said unto him, Thou art my Sonne, this day begat I thee*, gave it him : so that Christ did not intrude, and thrust himselfe upon it, but it was God that put him upon the businesse, and appointed him for the worke of redemption. Christ saith of himselfe, *Ioh. 7. 28. Yet am I not come of my selfe, but hee that sent me is true whom ye know not.* And so Peter, *Let all the house of Israel know of a surety, that God hath made him both Lord and Christ.* Now what may this teach us, that Christ would not enter upon so needefull a businesse, and so great a worke, as the saving of mens soules, that he would not intrude or thrust himselfe upon it, till hee was assigned and appointed of God.

Act. 2. 36.

Use 1.

This therefore must teach us, that we should not intrude or thrust our selves upon any businesse, or upon any calling, till it bee assigned or appointed of God unto us. This is the reason in the Scripture, why the holy men are so carefull to approve their calling ; as *Exod. 3. 15. And God spake further unto Moses, Thus shalt thou say unto the Children of Israel ; The Lord God of your Fathers, the God of Abraham, the God of Isaac, the God of Jacob hath sent me unto you :* so David confesses, *Psal. 18. 43. Thou hast made me the head of the Gentiles :* so *Ier. 17. 16. But I have not thrust in my selfe for a Pastor after thee :* and *Amos 7. 14. Then answered Amos and said unto Amaziah, I was no Prophet, neither was I a Prophets sonne, but I was an herdman, and gathered wild figgs, and the Lord tooke me, as I followed the flocke, and the Lord said unto me, Goe prophesie unto my people Israel.* Thus wee see

see that we should not attempt or thrust our selves upon any businesse or calling, till we be assigned or appointed of God to it : we read *Luk. 12. 14.* when the man came to Christ to have divided his Inheritance, *Man*, saith hee, *who made mee a judge and a divider ?* wee see that Christ would not intrude himselfe into that hee was not assigned to. What shall we say then to them that are ready to thrust themselves upon every matter like *Peter, Iohn 21. 22.* When Christ had told him, what should befall him, *Peter saith to Christ, What shall this man doe ?* Christs answer is, *What is that to thee ?* Looke to thine owne businesse, and looke to thy owne calling : so when we are busie about other mens callings or matters, and intrude into them, not having any calling from God, Christs reproofe may well be applyed, *what is that to thee ?* meddle with thy owne businesse, and calling. A river as long as it keepes within his owne bankes runnes cleare : but if it swell and flow over the bankes, it gathereth a great deale of soile, and baggage : so as long as a man keepes within his bounds, and bankes, all is well, but if hee once breake over, then hee gathereth a great deale of corruption ; therefore men must have wisdom not to intrude or meddle with a businesse, till they have a calling from God, seeing Christ would not take a needefull worke upon him, till he was appointed of God unto it. SER. V II.

Secondly, seeing God appointed and assigned unto Christ this office of Redeeming and saving us, and that he is well pleased with him, therefore we should so accept of him, and receive him : as *Psal. 2. 12.* *Kisse the Sonne lest he be angry ;* as if he should say, bee ready to entertaine, and to take him as the Lord of your life : the reason whereof is given before, verse 6. *Because he hath set him as King upon Sion his holy mountaine,* therefore we must kisse him, and seeke to have his favour, and to receive him as the Lord of our life. We read *Ioh. 1. 11.* it was the sinne of the Jewes that Christ came amongst his owne, and his owne received him not ; if they had beene strangers, and had not knowne him to bee Christ, then the matter had beene the lesse, but when they knew him (yet did not receive him,) this made their sinne the greater ; so if wee bee strangers to him, and know him not to be the Christ, our sins are the lesse, if we do not receive him and entertaine him ; but if wee know him, that God hath made him Christ, then our sins are so much the greater. When *Peter* had proclaimed him to be Christ unto the Jewes, straightway they were pricked in their hearts, and were ready to receive him : O that this might worke the like affection in us, that when wee heare that God hath made him Christ, and the Lord of life, that wee might be pricked in our hearts, and be contented to let all goe, to lay hold of him. Vse 2.

Secondly, this anointing was to be done upon the People to shew that he so chosen, was furnished with all gifts and graces fit to discharge the calling and worke he was assigned unto. For as I have shewed, in the Law Anointing was an outward signe, that the party Anointed was gifted and graced, and had indowments of God given him fit to discharge the calling and worke hee was assigned unto ; so the Scripture spe aketh of Christ, that he was Anointed, he had the gifts and graces of the A. 2. 37.

The second
worke of Anoin-
ting was, to
shew sufficiencie
for the worke.

ARTIC. II. the Spirit powred upon him, hee was not a weake one, but he was enabled of God for the worke of redemption. In *Esay*, it is said, the people make me no prince, nor I can be no helper, I have no bread in my house, nor clothing; but *Christ* cannot say so, for God hath fitted him with gifts and graces to doe the worke hee hath assigned him unto. Of *Christ* it is said, *Psal. 89.19. Thou speakest then in a vision unto thine holy One, and saidst, I have laid helpe upon one that is mighty;* so then, it is not laid upon one that is a weake man, to faint under the burden, but one that is mighty, able to goe through with that he is appointed; and therefore as mighty *Sampson* rose at midnight, and carried away the gates of *Gaza* unto the top of an high mountaine; so this *Christ* the mighty one hath risen from death and carried away the gates of hell, and of death, and is ascended into Heaven: by reason whereof *Heb. 7.25.* It is said, *He is able perfectly to save them, that came unto God by him, seeing he liveth ever to make intercession for them:* therefore wee come not to a weake man, as the other high Priests were, but to a mighty One. This is a comfort unto a Christian that God hath furnished him with gifts and graces, and hath enabled him to goe through this great worke of redemption, therefore he will not leave it in the middle, but will goe through with the great worke assigned him: it was the comfort of the Leper, *Matth. 8.* when he came to *Christ*, that *if Christ would, he could make him cleane:* so it is the comfort of a Christian when hee knowes there is power in *Christ* to helpe him, that *Christ* the Lord, if hee will, can make him cleane and save him.

The third use
of Anointing,
was acceptation
of all hee dealt
with.

Thirdly, by his anointing the party was made gratefull, and acceptable to all that had to deale with him, as in the Law the Priests and Prophets and Kings, such as were anointed, drew all to them (whom they had to doe withall) in delight of their persons and their sweet anointments that was powred upon them; so the anointing of *Christ*, and the sweete graces of the Spirit powred without measure on him, doth draw all that have to deale with him, to delight in him. His Person was first acceptable to God; secondly, to the Church.

First, hee was acceptable to God; as *Ephes. 5.2.* it is said, *And hath given himselfe for us to be an offering and a sacrifice of a sweete smelling savour to God.* When our sinnes were upon him, they made a strong and stinking smell in the nostrils of God, the sinnes wee live in, and be guilty of; therefore if it were not for this same sweete ointment that is powred out on him, (the graces of his Spirit,) our sinnes would make us odious, and hatefull in the sight of God, such a strange and stinking smell our sinnes have. Now as the Person of *Christ* was made delightfull and acceptable to God, so he was acceptable to the Church: as *Cantic. 1.2.* it is said, *Because of the savor of thy good ointments, thy Name is as a pretious ointment powred forth, therefore doe the virgins love thee;* all that be virgins, that have chaste soules: so *Psal. 45.8.* *All thy garments smell of Myrrh, Aloes and Cassia, therefore Kings daughters stand at thy right hand, and the honourable women,* the gallant people of the world, are drawne by the sweetnesse of his clothes. But it is a pitifull thing to see the world doth not delight

light in the presence of Christ, and are not drawne unto him: the reason SER. VII. is, because they doe not smell the sweet ointment that was powred out upon Christ, they smell a sweetnesse in their pleasures, profits, and in their finnes, but they doe not smell the sweet ointment powred out on Christ; and therefore they doe not seeke to him, and delight in him. We see in the Gospell that the people flocked, thronged, and followed after Christ three daies journey together, what was the reason of it? because they had tasted of the Spirit, and had smelt of this same sweet ointment, which made them leave all and follow him: so the graces that were powred upon him, made him delightfull to all that had to deale with him, to God, and to the Church.

The second maine thing is, *with what he was anointed*: in the Law they were anointed with materiall oyle; As *1 Sam. 10. Samuel powred out an horne of oyle on Saul* but Christ was not anointed with materiall oyle, but with the holy Ghost, with the gifts of the Spirit, of which the oyle was but a shadow; as *Esai. 61. 1. The Spirit of the Lord is upon me, because the Lord hath anointed me*; therefore the anointing of Christ is not by powring out materiall oyle on him, but by powring out the gifts and graces of the Spirit upon him; *Psal. 45. 7. it is said, that God had Anointed him with the oyle of gladnesse above his fellows.*

Secondly, with what he was anointed.

Now the reason why these graces are compared to oyle is, because oyle will soften, and make a thing supple; for take a little oyle and anoint any one part, and it will make that part lithy and nimble; or take a little oyle, and put it into a locke, and it will make it nimble to stirre this way, and that way: so if once a little of this oyle bee powred into our hearts, it will make us quicke and nimble which before were slow and dull in the service of God; this is one reason why it is compared to oyle. *Of Sampson Iudg. 14. it is said, that the Spirit of God came upon him, and then he was able to doe great matters*; and *Act. 2. when the holy Ghost came downe upon the disciples in cloven tongues, then they were able to speake to Gods glory*; and when *the Spirit of God came upon Saul he would prophesie*: so then wee see the Spirit of God will make a man fit and nimble for any service that God doth call unto; many men complaine they bee heavy harted, and dull in the service of God, and they cannot pray, let them get but a little of this oyle, and it will make them fit for any service and duty that God requireth.

The Graces of the Spirit compared to Oyle. First, Oyle softens.

Simile.

1 Sam. 19. 23.

Secondly, it is called *the Oyle of gladnesse*, because it makes every man glad that hath it, for let a man have but a drop of this Oyle and it will make him glad, more to rejoyce than all things else: The worldly man delights in his profits, the wanton in his pleasures, but if we have but a drop of this oyle, it will make us rejoyce in the love and favour of God. *Psal. 4. 6, 7. David saith, Lord lift thou up the lights of thy countenance upon us, this shall glad our hearts more, than they of their great increase of corne, and wine and oyle*: so if wee get but a little of this oyle, the graces of his Spirit it will make us glad. *Act. 8. 37. the Eunuch had but a little of this oyle, and he went away rejoycing: the city of Samaria had but a little of this oyle, and they received the word with great joy. There be a number*

Secondly, Oyle makes cheerefull.

complaine

ARTIC. II. complaine they cannot be merry, they have joy in nothing; the reason is, because they want this oyle: therefore let us sling away our sinnes and corruptions, labour to repent of them and get of this oyle, that makes every man glad, which made *Paul* and *Silas* sing at midnight in a dungeon, and the three Children rejoyce in the fry furnace, and *Peter* sleepe in his chaines: what was the reason of this? because they had got a little of this oyle of gladnesse. Therefore no marvell though men cannot be merry if they want this oyle, for if they have it, it will make them rise at midnight to sing Psalmes, and will make them sleepe sweetly in the time of trouble. Therefore it is our comfort whatsoever Christ hath done in the worke of redemption, God will accept of it.

Act. 16. 25.

Thirdly, with
what he was
Anointed.

The third point is, *who it was that did anoint him*: It was God; as *Psalm. 45. God, even thy God, hath anointed thee with the oyle of gladnesse above thy fellowes*: so *Peter, Act. 2. 36. Let all the house of Israel know for a surety, that God hath made him Lord and Christ*: In the Law wee see one man anointed another, as *Moses* anointed *Aaron*; *Samuel* anointed *Saul*, and *Elias* anointed *Elisha*: but it was God that did Anoint Christ. Of this there be three Vses:

vse 1.

First, seeing God hath anointed him, he is the Lords Anointed, therefore we must take heede we doe no injury and wrong to Christ; as *Psalm. 105. 15. Touch not mine Anointed, &c.* if hee bee Gods Anointed take heed we doe not wrong him. Why may a man doe wrong, and injury to Christ? I answer with *Paul, Heb. 10. He that sinneth willingly, there is no repentance for him, but a fearefull looking for of judgement.* If men sinne and will not repent, but live in them without repentance, and commit sinnes against their knowledge wittingly and willingly, grieving God, trampling and treading under foot the blood of the Sonne of God in the dust, and making it of none effect.

vse 2.

Secondly, that seeing he is Gods Anointed take heede we doe no injury or wrong to Christ in his members; for a man doing wrong to a Christian may doe wrong to Christ in his members: it is *Saint Pauls* doctrine, *1 Cor. 8. 12. When yee sinne so against the brethren, and wound their weak conscience, ye sinne against Christ.*

vse 3.

Thirdly, seeing God hath anointed him, therefore wee must anoint him, our hands must follow the hands of God: wee see in the Gospell, the woman got a boxe of costly ointment, and did powre it on Christ as he sate at the Table: so we must doe, get a box of ointment, and powre it out on Christ, and so anoint him.

1

Bernard shewes there be three sorts of ointment. First, to anoint the feete of Christ, as the woman that we read of *Luk. 7. 46.* so a Christian must begin at the feete of Christ first. And with what must he anoint him? first, with the oyle of contrition, grieve and sorrow for his sinnes, to sit downe at the feete of Christ, and to lament and mourne for them; there is no ointment that is bought at the Apothecaries shop so sweete to us, as this oyle of contrition is to Christ.



Secondly, wee must anoint the head of Christ; as the woman wee read of *Matth. 26. 7.* And with what? with the oyle of devotion, with the

the best dutie and service we can doe unto him : if we know any thing SER. VII.
that will please God best, that we should doe.

Thirdly, we should anoint the body of Christ, as *Ioseph of Aramathea* did, he bought a great deale of sweete spices to anoint the body of Christ; and so we must do: but with what should we anoint the body of Christ? with the oyle of compassion, and if there be any of the members of Christ that stand at need, we should be ready to shew compassion on them, our hands must follow the hands of God, as hee anointed Christ so must wee. 3

Fourthly, to what end he was anointed. We all know he was anointed to be a Prophet, a Priest, and a King: now there were three sorts of men anointed in the Law: first, *Prophets*, as *Elias* anointed *Elisha* to bee a Prophet in his roome, *1 Kings* 19. 16. secondly, *Priests* were anointed as *Aaron*, and *Eleazer* his son: thirdly, *Kings* were anointed as *Saul*, and *David*, *1 Sam.* 10. In the time of the Law, two of these offices fell out to bee in one man, as *Melchisedech* was a Priest and a King; and *David* was a Prophet and a King; *Jeremie* was a Priest and a Prophet; but all these offices were not in any one man untill Christ came: in whom these were fulfilled, the other anointings were but Types and shadowes, he was the substance; Christ was anointed to all these offices; He was a Prophet, to teach us his Fathers will; a Priest, to make atonement for us, and intercession; A King, to raigne over us, to defend and protect us. Fourthly, to what end Christ was anointed.

First, he is a Prophet, to declare the will of God; Christ hath declared the will of God to his people, and therefore he is a Prophet; so saith *Peter*, *Act.* 3. 22. that *Moses* said to the Fathers, the Lord your God shall raise up unto you a Prophet, even of your Brethren, like unto me; ye shall heare him in all things whatsoever he shall say unto you: so saith the woman of *Samaria*, Sir, I perceive thou art a Prophet, &c. All other Prophets did teach but part of Gods will, but hee hath revealed his whole will, and therefore Christ is the great Prophet of the Church; as *Luk.* 7. 16. when they saw Christ had raised up that man that was dead, they glorified God and said, A great Prophet is raised up among us, and God hath visited his people. It is said, *Matth.* 4. 16. The people that sat in darknesse saw great light, and to them that sat in the region and shadow of death, light is risen up; all the Prophets that were before him, were as little lights to him, hee was the great light that made all things. If a man set up a candle, it will give light in one roome, set up a torch and it will give a greater light, but what are all these lights to the light of the Sunne? so all the Prophets that were before Christ, were but all little lights to this, and pointed to Christ, he was the great light that made all things manifest. First, Christ is a Prophet.

The use is, that seeing Christ is the great Prophet of the Church, therefore wee must heare him: *Act.* 3. 23. Saint *Peter* saith, That every person which shall not heare that Prophet, shall bee destroyed out from among the people; therefore he that doth despise, and will not heare him speaking unto us, that person shall be cut off and destroyed. So *Heb.* 2. 21. For if the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward, how shall we escape, if we neglect so great salvation, Vse.

Simile.

ARTIC. II. *vation, &c.* And therefore seeing he is the great Prophet of the Church, we must heare and regard him. I shewed you in the morning, it was a sweet thought in God, *Matth. 21. 38.* when hee had sent his servants the prophets, they beate them and killed them, and stoned them, *at last he sent his Sonne, it may be, saith he, they will reverence him;* it was a sweet thought in God, that notwithstanding they had done all to his servants they could, that God would send his Sonne, therefore seeing he hath sent him, wee must heare him, unlesse wee will perish. But how can wee heare Christ, he is in heaven? I answer, two waies Christ teacheth his Church here:

*Christ teacheth
by the Word and
Sacraments.*

1. *By His Word.*

2. *By the Sacraments.*

First, Hee teacheth his Church by his Word; for the Word is nothing else but the very voyce of Christ; and therefore when wee read the Word, wee ought to reverence it as the voyce of Christ speaking to us.

Secondly, he teacheth his Church by the mystery of the Sacraments, which when they speake to us in his name, it is the voyce of Christ: so *1 Pet. 3. 19.* *By the which Spirit he went & preached to the spirits that were in prison, &c.* Christ did not preach unto them in his own Person but by man: so *Ephes. 2. 17.* it is said, *that Christ came and preached peace to them as farre off, and to them that were nere.* Now Christ did not preach to the Gentiles in his owne Person, but by the Ministry of his servants, therefore as often as his servants come to us in his name with his word in their mouths, it is Christ that teacheth us, and then, so often as we heare, we heare the voyce of Christ; as the Church saith in the *Can. 5. 2.* *It is the voyce of my beloved.* The greatest part of the world do not beleeeve this, they are not perswaded when the minister speaketh unto them from the word of God, that it is the voyce of Christ, therefore they condemne it and doe not regard it, but when we know that Christ speaketh unto us by the Ministry of his Word, or by his servants, we should say as *Samuel* said, *Speake Lord, for thy servant heareth;* so *Psal. 85.* *David saith, I will harken what God saith, for he speakes peace to his people:* let the world speake of their pleasures, profits, and talke what they will of me, I will hearke what God saith; so a Christian must doe, whatsoever the world talke and speake, yet he must harke what Christ speaketh unto him.

*Secondly, Christ
was a Priest.*

Secondly, he was Anointed to be a Priest, as *Psal. 110. 4.* *Thou art a Priest for ever after the order of Melchizedech:* so *Heb. 7. 26.* *For such a high priest it became us to have which is holy, harmelesse, undefiled, separated from sinners, made higher than the heavens.* Of his Priestly office there bee two parts:

1. *To reconcile and make us at one with God.*

2. *To make intercession for us.*

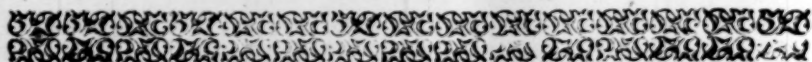
Simile.

In the Law when a man had sinned, hee brought an offering to the Priest, the Priest must offer for him, and so make reconciliation betweene God and him; so when we have sinned against God, it must bee Christ that must reconcile us and make us at one againe with God. But there

there is a great difference betweene Christs sacrifice, and the Priests; **SER. VII.** for the Priests in the Law made an atonement with the blood of beasts: but Christ makes an atonement with his owne blood; there was never a Priest in the Law that would shed his blood for the best of the people, but Christ hath shed his blood for the meanest of his servants, and therefore we have great cause to esteeme of the Priesthood of Christ, for all the joy we have in God, and hope of heaven hangs on him; for when a man hath sinned against God, there is no man dare stand before God, till Christ hath ingaged himselfe, answered God, and made him at one with him: when a man hath sinned against God, all the Angels cannot make Atonement for him, nor all the powers in heaven and earth, all the gold in *Ophir* cannot redeeme a soule, but it must be Christ with his owne blood that must make reconciliation with God for us: therefore wee are highly to esteeme of the Priesthood of Christ, for all other comforts and joy depend on it.

The second Priestly duty is, that *hee makes intercession for us*, being entred into the heavens, within the clouds to appeare before God, and to make intercession for us; so we see *Heb. 1. 25.* *Wherefore he is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them:* so *Heb. 9. 24.* *for Christ is not entred into places that are made with hands, which are similitudes of the true sanctuary, but is entred into the heavens to appeare now in the sight of God for us;* there be two bloods that cry unto God, the blood of the *Martyrs*, and the blood of *Christ*; the blood of the *Martyrs* cries for to be revenged, but the blood of *Christ* cries for mercie; it cryeth not onely from the crosse for mercy, but it cryeth now as freshly within the throne, and the vaile, as ever it did; he makes request for us, and as *Austen* saith, *hee makes request after this manner: Good Lord, grant mercy to them, Father forgive them, I have bought them with my blood, they be my poore servants.* Therefore here is a comfort to us, when wee cannot pray as we ought, nor wee have none that can helpe us, this is the comfort that we Christians may have, that Christ is ascended to heaven, and makes intercession for us.

The use is, that seeing we have such a benefit by the high priesthood of Christ, it should make us hold fast our profession: this is the use that *Paul* maketh, saith he, *Seeing then we have a great high Priest which is carried into heaven, even Iesus the Sonne of God; Let us hold fast our profession; Let us therefore goe boldly to the throne of grace, that we may receive mercy, and finde grace to helpe in the time of neede:* therefore let us not doubt but that wee shall be saved. Indeepe, if the matter lay in us then wee might doubt of it, but seeing Christ hath undertaken it, we must not doubt, unlesse wee will be so prophane to thinke that Christ will faile us. I, but what may a man doe that Christ may undertake the matter for him? He must doe *Simile.* as a man that goeth to a Lawyer, he tels him his case, and he prayeth the Lawyer to undertake the matter for him; so a Christian must doe, hee must goe to Christ, and make his case knowne to him, and pray him to undertake the matter, and so commit it unto him, and then Christ will not faile him.



SERM. VIII.

HEBREWES I. 8, 9.

But unto the Sonne He saith, Thy Throne, O God, is for ever and ever, a Scepter of Righteousnesse is the Scepter of thy kingdome.

Thou hast loved Righteousnesse and hated iniquity, therefore God, even thy God hath Anointed thee with the Oyle of gladnesse above thy fellowes.



IN the Anointing of Christ, there were five things offered to our consideration: first, what is meant by the anointing: secondly, with what he was anointed: thirdly, what it was that did anoint him: fourthly, to what he was anointed: fifthly, what benefit we have by his anointing: He was Anointed to bee a *Prophet*, a *Priest*, and a *King*. How Christ is the *Prophet* of the Church, and how he is the *Priest* hath beene shewed already; it remaineth now to shew you how he is a *King*, for it is nothing to admit him to bee the *Prophet*, or to be our *Priest* unlesse we admit him to be our *King*.

Now that he is the King of the Church can be no doubt; for *Psal. 2.* it is said, *I have set my King upon the holy hill of Sion*, and *Zech. 9.* he sayes, *O Daughter of Ierusalem, behold thy King commeth unto thee, &c.* And *Luk. 1. 32.* the Angell saith, *He shall be great, and shall be called the Sonne of the most High; and the Lord shall give unto him the throne of his father David, and hee shall raigne over the house of Iacob for ever, and of his kingdome shall bee none end.* So we may see it is plaine that Christ was a King, indeed Christ did refuse to bee a King *Ioh. 6. 15.* because they would have made him a temporall king, there he departed into a Mountaine: but when he was before *Pilate Ioh. 18. 33.* Pilate asked him, *if hee were a King*; Christ telleth him, *For this cause was I borne, and for this cause came I into the World, that I should beare witnessse to the truth.* Now there be foure Kingly duties that Christ doth exercise towards his Church:

The foure
Kingly Duties of
Christ.

I

First, *Hee doth gather and draw Subjects to himselfe by his Word and Spirit*: it is not with the Kingdome of Christ, as with the kingdomes of the world; for first, they be constituted and gathered, and then they have a king set over them: as we see in *David*, his kingdome was constituted before hee was king; but Christ hath not a Subject in his Kingdome but

but he must draw him, for ther is no man that is born a subject of his king-
dome; but he must draw him out of another kingdome, out of the king-
dome of the divell, to make him a subject in his kingdome; so we have it,
Who hath delivered us from the power of darkenesse, and hath translated us into SER. VII.
the Kingdome of his deare Sonne: we see that Christ must draw us out of
another kingdome to make us subjects in his Kingdome; *Job. 10. 16. O-* Col. 1. 13.
ther sheep have I also which are not of this fold, them also must I bring. This is a
peece of his Kingly care, to draw aliens and strangers unto himselfe to
make them subjects in his Kingdome: we see in experience, if a goodly *Simile.*
Kingdome be set up, and great priviledges belong unto it, men will seeke
to be subjects of it: and yet Christ hath set up a kingdome and there
are few that seeke to bee subjects of it; notwithstanding all the king-
domes in this world are not like to it, in regard of the glory and excel-
lency and of the goodly priviledges that doe belong to it: yet what a-
do hath Christ to make men his subjects? he is some times drawing of a
man twenty or thirty yeares ere he can make him a subject of his King-
dome. Here wee are to consider the infinite goodnesse of God to us,
that when we were under the kingdome of the divell, at ods and war
with him, yea even when wee were at defiance with him, then hee was
not contented till he had drawne us home to himselfe to be made sub-
jects in his Kingdome; here wee may wonder and admire at his good-
nesse, that when men were at warre and at defiance with him, hee labo-
reth then to draw them unto repentance: as *Ezek. 16. 6. When I passed by*
thee and saw thee polluted in thine owne blood, I said unto thee when thou wast in
thy blood, Thou shalt live; even when we be in our sins the Lord sheweth
compassion unto us. *Act. 12. 7. When Peter was in prison and asleepe in his*
chaines, the Angell of the Lord came and smote him on the side and bad him a-
rise; and the chaines fell off from his hands: as the Angell brought him
out of prison, into the City, and threw the Iron bolts from him; so the
Lord doth to us, wee lie in our sinnes asleepe, hee comes and strikes
us in our consciences, not on our sides, brings us through the Iron gate
(places of danger) and never rests till he have brought us into the Citty
to make us subjects to his kingdome, that were formerly ever subjects
to the divels kingdome.

The second Kingly duty of Christ is, *That he governs his people by just* The second
and equall Lawes: *Psal. 45. 6. he saith, Thy throne, O God, is for ever and ever,* Kingly Duty.
the Scepter of thy kingdome is a Scepter of righteousness; Thou lovest righte-
ousnesse and hatest wickednesse, &c. And *Eesai. 7. The increase of his govern-*
ment and peace shall have no end, he shall sit upon the throne of David, and upon
his Kingdome, to order and to establish it with judgement, and with justice from
henceforth and for evermore. So Christ is our King to governe us by just
and equall Lawes, this is the Kingly office of Christ; therefore every
one that will bee a subject to Christs Kingdome must be ruled and go-
verned by his Lawes: wee see men can be contented to be subjects to
his Kingdome, &c. yet they will not be governed and guided by his
Lawes, for they will sweare though Christ saith, *Sweare not all:* he hath
made a Law that we should not lye; yet men will lye; he commanded

ARTIC. II. that men should not prophane the *Sabbath* and many will prophane it ; but every one that is a subject to Christs Kingdome must live by the Lawes of Christ ; it is a great fault that men professe themselves to bee Christians and yet will not bee ruled by his Lawes. *Ioh. 19 7. The Iewes said, they had a Law, and by that Law Christ ought to dye ;* Indeed it was a Law of their owne making, for there is no Law of God to put an innocent and harmelesse man to death, but it was a Law of their owne ; so wee make a Law to our selves that men may sweare or lye, and whatsoever become of our neighbours, looke to our selves, but it is of our owne devising, it is no Law of God : the old *Souldiers bowed the knee to Christ, and yet they spit in his face, they set a crowne of thornes on his head and put a reede into his hand ;* so it is with the world still, though they call him their father and king, yet they will not bee ruled by him, but even as it were spit in his face, and set a crowne of thornes on his head ; this is that which the world cannot away with nor brooke, that he should bee their king to governe and guide them, they can be contented he should dye for them to save them, but cannot indure that Christ should rule or raigne over them. *Luk. 19. as soone as Christ came amongst them they said, Wee will not have this man to raigne over us ;* so *Psal. 2. Let us breake their bonds and cast away their cords ;* they cannot abide to bee tyed to Christ, to bee tied to prayer, and to holy duties, this is such a bond, and such a tye unto them, they cannot indure it.

The third Kingly Duty.

Smile.

The third kingly duty is, *that he turnes whole administrations to the good of the Church.* *Aristotle* sheweth the difference betweene a king and a Tyrant, the King he raignes for the good of his people ; the Tyrant for the good of himselfe : now it is not for Christs good, that he governs and raignes, but it is for the good of his Church : the eleventh of *Esay* is nothing but a declaration of the great good that shall come by his government ; so *Psal. 72. 12. Hee shall deliver the poore when hee cryeth, the needy also and him that hath no helper ; he shall be mercifull unto the poore and needy, and shall preserve the soules of the poore ;* it tends to the good of the Church, the whole administration of Christ : we see many times things goe contrary to the Church, but here is the comfort, as long as Christ is the King of it, all shall turne to the good thereof. We see in a clocke that some wheelles turne crosse, and contrary, and yet all to one end to make the clock goe ; so there be many things that fall out contrary and crosse unto us, which yet by the secret hand of God are turned to the good of the Church. *Matth. 8. 23. there is a strange administration shewed, Christ gets his Disciples to Sea, and when they were in the Ship the winds arose, the waues beate into the Ship, they were like to bee drowned, and Christ was asleepe ; but when they came to Christ and did awake him, he rebuked the waues and the Sea, and there was a great calme ; so Christ doth as it were set his people on a Sea, where the winds and the Sea rage and take on, Christ all this while being asleepe, but when he awakes he drives away all danger from them ; this is the strange administration of Christs Kingdome : therefore let every man labour to be a subject thereof, and then fall what will fall, come what*

what will come, it shall all turne to their good.

SER. VIII^r
The fourth King-
ly Duty.

The fourth Kingly duty Christ exerciseth to his Church is, *That he defends and fights for them*; so we see, *Psalm 45. 3. Gird thy sword upon thy thigh, O most mighty*; and *Revel. 19.* Christ is there described riding on a horse with his garments dipped in blood and armed ready to fight for his Church and to defend it. Of this we have two uses.

First, a comfort to the godly, that when they bee at peace and rest, *Vse 1.* Christ is warring and fighting for them; and when they bee weeping for their sinnes, Christ is a fighting for them; as *Moses saith, Exod. 14. Stand still and behold the Salvation of the Lord, for he fighteth for you*: For as a subject fighteth for his country and his Prince; so Christ fighteth for us, and saith to the faithfull, *Bee contented, stand still, I my selfe fight for you.*

Secondly, a terror to the wicked, for if a man be an enemy against *Vse 2.* Christ, hee fights against him with all his power, and laboureth to destroy him; the Egyptians could say, *Let us flee from the face of Israel, for the Lord fighteth for them.* O that the men of this world would say after that manner, Christ fights against us, let us fly, we cannot prevaile, hee will destroy us. Let us therefore labour to make friends with him: *Iehu, (2 King. 10. 1, 2.) sent letters to Samaria, to this effect, Yee have your masters sonnes, yee have with you both charrets and horses, and a defended city; consider therefore which of your Masters sonnes is best and most meete, and set him on his fathers throne to fight for your Masters house: But they were exceedingly affraid and said, behold, Two kings could not stand against him, yea all the powers that rose up against him hee hath destroyed; therefore how shall wee stande* so I say, how shall we subsist, if we fight against Christ: we see in *Iosua*, when he had conquered the kings, he brings them out, and causeth his Souldiers and servants to set their feete on the necks of the kings; so Christ will not rest till he hath subdued all his enemies and destroyed them. It is written *Psalm 110. 1. The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy foote stooles*; which when hee hath subdued, hee will soone like *Iosua* call out his souldiers and his servants, and bid them set their feete on the necks of their enemies: therefore, let us desire to be subjects to his kingdome.

The fift point is, *the fruite and benefit that we have by his Anointing*: *The fruit and benefit of Christs Anointing.* and that is twofold; first, we participate of the graces of Christ: as *Act. 1. 26. The Disciples were called first Christians*: what is that? *Anointed people*; they take their name from Christ, for by the meanes of Christ, they were anointed; for he was not anointed for himselfe, as a private man, but as a head for us all; for as *the ointment that was powred on the head of Aaron*, did not rest there, but ranne downe on his beard and garments throughout, *Psalm 133. 2.* so the ointment that was powred on the head of Christ, did not rest on him as the head, but it ranne downe to the meanest of the creatures or members: therefore there is not the least member that is in Christ but partakes of his anointing. Let us labour then to be in Christ and we shall see a derivation of the graces of Christ in us: let a man set a glasse under a Still, and it will receive the water, *Simile.*

ARTIC. II. drop by drop as the Still giveth it forth, which though it bee not full presently, yet in time it will: so let us get into Christ, and he will distill all his graces by drops into us, although we be not full presently, yet in time wee shall: this is the first benefit wee have by the Anointing of Christ.

Secondly, we are partakers of the dignity of his Person; for hee draweth all his members into the same dignity with him, all they participate of his dignity: for as hee was a King, a Priest and a Prophet, so hee makes his people Kings, and Priests, and Prophets, he makes them kings, not temporary kings; for as Christ saith of himselfe, that *his kingdome is not of this world*; so a Christians kingdome is not in this world: how then are they said to bee kings? To rule and to raigne over their owne lusts and sinnes; as *Revel. 1. 6. And hath made us Kings and Priests to God.* This is a Kingly power when a man hath his heart at command, so as his affections, lusts and sinnes beare not sway in him, but can command them; such a one is a king, when he that goeth in filkes and velvets, is a vassall and a slave to sinne.

Now we come to speake of the third title; that is, that *Christ is the Sonne of God.* Wherein there is two branches of our faith:

We beleeve that { 1. *Iesus is the Sonne of God.*
2. *He is the Onely Sonne of God.*

The third title
is, that Iesus is
the Sonne of
God.

First, we beleeve *he is the Sonne of God*: *Psal. 2. 7. it is said, Thou art my Sonne, this day have I begotten thee*: and *Iob. 3. 16. God so loved the world, that he gave his onely begotten Sonne, that whosoever beleeved in him, should not perish, but have everlasting life*; so *Gal. 4. 4. But when the fulnesse of time was come, God sent forth his Sonne made of a Woman, &c.* so it is cleere by the Scripture, that Christ is the Sonne of God. And if he be the Sonne of God, then he communicates of the same substance and nature, that God the Father is of: as we see in the course of nature, the substance the Father is of, the same he communicates to his sonne; the same nature and substance that is in the father, is in the sonne; therefore if wee will looke upon God the Father, wee must looke upon Christ: saith *Iesus unto Philip, Have I been so long time with you, and hast not thou knowne me? he that hath seene me, hath seene my Father*: therefore if we would see God, let us looke on Christ; for the same nature and substance that is in God the Father, is in the Sonne. If a man hold a glasse in his hand; and set it against the Sunne, and then looke in it, hee shall as truely see the body of the Sunne, as if he looked on the Sunne; so it is with us, desiring to see the reflexion of God, if we looke on Christ, we shall as truely see God, as if we looked on God Himselfe; for the same nature that is in the Father, is in the Sonne. Now what bee the consequents of this? If the same nature bee in Christ that is in God, then Christ must be God, for who can deny but that the same nature that is in God the Father, the same must needs be in the Sonne? *Augustine* saith, that the sonne must needs be a man, seeing the father is a man, for the same nature that is in the father, he communicates to his sonne; so then the Sonne of God, seeing hee is of the same nature and substance with the Father, hee must needs

Simile.

Ioh. 14. 9.

Simile.

needs bee God, equall with the Father: hence the inference is true, **SER. VIII.** that Christ is God. But because the Arrians be somewhat busie in these dayes, who robbe Christ of his Godhead, therefore I will prove unto you by foure arguments that Christ is God:

First, *the same names are given to Christ that are given to God*, and are attributed in such a manner, as never was to any but to God. *Ioh. 20. 28. Thomas saith, Thou art my God and my Lord:* and *Rom. 9. 5. the Apostle saith, Of whom Christ came, who is God over all blessed for evermore, Amen:* and *Ioh. 17. 3. This is life eternall, that they know thee to be the only very God, and whom thou hast sent Iesus Christ:* so *Tit. 2. 13. Looking for the blessed hope and appearing of the glory of that mighty God, and of our Saviour Iesus Christ.* He was not called God by appellation, as *Moses* was called *Aarons God*, because hee was in the roome of God to execute justice and judgement; but he is called God in such a peculiar manner, as never none was, but God: therefore Christ is true God:

Foure Arguments that Christ is God.

I

The second Argument is, *that the eternall properties of God are attributed unto him*; now this is one of the eternall properties of God, to bee eternall, before all beginnings; which is attributed to Christ, *Prover. 8. 22. The Lord hath possessed me in the beginning of his wayes; I was before his workes of old, I was set up from everlasting, from the beginning, and before the earth; when there were no depths, was I begotten:* so Christ was eternall. *Ioh. 8. 58. Before Abraham was, I am.* I, say the Arrians, in figure and type, hee was before Abraham: but the text meaneth really; Christ was not in figure and type, but in truth and in deed. Another propertie is, *the Omnipotence of God*; and this is ascribed unto Christ; therefore he is God: As *Philip. 3. 21. it is said, Who shall change our vile body, that it may be fashioned like unto his Glorious body, according to the working, whereby he is able even to subdue all things unto himselfe.* Against this the Arrians oppose and say, he had it by donation after his resurrection: but I say, Christ had it eternally, before his resurrection, as *Matth. 11. All things are given me of my Father.* Thirdly, it is the property of God to be present in all places; but Christ is present in all places, therefore he is God. Now that Christ is present in all places, It may appeare by this in the Gospell, where it is said, *Where two or three be gathered together in my name I am in the midst of them,* and *Matth. 1. 28. I am with you even unto the end of the world.* Against this the Arrians object and say, Christ is present in grace, but not a real presence: to which I answer, that Christ is really present with his people, as *Revel. 1. He was in the midst of the seven golden Candl sticks.*

Arg. 2.

The third argument is, *that the proper workes that are attributed to God, are also attributed to Christ*: as the worke of creation, *Col. 1. 16. For by him were all things made:* so *Ioh. 1. 3. All things were made by him, and without him was nothing made, which was made.* Against this the Arrians except, it is not the worke of creation and making the world which is there spoken of, but the worke of renouation, or making of his Church: but looke into *Ioh. 1. 10. and you shall see it is the worke of creation, and not of renouation:* For it is said, *That the world was made by him and the world knew him not;* that is, the wicked of the world: therefore wee may

Arg. 3.

ARTIC. II. may see it is not the renovation of the Church which is there spoken of; so Col. I. 16. *For all things were made by him, whether they be visible or invisible;* there the Apostle speakes of the making of Angels; therefore it cannot be of the worke of renovation, for renovation is proper to men, for none is renovated but such as fell away, but the elect Angels fell not away, and therefore needed not renovation; so then it must be the worke of creation. Againe, salvation is a worke that is proper to none but God, but salvation heere spoken of, is a proper worke of Christ; therefore hee is God: so hee speaketh in *Eesai. 43. 11. Besides me there is none other saviour*: so likewise it is a property of God onely to search the reines, but this property belongs to Christ, and therefore he is God: so it is said in the *Revelation, And all the Churches shall know that I am he, which searcheth the reines and heart.*

Arg. 4. The fourth argument is, that *the same honour which is given to God, the same is given to Christ.* Now there be three honours due to God, all given to Christ:

1. Adoration.
2. Invocation.
3. Faith.

Act. 7. 59.

Adoration, as *Heb. 1. 6. When he brings his first begotten into the world, he saith, And let all the Angels worship him.* Invocation, as by Stephen, who called on God, and said, *Lord Iesus receive my spirit*: so of Saul, *Act. 9. 14. it is said, that hee bound all that called on the name of the Lord.* Faith, as *Iohn 14. 1. Ye beleeve in God, beleeve also in me*, to which purpose is that *Act. 17. 3. Therefore wee may see by these arguments that Christ is God, and to take heed of this brutish opinion of the Arrians. Now what be the consequents of this? that he was not a bare man, but he was God also, who did redeeme us.*

in by Christ onely
must Redeeme
us.

1. There bee divers reasons why he onely should redeeme us. First, *because he that did redeem us must beare the burthen of all the sins due to all men, that hath beene, and shall be*; now there was none that could doe this, because the wrath of God was infinite, save Christ Iesus; for let the wrath of God come upon the Angels, they are not able to beare nor stand under the burthen of it, but it will presse them downe, and sinke them as low as Hell.
2. Secondly, *he that should redeeme us, must pay a price Incomparable, better and more worth than the bodies and soules of all men, that ever were*; now there was none that could doe this but God, and therefore, he must bee God, who redeemed us.
3. Thirdly, *he that should redeeme us, must put on all our sinnes*; even all the sinnes that had been committed, and shall be from the beginning of the world, to the latter end, and apparell himselfe with them: but there is no man, no Angell able to doe this, and to stand before God, unlesse there be infinite goodnesse in him, to countervaille the justice of God; therefore it must be God that must doe it.

Secondly, Christ
is the Onely
Sonne of God.

The second branch is, that we doe beleeve, *he is the onely Sonne of God*; not by creation as the Angels spoken of *Iob 1. 6.* nor by adoption and grace as men, *Ioh. 1.* but by communicating his nature and essence to him;

him; Now this doth commend the goodnesse, and mercy of God to **SER. VIII.** us, that when wee had sinned against him and had no way to redeeme our selves, he having but one Sonne and his onely begotten Sonne, yet gave him to dye for us; so to redeeme us.

The uses are, first, seeing Christ is the only Son of God, let us labour to become one with him, and then we shall also be the sonnes of God: *Vse 1.* as *Ioh. 1. 12.* But as many as received him to them he gave power to be the sonnes of God: and *Gal. 3. 26.* For ye are all the sonnes of God by faith in Christ Iesus. I know there is never a one here present, but could be contented to be the sonne of God; let us then labour to bee one with Christ, by faith, and so we shall become the sonnes of God: for hee draweth all his members into the same dignity with him. *David* accounted it a great matter to be the sonne in law to a king; so *Moses*, to be a sonne to *Pharaohs* daughter, howsoever he refused it afterward. Now, if it bee such a great matter to bee sonne in law to an earthly king, much more is it to bee a sonne to God: therefore what a comfort is this, to such poore people, that are one with Christ, by faith, howsoever they bee hated and despised, at the hands of wicked men, *1 Ioh. 3. 1.* hee bringeth it in with an *ecce*, Behold, what love the Father hath shewed to us that we should be called the sonnes of God? All the world doth not know what a great blessing it is to be the sonnes unto God; wee see how great men will talke of their nobility and of their great descent, but alas, what is all this, if we be not the sonnes of God? therefore thinke this with thy selfe, I am a great man in the world, and come of a noble blood, and a great descent, but what is this unto me, unlesse I bee the sonne of God? And therefore let us labour to bee one with Christ, and then as Christ was raised from the dead, so he will raise us up together with him, and wee shall be found the sonnes of God.

Secondly, seeing Christ is the onely Sonne of God, wee may see the horriblenesse of our sinnes and the greatnesse of them, that when wee *Vse 2.* had sinned, all the creatures in heaven and earth could not doe it, but it must be the Sonne of God, he must come downe, take our nature upon him, and dye for us. *Augustine* saith, O man by the great price that was paid for thee thou maiest consider the greatnesse of thy sinnes, that they cost the blood of Christ, the Sonne of God. If a man should commit an offence, and all the nobles should kneele on their knees before the king for him, and could not get release, but that it must be the kings sonne onely that must doe it, hee must shed his blood, take the place of a malefactor, be arraigned, condemned and executed in his roome; all men would conceive that this was a horrible fact that must be the cause of this: this is our case, when we had sinned, all the heavenly powers could not bring us into favour againe, but it must be the Sonne of God, hee must take our roome and place, bee arraigned, condemned and executed for us: therefore sinne is no small matter neither must wee esteeme of our sinnes slightly; but consider with our selves, that great are our sinnes, that hath brought this on Christ.

Thirdly, we should heare his voyce: it is the charge that God gi- *Vse 3.*
ueth

ARTIC. II. veth, *Matth. 3. 17. This is my beloved Sonne in whom I am well pleased, heare him*; and therefore it is a great sinne to despise the voyce of Christ, in the ministry of his Word: Saint Paul sheweth what a great sinne it is, saith he, *God spake by the Prophets at sundry times and in diuers manners, but now he hath spoken in these last times by his Sonne*; and therefore in the second Chapter he exhorteth us, *To take heede of it, that wee doe not let it slip*; for if the word spoken by Angels, was stedfast, and every transgression and disobedience receiveth a just recompence of reward; How shall we escape, if we neglect so great salvation? Therefore seeing Christ is become a Prophet of the Church, let us take heede we doe not despise his Word, or voyce. It was a holy thought in God, when the Church of the Iewes had killed the Prophets, beaten and despised them, *I will send my Sonne, it may be they will reverence him*; it was a sweet thought in God to doe so. And therefore let us take heed, we doe not despise the voyce of Christ. *Ioh. 5. 28. it is said, The dead shall heare, the voyce of the Sonne of God*; even the dead cinders and ashes of men that have been rotting in the graves many thousand yeeres, they shall startle and stirre at the voyce of the Sonne of God, speaking unto them but once; and therefore how shall this condemne us, that Christ hath spoken so many times, and yet wee doe not once stirre or move at it which are living men, to goe about our businesse? therefore this shall condemne us, that the dead cinders of men that have lien in their graves many a yeare shall startle and move, at one voyce of Christ, and yet wee doe not at a thousand of his voyces.

V/c 4.

Fourthly, seeing Christ is the onely Sonne of God, wee must take heed we doe not despise him; *Psal. 2. it is said, Kisse the Sonne lest hee bee angry*: O labour to kisse him, seeke his favour, do not grieve him; woe be to him that shall lift up his hand against him to grieve him; *1 Cor. 8. 12. Saith the Apostle, Now when ye sinne so against the brethren and wound their weake consciences, ye sinne against Christ*: therefore we must take heed wee doe not sinne against our brethren, and so sinne against Christ; for the sinnes of us Christians more grieve Christ than the sinnes of the world; because wee professe he is our Lord and Master, and will bee ruled and governed by him and be his servants: therefore in this case when a man sinneth against him, it is more than the sinne of a stranger or an alien. Wee see in the Scripture how Christ complaines, *One of you shall betray me, but woe be to him that doth it*; and when Iudas came to betray him, he saith, *To what end art thou come, art thou come to betray me?* As if he had said, *Why thou art a disciple of mine, thou professest that thou art my servant, and that I am thy Lord and Master, and doest thou come to betray me?* so *Iob. 1. it is said, Hee came amongst his owne, but his owne received him not*: if he had come amongst strangers and aliens, and had been so used by them the matter had been the lesse; but seeing he came amongst his owne, and they received him not, this it was that did grieve Christ the more: so *Hosea 4. 12. God complaines, My people aske counsell of their stockes, and their staffe declareth unto them. Wellbeloved, let us take this to heart*; when a prophane man liveth in his sinnes impenitent, what

what doth Christ, hee doth not so complaine of them. But when a SER. VIII. Christian shall live in sinne, uncleannesse, maliciousnesse, or deceite, this it is that grieveth Christ, and maketh him to complaine.

Fifthly, seeing Christ is the onely Sonne of God, *we must shew the greater measure of thankfulnessse* to him; for who can sufficiently speake of Vse 5. his goodnesse, that he being the onely Sonne of God, and God over all, would abase himselfe, to take our nature upon him, and dye for us? We have heard of the love of *Rebecca* to her sonne *Jacob*, when shee gave him counsell to goe to his father to get the blessing, hee was afraid his father would have felt and handled him, and so in stead of a blessing, he might have procured a curse: but shee bids him not to feare it, *On mee bee the curse, my sonne*; if there be any comfort, on thee be the blessing, but on me be the curse: Such and farre greater is the Love of Christ to us; he saith, *On me be the curse my people*; but if there bee any good or any blessing, or comfort to be had by my sufferings or paines, on you be the blessing: therefore seeing Christ hath made such a change with us, who can render sufficient thankfulnessse to him for it; *Nebem. 11.* wee see, the people blessed those that would dwell at *Ierusalem*, because it was a dangerous place; Now if this people thanked them that would dwell with them, hazard and venture their lives; O how thankfull ought we to bee unto Christ who hath given his life for us? and therefore how are we bound in all love and thankfulnessse to him? The late powder treason that was in the yeere of our Lord, 1605. the delivery from it, is a fruit and benefit we have by Christ; and therefore it was carefully and religiously provided of our Magistrates, to set apart a day to give thanks in, a service to be performed for it; for he hath not onely delivered our soules, but also our bodies from the jawes of hell.

Simile.

Simile.

Now I come to speake of His dominion, which is the second thing in the dignity of His Person: *our Lord*, wherein two things are to bee considered:

1. *That he is the Lord of the World.*

2. *That he is our Lord.*

First, *hee is the Lord of the whole world*, and hath all kingdomes at his command; *Luk. 1. 33.* *And hee shall raigne over the house of Iacob for ever, and of his kingdome there shall bee no end:* so *Act. 2. 3.* *Let the house of Israel say and know, that God hath made him both Lord and Christ.* Now Christ is the Lord of the world in two regards.

First, Lord of all the world.

First, in regard of the Sovereignty that is in himselfe, he hath all power under him to dispose of at his will and pleasure, as *Matth. 11. 27.* *All things are given me of my father*, both the possession and the disposition of them; and *Acts 2.* *Thou hast put all things in subjection under his feete*; so *Luk. 10. 17.* *And the seventy returned againe with joy, saying, Lord, even the devils are subdued to us through thy name.* All things are subject to him, he is the great Lord of the world:

First, having all Power under Him.

Secondly, hee is the Lord of this world in regard of service, for all things doe serve him whatsoeuer: *Psal. 119. 91.* *They continue to this daily by thine ordinances; for all are thy servants*; therefore seeing there

Secondly, having all things serving Him.

is

ARTIC. II. is nothing but doth service to him, he is the Lord of this world.

Simile.

Now *there is a double service*: a service which the godly, and a service which the wicked performe: there is a voluntary service which the godly performe, an involuntary, which the wicked performe: as the Axe in the hand of the hewer, doth service voluntary, so doe the wicked, when they doe any service to God, they doe it by constraint, unwillingly: all things doth service unto God, either willingly or by constraint, for wee cannot stirre a foote or a hand or doe any thing but it is by the appointment of God. It is a good saying of *Augustine*, Now grant Lord, saith he, that we may doe the good service; for whether wee bee willing or not willing we shall serve thee, thy providence and hidden will; if we serve thee unwillingly, then we serve thee like slaves, but grant Lord, that wee may serve thee willingly and voluntarily, as thy children ought to serve thee, and thine owne people. And thus Christ is the Lord of the world.

Use 1.

The use is, first, seeing Christ is the Lord of the world, it shall bee well with the Church and the members thereof; and as Christ is the Lord, so hee will order every thing to the good of them, in *Psal. 96. 10.* it is said, *The Lord ragneweth, surely, the earth shall be stable, and not mooved; he shall judge the people in righteousnesse.* And therefore seeing Christ ragneweth let every man and woman rejoyce and bee glad; it shall bee well with Christs servants as long as Christ is their Lord, for the divell cannot take a pinne from their sleeves, nor a leafe from a tree, nor touch a pigge in thy yard, without Christ permit him: it was a comfort to *Iosephs* brethren to heare he was the Lord of *Egypt*; so it is a comfort to a Christian to know that Christ our elder brother, is Lord of the world.

Use 2.

Secondly, seeing Christ is the Lord of the world, we must take heede we doe not resist him, for seeing he is a Lord so powerfull, it is in vaine to resist him; *Psal. 110. 2.* it is written, *Bee thou ruler in the midst of thine enemies*; therefore let us take heede we doe not resist, or strive against him, lest wee bee overmatched: we read *2 King. 10. 3.* *Iehu* said to the *Samaritans*, *Consider therefore which of your Masters sonnes be best and most fit and meete; set him on his fathers throne, and fights for your masters house: but they were exceedingly afraid*; and said, *Behold, two kings could not stand before him; how then shall we stand?* so we may say, two kings could not stand against him, nay all the powers that rose up against him, could not stand before him, how then shall I be able to stand? And therefore every one should submit himselfe unto him.

Use 3.

Thirdly, seeing Christ is the Lord, we must be contented that Christ dispose of us and of our estates, whether it bee by sicknesse or health, death or life, prosperity or adversity: he is the Lord, hee may dispose of us, therefore we must learne to be contented with his good pleasure: so *David*, *Psal. 39. 9.* *I was dumb and said nothing, because thou diddest it*; so *Eli* *2 Sam. 3. 18.* *It is the Lord, let him doe with me as it pleaseth him best*, or good in his owne eyes: we finde *Matth. 21.* when Christ sent for the Asses to *Ierusalem*, he saith, *If any one aske you what ye doe with him, tell him, The*

Lord

Lord hath neede of him, and hee will let him goe: so if the Lord neede any thing for his honour, or for the good of our brethren, we should be content to let it goe, it is his owne, no body must check or grudge against him, none must controule him. SER.VIII.

Fourthly, seeing Christ is the Lord, it shewes that all the powers in the world stand under a greater government and power; therefore we must take heede we doe no injury or wrong to any, for there is no power so great but he stands under a greater power: so Col. 4. 1. the Apostle exhorteth them, *Ye masters doe to your servants that which is just, and equall, knowing yee have a Master in Heaven:* and Iob saith, I durst not doe so and so, because Gods judgements were fearefull to me, and I could not bee delivered. vsc 4.

Secondly, wee beleeve Hee is our Lord: Hee is a Lord indeed to all the world; but we must beleeve he is our Lord; we can have no true comfort till we can lay hold on Christ, and say as Thomas said, *My Lord, and my God.* Origen hath a pretty saying, What am I the better (saith hee) to know that Christ possesseth the city or the country, unlesse hee possesseth my heart and my soule, and set up his Lawes, and subdue my flesh? so wee may say, what am I the better to know Christ hath subdued the world, and yet hath not subdued my heart, and set up his Lawes therein, and subdued my flesh: therefore as wee beleeve in generall, hee is our Lord, so we must beleeve in particular he is my Lord: Now foure waies Christ may bee said to be the Lord of the Church: Secondly, that He is our Lord.

1. By right of Creation;
2. By right of redemption;
3. By right of donation, or free gift;
4. By voluntary service.

Foure waies
Christ is Lord of
the Church.

First, Christ is our Lord, by right of Creation; for it is he that hath made us and not we our selves, Psal. 100. 3. therefore seeing he hath made us, we must doe him service; If wee had made our selves, wee might have served our selves; but seeing Christ made us, we must serve him, he is our Lord. First, by Creation.

Secondly, hee is our Lord by right of Redemption; so Zacharie in his song, Luk. 1. 68. *Blessed be the Lord God of Israel, for hee hath visited and redeemed his people:* hee hath redeemed us with his precious blood, therefore he is our Lord by right of Redemption. And as one saith, he hath not onely bought us with his money, but he hath bought us with his owne blood, &c. Therefore we are his servants, he is our Lord. Secondly, by Redemption.

Thirdly, he is our Lord by free gift; because we are given of God to him: as Psal. 2. 8. saith God, *Aske of me, and I will give thee the heathen gift for thine inheritance, and the uttermost parts of the earth for thy possessions.* Thirdly, by free

Fourthly, he is a Lord by voluntary service; Paul, when hee was converted Acts. 9. saith, *Lord, what wouldst thou have me to doe?* he was ready to doe any service that Christ required: so are other Converts, at least in resolution and desire. The uses are Three: Fourthly, by voluntary service.

First, seeing Christ is our Lord, wee must live in obedience to him; servants must be obedient to their masters; and therefore (as the Samaritans

ARTIC. II. *ritans* said to *Iehu*, 2 Kings 10. *Wee are thy servants*; so wee should to Christ, We are thy servants, thou hast made us of nothing, thou hast redeemed us, when we were lost by our sins, we will therefore do whatsoever thou command us. It is a fearefull thing, and a high sinne when men professe themselves to bee servants to Christ, to take him for their Lord, and yet live in no obedience unto him, but in uncleaneffe, prophaneffe, and in knowne sinnes still, for if Christ bee our Lord, let us live in obedience.

Use 2.
Simile.

Secondly, seeing Christ is our Lord, where his presence is, wee must labour to be; we see that servants will be with their master, where he is thither will they flocke; even so, where we know there is a presence of Christ, thither we must flocke: *Ioh. 21. 7.* the Disciples that were a fishing, came swimming over to Christ, when they heard where Christ was, and left all; so when we know there is a presence of Christ, in the house of preaching, wee must leave all and goe thither: *Mark. 1. 33.* when Christ was in *Peters* house, all the city flocked, and thronged about the doore, because Christs presence was there; and yet it was but a poore fisher mans cabbin: so, when wee heare there is a presence of Christ, or know it in the place of preaching, we must flocke, and throng thither, whatsoever the place, and howsoever meane it be.

Simile.

Use 3.

Thirdly, seeing Christ is our Lord, know that wee must give up our accounts to him, as servants must give up theirs to their masters; therefore we must not labour to please men, but wee must please Christ; for he is our Lord, we must give up our accounts to him. If we should give up our accounts to men, to kings, or to great men, wee should seeke to please them: as *2 Cor. 5. 9, 10.* *Wherefore we labour, that both dwelling at home, and remooving from home, we may be acceptable to him; for wee shall all appeare before the Iudgement seat of Christ, &c.* therefore wee must labour to approve our selves to him. Saint *Augustine* saies, servants will labour to please their masters, whom if they can please they care not whether it please others or no; so wee should labour to please Christ, and care not though all the world were displeased with us so he bee pleased, for we must not give an account to the world, but to him. If a man hold his lands and livings from any man, he will be afraid to displease him, or to sell a tree off his ground, lest he make a forfeiture of his coppihold; so seeing we hold all from God we must take heede, wee doe not make forfeiture, and displease him, lest he turne us out of all.

Simile.

Use 4.

Fourthly, seeing Christ is our Lord, it was not a servant, that died for us, but it was the Lord; If it had been a servant, that had died, wee had beene bound in duty and in love to him; But seeing it was Christ, our Lord, that died, how are we bound in love and duty unto him? *Iohn 13.* when Christ washed his Disciples feete, *Peter* saith, in admiration, *Lord, wilt thou wash my feete?* so wee may say, Lord wilt thou shed thy blood for me, what shall I render unto thee, or what duty shall I performe unto thee, for so many surpassing mercies?

Use 5.

Fifthly, seeing Christ is our Lord we must bee carefull to render our soules, &c. backe againe unto him, in as good estate as he gave them to

us: If a man borrow any thing, it is a shame if hee carry it not home againe in as good estate as hee had it; so seeing wee have received our soules from him, and they are but borrowed, wee must take heed wee doe not marre them by our sinnes, and so returne them worse home, than we had them, wee see in experience, if a man should send his servant to the Indies to fetch gold, give him a ship to fill, and bee at great costs and charges twenty or thirty yeeres together, and when the servant comes there, he does not gather in gold and pearles, into his ship, but gravell and sand, muck and moulde, if this servant comes home, will his master take it well? may hee not looke for a cold welcome home? so (as it were,) the Lord hath sent us to the Indies, for gold and pearles, with a ship, and is at great cost with us, many a yeere together; Now the ship is our soule, and the graces of his spirit, are the gold and pearles, the world is the Indies, and heere we may have the same gold, the graces of his Spirit; if therefore wee doe not fill our ships, with gold, and pearles, but with gravell and sand, muck and mould, God will not take it well at our hands, we may looke for a cold welcome home, when wee come to deliver our ship againe.

Sixthly, seeing Christ is our Lord, we must leave all and be ready to depart this life, when Christ will have us; for servants bee at the command of their masters; if a master send his servant to trade and to traffique beyond the Sea, as long as his master will have him to traffique and trade, so long he must, but when his master will have him to come home, and leave all, he must then be ready to doe so: so seeing we bee servants to God, and he sends us to traffique and trade, as long as he will have us stay here, we must be contented, but when hee will have us leave all, and come home, we should be ready to doe so.

Seventhly, seeing Christ is our Lord, then beleeve of all men Christians are the most happy; all the glory of this life, is not comparable to that which the Lord presents upon a Christian, as *Canticles 5.* when the Church was making such inquiry after Christ, there is a question demanded; *What is thy beloved more than another beloved, that wee may seeke Him with thee?* all the happinesse of this world, is not like to it: first, because Christ is their Protector, other protectors drop away, they dye, and so leave us; but Christ is with us continually. Secondly, because Christ hath the bread of sufficiency; as *Luke 15.* saith the prodigall sonne; *How many hired servants hath my father, who have bread enough, and I dye for hunger?* And therefore this is a comfort to them, that when other starve for hunger they have bread enough; enough of all comforts and contentments. Thirdly, in regard of their reward, other kings and Lords give meane things to their servants, and reserve the chiefest to themselves; but Christ hee bestowes great things upon his servants, and makes them partakers of the same glory with himselfe: therefore Paul saith, *Thanks be to our God which hath given us victory, through our Lord Iesus Christ;* when things bee at the worst, then Christ will bring them unto victory, and therefore it must bee our care to bee servants unto him.

ARTIC. II.



SERMON IX.

PHILIP. 2. 7.

But made Himselfe of no Reputation, and tooke upon Him the forme of a Servant: and was made in the likenesse of men.



Two wayes Christ is described to us in the Creede ;
 1. By His Properties, or Titles.
 2. By His twofold estate.
 The Titles are foure in number, whereof two of them shew His Offices; two of them His Dignity: Of His Offices, and Dignity we have already spoken; and now in order are come to speake of His twofold estate ;

1. Of His Humiliation.
2. Of His Exaltation.

Simile.

In his estate of Humiliation there bee divers steppes and degrees ; Even as a king when hee commeth from his Royall throne, commeth down step by step til he come at the last or lowest step; so the Son of God comming downe from His Royall throne, to the estate of Humiliation, descended by certaine steppes and degrees, till hee came at the lowest step: as the Apostle sheweth in this place ; that *he tooke upon him the nature of man*; was like a servant, and *humbled himselfe to the death for us*; and so came to the lowest step of Humiliation.

The first Degree of Christs Humiliation.

Simile.

The first degree of His Humiliation was, that he became a man for us ; for howsoever wee thinke of the dignity of Christ, yet it was a great abasement for the Sonne of God, to take upon him the nature of man : what would wee thinke, if a king should for the good of his subjects, be made a toad or a frog, or the meanest creature, this were a great abasement : but it is a greater matter for the Sonne of God to take our nature upon him, for betweene the meanest of the creatures and the king there is not so great disproportion ; it is all one hand that made them, they were all made of one matter, of the earth ; and when they are turned to the earth againe, there is no difference betweene them : but there is no proportion betweene the Sonne of God, and the nature of man, for the *Philosophers* could say, *There is no proportion betweene an infinite thing and a finite* ; therefore it was a greater matter, that God would take our nature upon him, than a king to become the meanest creature, for the good of his subjects. We read 1 King. 8. 27. *But will God indeed dwell*

dwell on the earth? Behold, the heaven of heavens cannot contain thee, &c. SER. IX.
If Salomon did admire and wonder, that God would dwell in the Temple which was all glorious as the wit of man could devise, how then may we admire and wonder, that God would dwell in mans fraile and weake nature, when it was fallen into disgrace? if he had taken our nature upon him, when our first parents stood in their innocency, when all the Creatures did service to them, then it had not beene so great a matter. But when mans nature was in disgrace, had sinned against God, and was bound over to the diuell, it was a great abasing to the Sonne of God: If a man should take a noble mans colours and cloth, as long as a nobleman is in favour with the king, it were no disgrace to him; but if a man should take his colours or cloth when hee is proclaimed to be a Traytor, this were a great disgrace to him; so when mans nature was in favour with God, then it was not such a disgrace; but for Christ to take it when it had sinned against God, and when it was so deformed, was a great humiliation. The Use is twofold.

Simile.

First, seeing the Sonne of God was contented to be humbled for us to the estate of a servant, how should we be contented to be humbled and to stoope to any service and dutie, to become nothing to our selves to doe him service? The Apostle, *Phil. 4. 12.* saith, *I have learned in all estates to be contented; how to want and how to abound: In all things I am instructed, &c.* and David, *Psal. 22. 6.* *I am a worme and no man, &c.* David saw the Son of God should be abased and humbled, hence he humbleth himselfe: therefore seeing Christ was contented to be humbled for us, we should be humbled for him. It is our sinne that we cannot abide to bee humbled or to stoope to any condition of humilitie. Now if Christ was contented to be a servant for us, we must be contented to be poore for his sake, and to stoope to any estate he appoints for us.

vse 1.

Secondly, that seeing the Sonne of God was humbled for us, we must be contented to be humbled one for another, which our Saviour teacheth us, *Iohn 13. 14.* *If your Lord and Master wash your feete, how ought you to wash one anothers feete?* so *Philip. 2. 5.* *Let the same minde bee in you, that was in Christ: why what was that? Who being in the forme of God, thought it no robbery to be equall with God, yet he tooke upon him the forme of a servant, and was made like a man; and humbled himselfe to the death of the Crosse.* Those that keepe sweete wines, must keepe them in deepe Cellars; and low vaults, or else they will lose their good taste, and relish: so if we would keepe the good graces of God in our hearts, we must keepe them in a broken heart, and humble spirit, for if we be high-minded, then our graces will lose their good taste and relish. And therefore we must lay them in humble hearts, low in our owne conceit, as Christ humbled himselfe for us, so we should humble our selves one for another.

Simile.

Now in the first degree of Christs Humiliation, in the taking of the nature of man upon him, we observe,

1. How farre forth he tooke mans nature upon him.

2. The reasons why he was man.

K 3

3. The

ARTIC. II.

3. The speciall ends, why he tooke our nature upon him.

4. The manner of it.

First, How farre
Christ tooke
mans nature.
The first conclu-
sion.

First, how farre he tooke mans nature upon him: This is laid downe in two conclusions:

First, that he tooke the nature of man wholly upon him, not a part of mans nature; but the whole nature of man; both a body and a soule: He tooke a body to him, as Col. 1. 21, 22. And you that were sometime alienated, and enemies in your minde by wicked workes, yet now hath he reconciled, in the body of his flesh, through death, to present you holy, and unblameable, and unreproueable in his sight: so 1 Pet. 2. 24. Who his owne selfe bare our sinnes, in his owne body on the tree, that wee being dead to sinnes, should liue unto righteousness, by whose stripes wee are healed. Hence wee see, it is out of question, hee had a body: so also it is most certaine Hee had a soule, as he said Matth. 26. 38. My soule is heavy unto death; And in another place, My soule is troubled within me. So that he had the whole nature of man, a body and a soule. The Fathers argue well against the heretikes in those dayes; If Christ had taken but one part of mans nature, then hee could have redeemed but one part. And therefore Irenaeus saith well, Hee gave his body for our bodies, and his soule for our soules: and Athanasius, It was impossible that if he had taken but one part, he could have redeemed us. Hee had therefore a body to redeeme our bodies, and a soule to redeeme our soules, so that he had the whole nature of man.

The second con-
clusion.

The second conclusion is, that he had (not onely the whole nature of man but) the infirmities of man, the fraileties and weakenesse of our nature: so we read, that he was hungry, thirsty, weary, &c. Here wee may wonder at the kindnesse, mercy, and compassion of Christ, that hee would not take the best only but the worst things, even our weakenesses and infirmities; men can bee contented to take the honour of Christ, but are loth to take his shame: This must teach us therefore, that wee should not be contented, to take the best things onely for Christ, but even the worst things also for his sake.

Now wee must understand (with a distinction) how Christ tooke our infirmities, first, there be infirmities that be sinfull; and secondly, that be unblameable passions: Christ tooke not the first sort of infirmities, but the latter; of which there be two sorts:

1. Some that be common to all men.

2. Some that be personall.

Simile.

Now Christ tooke not our sinfull infirmities upon him, for the sanctitie of his nature doth exclude them; as water being dropped or powred on hot coales, it doth drinke up the water; so the sanctitie of his nature doth exclude sinne, for hee could not take our sinfull infirmities: as 1 Pet. 2. 22. it is said, Who did not sinne, neither was there guilt found in his mouth, &c. Now penall infirmities, and such as are voide of sinne hee tooke; whereof there be two sorts:

First, some that bee common to all the sonnes of Adam; as to be hungry, thirsty, naked, cold, hot, and such like: secondly, there be personall infirmities, which arise upon particular causes, as to have diuers diseases: now
he

hee tooke not these infirmities upon him : for hee tooke not any mans SER. IX.
 person upon him ; but the nature of man ; yea, he tooke them that bee
 common to the whole nature of man. And why did he take upon him *Quest.*
 these infirmities ? for three causes , as the Schoolemen say.

First, *for satisfaction sake* : that he might satisfie for our sinnes : for he *Sol.*
 that must satisfie for them, must take the whole punishment for sinne ; *1*
 therefore he tooke our infirmities upon him : as we see in *Matth. 8. 17.*
Hee tooke our infirmities upon him, and bare our sicknesses.

Secondly, *to strengthen faith in the incarnation* ; that wee might know *2*
 hee was a perfect man because hee was subject to all our infirmities, to
 eate, sleepe, bee weary and such like : for if hee had not taken these in-
 firmities, we might have doubted, whether he had beene man or no ;
 therefore he tooke our infirmities upon him, that we might beleeve he
 was a man, touching his Incarnation.

Thirdly, *for our example* ; that as hee was subject to hunger, thirst and
 nakednesse, so we should be contented with it also ; for *1 Pet. 2. 21.* it is *3*
 written, *Christ also suffered for us, leaving us an example that we should follow*
his steps, &c. Now besides these three reasons of the Schoolemen, there
 is another reason, *Heb. 2. 17.* why hee tooke our infirmities upon him
 (there the Apostle saith) *Wherefore in all things it became him to bee made* *4*
like unto his brethren, that he might bee a mercifull and faithfull high Priest in
things concerning God : this was the reason why he tooke our infirmities
 upon him, that he might be the more compassionate towards us. Let a
 man come to one that is on his sick bed ; if he hath had the same disease,
 he will be more compassionate, and pitifull, than twenty others : so see-
 ing Christ tooke our infirmities, hee will have the more compassion to-
 wards us, therefore as the Apostle saith, *Heb. 4. 14.* *Seeing then wee have*
not such an high priest which cannot bee touched with the feeling of our infirmi-
ties, but was in all things tempted in like sort, yet without sinne ; let us therefore
goe boldly to the throne of grace, &c.

Now the next thing that was observed, were the reasons, why he was *Secondly, why*
 made man ; and that in three respects : *Christ was*
made man

First, *for necessities sake* ; for hee must have something to offer, as the
 price of sinne : so *Heb. 8. 4.* *For hee were not a Priest if hee were on the earth,* *1*
seeing there are priests, that according to the Law offer gifts ; therefore hee
 that doth redeeme us, and bring us unto Gods favour, must have some-
 thing to offer to God, as a price for sinne, but the Godhead could not
 be offered, for that cannot dye, and therefore of necessity, Hee must bee
 man.

Secondly, *in regard of the equity of it* ; for the same nature that had of- *2*
 fended, must be punished ; because it could not stand with Iustice, to pu-
 nish sin in another nature, which had not offended, therefore of necessity
 he must bee man : for the same nature that had sinned, must be puni-
 shed.

Thirdly, *in regard of the fitnessse* ; for he that is the Mediator, and doth *3*
 reconcile God and man together, must be God to deale with God, and
 man to deale with man. The *Philosophers* say, that to bring two ex-
 tremes

ARTIC. II. tremes together, it must be done by middle things: so Christ must be betweene both, he must be God, to deale with God, and man to deale with man: so that he must be man, in regard of the fittest of it; Hee must be God also, a fit Vmpire to lay his hand upon both.

Thirdly, the
ends why Christ
tooke mans
nature.

Thirdly, the especiall ends why he must take mans nature upon him, are five in number:

Simile.

First, to redeeme man; for in the same nature the devill had destroyed man, in the same nature must he destroy the worke of the devill; so Heb. 2.14. *Forasmuch then as the children are partakers of flesh and blood, hee also himselfe, tooke part of the same, that he might destroy him that had the power of death, that is, the devill; and deliver them who for feare of death were all their life time subject to bondage.* It is a pretty saying of the councell of Ephesus; even as a cunning workeman, doth not only great matters in gold, silver, and precious stones, but can also take a peece of clay, and make such a peece of worke that may make the world to wonder at it; so this cunning workeman Christ is not onely able to doe great workes in gold and precious stones, in his Godhead; but even in a peece of clay, with mans nature, he can destroy the workes of the divell.

Simile.

Secondly, to restore the lost Image of God in man; for Adam had lost it by his sinne, and therefore he tooke mans nature to bring it to the former estate againe. Saith Athanasius, if a picture be defaced, and hath lost its former beauty, there is no way to restore it againe, but to get the party that the picture was first drawne by, to renew it: so, saith he, when man had defaced the Image of God in him, there was no way to have it restored againe, but by bringing Christ into the world, from whence this nature of man was drawne upon him.

Simile.

Thirdly, to advance mans nature, which was so disgraced by sinne; for mans nature was hatefull to God, even as a roade is to us; therefore seeing mans nature was in disgrace with God, hee tooke our nature to advance it againe. If a towne or a city be in disgrace with the king, if he come againe into it, abide and rest in it, thereby it is advanced againe. so when mans nature was in disgrace, by the reason of sinne, Christ came into mans nature, and this did advance it againe.

Simile.

Fourthly, to make mans Nature dreadfull to the divell; for Christ having overcome the devill in Mans nature, this made his Nature terrible to him: even as a fish when he is nibbling at the baite, and spieth the bare hooke, is afraid to meddle with the baite after; or as a man putting his hand into a hole, if he pull out a roade, will bee afraid to put his hand in againe; so the devill having beene overcome by mans nature is afraid of it againe; not because he thinkes hee shall meete with Christ, for he knowes he is in heaven, but because hee knowes hee shall meete, or is afraid that hee shall meete with the power of Christ.

5

Fifthly, that his incarnation might be as a glasse, wherein we may see the infinite Goodnesse, justice, wisdom, and power of God. First, wee may see the infinite goodnesse of God, that when wee were lost by sinne, there was no way to recover us but he must send His owne Sonne to dye for us. Secondly, we may see the infinite justice of God, that Hee would not

let

let sinne be unpunished, but would punish it though in his Sonne. Third-ly, the infinite wisdom of God, to devise a way and a meanes to save man, when all the heavenly powers stood at a stand. Fourthly, the infinite power of God, in making that punishment temporall that was eternall; and man, which was as low as the earth, to make higher than the heavens: we be contented to looke into a glasse, to see the goodly and gay things in it: therefore wee should bee desirous to looke into this glasse, wherein we may see the goodnesse, the Iustice, the wisdom and power of God, in the Incarnation of Christ.

The fourth thing observed was, the manner how to take flesh; expressed two waies:

In His { 1 Conception.
2 Birth.

In his Conception, we observe three things:

1. Of what he was Conceived.
2. By what power he was Conceived.
3. What adoe there was about his Conception.

For the first, hee was conceived of the flesh of the Virgin; so it was not made of nothing, nor of the earth, rayfed out of that, as Adam was, nor did hee bring his flesh from heaven; but it was made of the flesh of the Virgin: as Gal. 4. 4. But when the fulnesse of time was come, God sent his Sonne made of a Woman, and made under the Law, &c. so Luk. 1. 31. saith the Angell, For loe, thou shalt conceive in thy wombe, and beare a Sonne; and vers. 35. That holy thing which shall be borne of thee (that is, of thy substance, and of thy flesh, so the Greeke word is) shall bee called the Sonne of God. The Anabaptists hold, that Christ brought his flesh from heaven: and that as water passeth through a conduite pipe, so Christ passed through the Virgin Mary: but we Christians beleieve, that Christ was conceived and made of the flesh of the Virgin; because if he had brought it from heaven, or tooke other strange flesh, then it had not bene fit to redeeme us; for by order of divine justice, the same nature that had sinned must suffer and bee punished; but it was man that had sinned, therefore it must bee man that must be punished; which is the reason why he must take his flesh of the Virgin Mary. The consideration hereof may cause us to think of a further point: that is, as Christ was conceived in the wombe of the Virgin; so he must be conceived spiritually in the heart of a Christian: as Paul, Gal. 4. 19. My little children, of whom I travell in birth againe, till Christ be formed in you; as if hee should say, this I labour for, that Christ may bee conceived in your hearts: therefore Chrysostome saith well, What am I the better to know that Christ is conceived of the flesh of the Virgin, unlesse I know he is conceived in my heart and soule, for wee can have no comfort in the day of death and judgement, unlesse he be conceived in our hearts. But how shall wee know that hee is conceived in our hearts? even as a mother knowes that she is with childe by the stirring or moving of the childe; so we may know when Christ is conceived in our hearts; by the stirring or moving of Christ. And therefore we must get these two things:

First,

Fourthly, the manner how hee tooke flesh.

First, of what he was Conceived.

Simile.

ARTIC. II.
Simile.

First, wee must get the seede of Christ in us, for there is a certaine seede that will breede Christ: a man that will have good plants and trees in his garden, must get seedes and plants, to plant therein and water them from day to day: so if we would have Christ conceived in our hearts, we must get of that seede; for there is a certaine seede that will breede Christ; which is the Word of God: therefore let us get this into our hearts, and water it from day to day, by the use of good meanes, and it will breede Christ. This is the first way.

- 2 The second is, wee must have faith to retaine him, or else he will slip away from us; and as *Mary* conceived Christ by faith (for as soone as the Angell told her, she beleaved, and straightway she conceived Christ) so wee must conceive Christ by faith in beleaving the Word of God: therefore hath God made promise to thee that he will not leave thee nor forsake thee, that he will give an issue out of temptation, that hee will save thee at the day of judgement or at the day of death, that hee will blesse thee, in the use of good meanes, lay hold on these promises; and this is the way to conceive Christ. *Ephe. 3. 17.* it is said, that *Christ dwells in our hearts by faith*: let us get faith and this will make Christ to sticke and moove in us.

Secondly, by
what power He
was conceived.

Secondly, by what power hee was conceived; by the power of the holy Ghost, for it was not any power of nature that conceived Christ; but the power of the holy Ghost: so we see *Luk. 1. 35.* And the Angell answered, and said unto her, *The holy Ghost shall come upon thee, and the power of the most high shall overshadow thee*: so *Matth. 1. 20.* For that which is conceived of her, is of the holy Ghost; so it was by the power of the holy Ghost that Christ was conceived, not by any power of nature. Many have a great deale of the power of nature in them, and yet Christ can never be conceived in them unlesse the power of the holy Ghost come upon them: therefore *1 Cor. 12. 3.* it is said, *That no man can say that Iesus is the Lord, but by the holy Ghost*, wherefore if men stand meerely in the strength of nature they can never have Christ conceived in them, but it must be by the power of the holy Ghost.

Quest.
Sol.

I
How Christ was
conceived by the
holy Ghost.
Simile.

But how was Christ conceived by the holy Ghost? Three waies: first, the Godhead did sanctifie that part of the flesh of the Virgin, that Christ was made of, that is, he did sever it and purifie it, from corruption and from sinne. As a cunning Artificer doth draw away all the drosse from the gold, so the holy Ghost, did purifie and sanctifie that part of the flesh of the Virgin, that Christ was made of.

- 2 Secondly, hee did fashion and frame that part of the flesh of the Virgin, that he had sanctified, and made it a fit house and Temple for his Godhead to dwell in.

- 3 Thirdly, he did unite and knit the humane nature to his Divine Person, and so made one person of both: what may this teach us? That as the holy Ghost did sanctifie that part of the Virgin which Christ was made of, and did fashion and frame it to bee a fit Temple for God to dwell in, so it must be the holy Ghost, that must sanctifie our flesh, and make us fit temples for God to dwell in, or els we shall be no better than sties

sties and stables, for a habitation to the divell: therefore we must pray **SER. IX.** God that the holy Ghost may come upon us, and make us fit temples for his Spirit to dwell in: for (as I shewed you in the morning) one sparke of the Spirit of God, is able to destroy a whole heape and lump of corruption. Bring a man to a house full of powder, there is matter *Simile.* enough to doe a great deale of mischief, to blow up many cities and townes, but bring but a little sparke of fire and put to it, and it is all gone with a blast: so there is power enough in the devill, in our corruption, and nature, to doe a great deale of mischief. I, but bring to it a little sparke of the holy Ghost, and it will bring all the power of nature to nothing: therefore let us heartily pray to God we may have a little of the power of the Spirit given which is able to bring our corrupt nature to nothing, and so much the rather let us pray for this, because the judgements of God, bee heavy upon the land, and upon our neighbours; in which case if the Lord doe not sanctifie our flesh, it is like he will destroy us: therefore let us pray to God that we may have a little of the Spirit of God, to destroy our corruptions. But why was Christ conceived by the holy Ghost? That he might be pure and without sinne; for all that are conceived by ordinary generation, are sinfull; as *David, Psal. 51. 5. I was conceived in sinne, and borne in iniquity: so Iob, Wee are all corrupted;* and who can bring a pure thing out of a corrupt fountaine? why then was not Christ conceived ordinarily, as the sons of *Adam* are, but by the holy Ghost? It was that hee might bee pure and holy. *Christ* was the first that purified mans nature; for sin and it were so joyned together, that none could take mans nature, but he must take his sinne; now *Christ* hee hath parted mans nature and sinne; and all that be in *Christ* shall feele this parting power of *Christ*, to part mans nature and sinne: these are so combined together, as we dayly see, that reprove a man of any sinne, hee will presently answer, it is my nature; I pray you beare with wee, I can doe no otherwise; I cannot leave it. Now if we be in *Christ*, we shall feele this dividing power, to part mans nature and sinne. So saith *Paul, Roman. 7. 19. The good thing that I would doe that doe I not, and the evill thing that I would not doe, that doe I: so then it is no more I, but sinne that dwelleth in me:* so sinne was one thing, and mans nature was another thing. Therefore wee must pray to God that wee may have this parting power of *Christ*, that howsoever wee keepe the nature of man, yet that sinne may be parted from us: and this was the reason why *Christ* was conceived by the holy Ghost. Now there is one thing, that may be objected against this:

How could *Christ* be free from sinne, seeing hee tooke mans nature upon him, and was according to his humanity in the loynes of *Adam*; for *Rom. 5. it is said of Adam, In whom all have sinned:* and *Hebrew. 7. that Levi also who received tithes, paid tithes in Abraham: For hee was yet in the loynes of his father when Melchizedech met him:* so that which *Abraham* did, that *Levi* did being in his loynes; thus *Christ* being in his humane nature in the loynes of *Adam*, how could he be free from sinne? *Object.*

To this I answer; that if he had beene conceived and made by the *Sol.* power

ARTIC. II. power of nature, he could not be without sin; but he was conceived by the power of the holy Ghost, and so made by it for the power of nature could not have brought forth Christ. As we see in nature, that the Substance of a chaire of State was in the tree, and yet the Tree could not bring forth such a chaire of State fit for the king to sit in, though it should grow a thousand yeeres; but it must be made and fashioned out by the skill and cunning of the Workeman, for it could never grow to be one, but is made one out of a tree, by the workeman: so though Christ were in the loynes of Adam, yet nature could never be able to bring forth Christ, but it must be by the power of the holy Ghost.

Simile.

Thirdly, *what adoe there was at Christs conception*; as (wee know) Joseph could not sleepe; Mary she must be called in question, for her honestie; and the Angell must come downe from heaven to quiet all: so it is still, if Christ be conceived in the heart of a man, all the country must heare, and ring of it, he must be table-talked, and they say, he is melancholy or mad; there is such adoe about it: yea, there was never more adoe at the conception of Christ in the wombe of the Virgin, than there is at the conception of Christ in the heart of a Christian. Examples wee have *Act. 2.* when the Spirit of God came upon the Disciples: (who were but poore fishermen) in fire tongues, how did the people wonder and admire at it? some said, They were drunke, some mad: so it is still, Christ cannot be conceived in the heart of a Christian, but the world runnes in a rout together: and some say, the party is mad, some melancholy, and some one thing and some another. And thus much for the conception of Christ.

Now we come to speake of his birth: wherein observe these five things:

First, of whom Christ is borne.

1. *Of whom he was borne.*
2. *The time when.*
3. *The place where.*
4. *The manner of his birth.*
5. *The manifestation of it.*

First, *of whom he was borne*: He was borne of the Virgin Mary, as it is in the profession of our Christian faith, and *Matth. 1. 23.* Hence two things are to be observed:

1. *That Christ was borne of a Virgin.*
2. *That He was borne of the Virgin Mary.*

Three reasons why Christ was borne of a Virgin.
Reason 1.

First, *He was borne of a Virgin.* Of which there may be given three reasons: first, that he might be freed of the guilt of sinne, which comes by the course of nature: for all that are borne according to the course of nature are sinfull, therefore Christ was borne of a Virgin, not by the course of nature: all that were in the loynes of Adam, as he sinned, so did they; as we may see in another case, *Heb. 7.* Levi paid tithes to Melchisedech, when he was in the loynes of Abraham, so that which Abraham did, Levi did, being in his loynes: in like manner Paul (speaking of Adam) saith, *In whom all have sinned, Rom. 5. 12.* therefore all that were in the loynes of Adam, as he sinned, so did they. But Christ, that hee might take

take mans nature upon him, and be freed from sinne, was borne of a Vir- SER. IX.
gin: as *Augustine* saith, hee tooke mans nature without sinne, that the
purity of his birth might sanctifie the impurity of our birth, for wee are
conceived in sinne, and borne in iniquity: so *David* saith, *Psalms*. 51.
now we are sanctified from the impurity of our birth, by the birth of
Christ.

Secondly, to fulfill the propheties made of him: as *Esaie*. 7. 14. *Be-* Reason 2.
hold, a Virgin shall conceive and beare a Sonne, and shall call his name Emmanuel,
&c. So *Gen.* 3. 15. God promiseth, that *The seede of the Woman shall breake*
the head of the serpent; therefore when there was such a seede of a Wo-
man that came without the helpe of man, it appeared this was the par-
tie that God had assigned for the breaking of the serpents head, and this
is the note or marke that God hath given, whereby the *Messias* the Sa-
viour of the world might be knowne. This was not onely the love of
God, to send Christ into the world to save us, but to set visible markes
and notes upon him, that so we might know him: wee read *Gen.* 4. 15.
The Lord set a marke upon Cain; and *Exod.* 12. the doore posts were sprink-
led with the blood of the *Pascall Lambe*, that so the Augell of destruction
might passe over them; so also in *Ezekiel*, those were marked, which
did mourne for the sinnes of the people, that they might not be destroy-
ed, but preserved: in like manner God hath set a visible marke upon
Christ that he might be discerned; therefore seeing God hath set visi-
ble markes and notes upon Him, that we may know him, we must so re-
ceive, and so accept of Him.

Thirdly, that the strangeness of his birth, might awaken and stirre up Reason 3.
the world, to looke for strange things by his life; which was the rea-
son, why some of the holy people had such strange births, as *Isaac*, *Iaa-*
kob, *Moses*, *Samuel*, *Sampson*, and *John Baptist*, that the strangeness of their
birth, might awake the world and stirre them up to looke for extraordi-
nary matters in their lives; so Christ had a rare birth, that hee might
awaken and stirre up the world, to looke for strange things by his life:
as at the Shepherds relation (when they had published the things that
they had seene by the Childe,) the people wondered; so wee should
wonder at the rareness of his birth, for there bee strange things in the
birth of Christ; that hee must be sent to earth, to bring us to Heaven;
that Hee who was uncorruptible, must be made corruptible, to make us
uncorruptible; that he must be made the Sonne of a Woman, that we
might be made the sonnes of God. The Uses shall bee two:

First, for instruction; seeing Christ, was borne of a Virgin without Use 1.
the helpe of man, therefore that which is impossible by the course of
nature, is possible by the power of God: it was impossible by the pow-
er of nature, that ever Christ should bee borne of the Virgin without
the helpe of man, but it was possible to God. Wee see in *Sarah*, it was
impossible in nature that she should beare a childe, in her old age, when
her wombe was dead, and yet it was possible by the power of God: so
Moses when hee stricke the rocke with his staffe, that it gushed water,
one would have thought rather that it would have given out fire, but

L

that

ARTIC. II. that which was impossible to be effected by nature, was possible by the power of God: so likewise we read *2 King. 7.* when there was a dearth in *Samaria*, *Elisha* prophesied of a great plenty, which one Prince (who did heare it) was so farre from beleeving that he said, it was impossible it should bee, although the windowes of heaven should be opened; indeede to nature it was, but not to God. Now this must be the rest and stay of a Christian in other hard cases; in nature it is a thing impossible, that ever one that is dead and rotten should rise againe, but it is possible by the power of God: so art thou weake, though it bee impossible for a weake and fraile man to withstand the temptations of the devill; yet know the power of God is able to make thee strong to overcome the devill; remember therefore the power of God in all his promises: hast thou a promise that if thou doe repent and beleeve, thou shalt bee saved, that he will lay no more upon thee, than thou art able to beare; that he will raise up thy body at the last day? Consider that which is impossible to nature, is possible to the power of God; (as the Apostle saith) *He is able to make all grace abound in us.*

Vse 2.

Secondly, seeing Christ was borne of a Virgin, so he must be spiritually borne in our hearts and consciences; for I have shewed you before, as Christ must be spiritually conceived in the heart of a Christian, so also he must be borne; for it is nothing to know that Christ was conceived in the wombe of the Virgin, and to be borne of her, unlesse thou know also Christ to be spiritually conceived, and borne in thy heart: therefore as *Augustine* saith, What shall it profit mee to know, that Christ is come in the flesh, that hee was conceived in the wombe of the Virgin, and borne of her, unlesse I know Christ to bee conceived in my flesh, and borne in my heart and soule? so that it is not enough to have Christ conceived in our hearts, unlesse hee bee borne and brought forth in us; there bee a number that (as it were) conceive Christ, that have good motions and good desires, but they doe not bring them forth, Christ is not borne in them: and therefore they die; But we must labour to bring him forth in our lives, and in our actions. We read of a wonder in *Heaven Revel. 12. 1.* the Church is described to be travelling in paine to bring forth Christ: so every Christian must travell, bee in paine, and bring Him forth in his life and in his actions: wee must goe to *Bethlem* with the shepheards to finde Christ, and when wee have found him, wee must take him and make our hearts the cradle or cratch to lay Christ in, and say as the Apostle *Paul* saith, *The life that I now live in the flesh I live by faith of the Sonne of God.*

The next thing is, that hee was borne of the Virgin Mary; wherein two things are to be considered:

1. *Of what stocke shee came.*
2. *What was her estate.*

*First, what
stocke the Vir-
gin Mary
came of.*

First, for her stocke; she came of the stocke and lineage of *David*, as *Matth. 1. 20.* In *Luk. 2. 4.* it is said, *That Ioseph also went up from Galilee a city of Nazareth unto Iudea, unto the city of David which is called Bethlem, because he was of the house and Lineage of David: Ioseph and Mary both*
sprang

spring from hence: *Matthew* hee lets downe, how *Ioseph* came of the SER. IX. race and line of *David*; *Saint Luke* shewes how *Mary* came of *David*, and both to this end, to shew that Christ, is the Sonne of *David*, according to the flesh, and therefore the true *Messiah* and Saviour of the world, for the true *Messiah* was to come of the house and line of *David*: this we must beleeve, and confesse him to bee the true *Messias* and Saviour: as the blinde men in the Gospell, when hee heard that Christ passed by, cryed out and said, *O Sonne of David, have mercy upon us*; so we should cry out to him and say, *O Iesus the Sonne of David have mercy upon us.*

Secondly, *for her estate*; She was but a poore maid matched to a Carpenter; who would have thought but that Christ would have made choyce of some great Queene or noble personage, but he (wee see) was borne of this poore and meane Virgin. Now if any doubt of this, whether they were a poore couple or no, let them looke *Luke 2.* and there they shall see that they brought for their offering, a paire of Turtle doves, and two young pigeons, for *Levit. 12.8.* these were the offerings of the poore.

Now, what was the reason, that Christ was so poorely borne? I answer, there be foure reasons of it.

First, that by the meanesse of his birth, he might sanctifie the meanest of our births; therefore no man ought to despise any Christian for the meanesse of his birth, for if hee doe it is like he will despise Christ: It is said, *Psa. m. 113. He raiseth the needy out of the dust, and lifeth up the poore out of the dunghill that he may set him with Princes*: so *Psalm. 78. 70. He chose David his servant, and tooke him from the sheepefold, even from the Ewes great with young brought hee him, that he might feede Iacob his people, and Israel his Inheritance.*

Secondly, to pull downe the pride of this world, for a number doe so swell with their greatnesse as if they were little gods, Christ he was borne thus meanely to pull downe their pride, in that (as he was man) the Sonne of a poore Carpenter shall bee their Iudge: many an one thinks that he can doe any thing with his mony, but mony cannot redeeme a soule, therefore Christ hath done more for us by his poverty than all the bagges of money and riches of this world could have done.

Thirdly, to teach us contentment in the estate that God shall assigne us unto; for there is no man so poore, but Christ was as poore, therefore we should bee contented with what wee have. Art thou a Gentleman, and dost thou want living? a Scholler wanting imployment? art thou an Artificer and a good workeman, wanting worke? remember that Christ by the meanesse of his low estate hath sanctified this estate to thee, who being obedient heere to his father and content with his estate for a little time, was after advanced to glory; so, if we be obedient to God, and contented with the estate that God doth assigne us, wee shall afterwards be advanced to glory with Him for ever.

Fourthly, the more to esteeme the greatnesse of Gods love, that hee

ARTIC. II. did not onely give Christ for us, but gave him in such a poore estate, Reason 4. that the Angels did wönder and admire at it, that Christ was laid in a cratch; therefore as the Lord saith, *Esa. 55. What could I have done more for my Vineyard that I have not done, &c?* So what could God have done more for us? Suppose God should come downe and take a man here by the hand, and should carry him into the garden, there shew him Christ lying groveling on the ground, sweating droppes of blood for him; thence carry him into the judgment hall of *Pilate*, there shew him *Christ* crowned with a crowne of thornes, his face buffeted, his body whipped; afterwards carry him to mount *Calvary*, and shew him Christ hanging upon the crosse in paines, and torments, with his backe whipped, his face buffeted, his side pierced, his hands nailed: And there Christ should say to him, all this have I undergone for thy sake, and yet thou art but my servant, and my bad servant too; I was contented to be borne in a stable, laid in a manger, swaddled in clouts, arraigned, condemned, before *Pilate*, to bee crucified on the crosse, sweat drops of blood in the garden: consider with thy selfe, how I have done all this for thee and for thy sake, and yet thou art not contented to doe any thing for me, O thou most ungratefull man or woman, but rather delightest to vex and grieve me with thy sinnes. The *Papists* take occasion in their fancies, exceedingly to extoll the Virgin *Mary*, calling her the *Queene of Heaven*, and setting her throne, above the throne of Christ; we doe not doubt but that shee was a vertuous woman in her time, and is now at rest with God, and was more blessed for bearing of Christ, in her heart, than in her wombe; shee was not blessed because shee did beare Christ onely, but rather for beleeving in him: for so we read *Luk. 11.27.* There was a certaine woman in the company, lifted up her voyce, and said to Christ, *Blessed is the wombe that bare thee, and the paps that gave thee sucke: but he said, yea rather blessed are they which beare the word of God and keepe it:* Thus *Augustine* saith, that she was more blessed, for receiving the faith of Christ, than for receiving the flesh of Christ in her wombe: and *Epiphanius* upon the second of *Iohn*, where Christ said to her, *Woman, what have I to do with thee?* saith, lest any should thinke too highly of her, he saith, *Woman what have I to doe with thee?* He set her in the common rancke and order with other women; for Christ by the spirit of prophesie did foresee what would come to passe afterwards. And the Virgin *Mary* in her song saith, *My soule doth magnifie the Lord, and my spirit doth rejoyce in God my Saviour:* Therefore it is cleere the Virgin *Mary* was more blessed, for beleeving in Christ, than for bearing of Him.



SERM. X.

GALATH. 4. 4. 5.

But when the fulnesse of time was come, God sent forth His Sonne made of a Woman, made under the Law,

To Redeeme them that were under the Law, that we might receive the Adoption of Sonnes.



If it were possible for a man to have a glasse, wherein hee might see the face of his absent friend, though he did delight to looke therein, yet when his friend should come, would he not fling away the glasse to looke on his friend? such a glasse is the Gospell, which by my poore meanes is held out to you this day. Therefore in the absence of our friend Christ ser your selves I pray you, to behold Him in this glasse, untill his comming.

The second thing we are to handle in the birth of Christ, is the time; two wayes set forth in the Scripture:

1. Generally.

2. Particularly.

Generally, in this place; When the fulnesse of time was come, that is, the set time that God had appointed, then Christ was borne; Now three things are implied touching this Time:

1. That there is a fulnesse of time, for the accomplishment of Gods promises.

2. That this fulnesse of time is still a comming.

3. When the fulnesse of time is come, then God will performe his promises.

First, there is a fulnesse of time, for the accomplishment of Gods promises; so it is said of Christ, that he died in due time, Rom. 5. 6. so the Angell sayes to Zachary, Luk. 1. 20. Behold, thou shalt be dumbe, and not able to speake, untill the day that these things shall be performed, because thou beleevest not my words, which shall be fulfilled in their season. So that there is a time for the fulfilling of every promise of God. Of which observe two Vses:

First, for comfort, that seeing there is a fulnesse of time for the accomplishment of all Gods promises; though we have it not to day, or to morrow, this yeere, or the next, yet there is a fulnesse of time; so

ARTIC. II. David shewes, *Psal. 102. 13. Thou shalt arise and have mercy upon Sion, for the time to favour her, yea the set time is come*: this is a stay and a comfort to a Christian, that there is a fulnesse of time for the accomplishment of Gods promises.

Use 2.

Secondly, that seeing there is a fulnesse of time for the accomplishment of Gods promises, we should be contented to tarry that time, bee it sooner or later: so *Habak. 2. 3. The vision is yet for an appointed time, but at the end it shall speake and not lye, though it tarry, waite for it, because it shall surely come, it will not tarry*: therefore seeing there is a fulnesse of time to come we must with patience bee contented to waite that time. It is the madnesse of the world, not to tarry the time that God hath set them, but they must have it straight; yea many a time Gods people be overtaken with it, as good *Moses, Exod. 5. 23. For since I came to Pharaoh to speake in thy Name, he hath vexed this people more, and yet thou hast not delivered thy people at all*; hee thought much to tarry a little time. But seeing there is a fulnesse of time, every one should be contented to tarry till it come: *Ioh. 2. 4. saith Christ to Mary, Woman, my time is not yet come*, she had an houre, and Christ had an houre, her houre was as soone as there was want; but Christs was, when there was sensible feeling of the want.

Secondly, the
fulnesse of time
is comming.
Simile.

Secondly, *this fulnesse of time is still comming*; so *Paul* saith here, *when the fulnesse of time was come*, it drawes neerer: and neerer as a man that is a farre off, every step hee takes he drawes neerer and neerer home; so the fulnesse of time is comming; it stayes not in the day, nor in the night, but approacheth neerer and neerer; as it is *Dan. 7. 22. so Paul saith, Heb. 10. 25. But let us exhort one another so much the more, because ye see the day draweth neere*. This is a great comfort, that the longer wee live here in this world, the neerer we are to the accomplishment of Gods promises, and as every day doth winde up the threed of this life, so wee come so much neerer to our salvation, and the comforts and blessings which hee hath prepared for us; as *Rom. 13. 11. the Apostle saith, For now is our salvation neerer than when wee beleevd*: so in the Gospell it is said by our Saviour, *When you see these things, lift up your heads for your redemption draweth neere*: and *Psal. 37. 13. it is said, the wicked man seeth his day comming towards him*; that is, the day of judgement, when hee shall bee called to an account for all his sinnes, and be punished for them: as this must needs be a terror to a wicked man, to consider every day, this day is comming towards him; so also it cannot chuse but bee a great contentation and comfort to the godly to consider that the day of salvation is drawing neere to them, the time when they shall bee put in possession of heaven and happinesse.

Thirdly, God
sent his Sonne
in the fulnesse
of time.

Thirdly, *When the fulnesse of time was come*, then God sent his Sonne made of a woman: this must teach us that we should never looke for the accomplishment of Gods promises till the fulnesse of time. There was great expectation and looking for Christ, but he came not till the fulnesse of time, so wee may expect and looke for comfort, ease, and for health, but wee cannot have it till the fulnesse of time: wee see
Revel.

Revel. 6. 10, 11. The soules of those that lye under the Altar, crying, Lord SER. X. how long, thou that art holy, and just, and true; dost thou not judge and avenge our blood on them that dwell on the earth? And there was answered made them; They must rest for a season, till the fulnesse of time: Exod. 12. 41. the people groaned a long time under their burthen and could not be delivered; but when the fulnesse of time came, then the very same day, they were delivered; in the foure hundred and thirty yeere the selfe same day: so likewise Psal. 105. 19. many meanes, it may be, was made for Iosephs deliverance, yet it could not be untill the time that his word came, and then it is said, the king sent and loosed him; so howsoever wee may seeke for comfort and ease, desire health, yet we shall not have it, till the fulnesse of time come; therefore as Iakob said to Laban when his time was expired, Give me my wife, for I have served my time; so a Christian may say unto God, Give me that which thou hast promised me, for the time is come. Particularly the time is described two wayes:

1. In the daies of Herod the king; Matth. 2.

2. When Augustus caused all the world to be taxed, Luk. 2.

First, Christ was borne when Herod was king: why doth the Evangelist note this unto us? first, to shew that Christs kingdome is not of this world, for Christ was borne when there was another king; hee was borne a King, for the Wisemen made inquiry, Where He is that is borne King of the Iewes. And in another place when he was before Pilate, hee asked him, Whether he were a king; and he said, for this cause was I borne, and for this cause came I into the world, &c. But it was of another kingdome, a spirituall kingdome, not of a temporary. And what may this teach us? that we are not to looke for a worldly and a temporall kingdome, but for a spirituall; therefore when a Christian is under the crosse, hee may say, My kingdome is not of this world; I looke not for a temporary kingdome, but for a kingdome above the clouds, a kingdome of glory and happinesse.

The first particular time when Herod was king.

Secondly, Christ was borne when the estate of the Iewes kingdome was at the lowest ebb; for Iakob prophesied Gen. 49. 10. That the Scepter should not depart from Iuda, nor a Lawgiver from betweene his feete, till Shilo came; that is, when a stranger was king, when as the estate of the Iewes was at the worst. This may teach us, that the time, when Christ comes in the presence of his power and goodnesse, is when things bee at the worst: so Iob. 11. when did Christ come? when Lazarus was dead foure daies and did stinke, then He came: so likewise when the Disciples were at sea, in danger of drowning, and had laboured all night, then did Christ come to them, in the fourth watch towards morning: so still Christ comes when things be at the worst with us. It is not a time for Christ to come till Herod bee king, till things bee at the worst, and when we have little hope; as soone as we are touched with Gods hand we would have ease and helpe, but Christs time is not till we be past helpe, when things bee at the worst; as Iohn 2. Christs time was not till all the wine was spent, then it was a time for him to shew his power.

Christ was borne at the lowest ebb of the Iewish estate.

The second particular time set downe, Luke 2. was, when Augustus

Cesar

The second particular time.

ARTIC. II. *Caesar caused the whole world to be taxed:* which was first to fulfill a prophetic, *Dan. 2. 44.* it was fore-told, that God would set up another kingdome in the daies of the *Roman* kings, that should batter, breake and destroy all those kings, which kingdome should stand for ever: therefore howsoever we be subjects of another kingdome, and citizens of other cities, yet let us labour to bee citizens of this citie, and subjects of this kingdome, because this shall batter downe all other kingdomes, and shall stand for ever. The Thiefe on the crosse hee desired to be a subject of this kingdome, saying, *Lord remember mee when thou comest into thy kingdome;* so let us pray to God, to make us subjects of this kingdome, since this shall stand when all other kingdomes shall fall.

The second cause.

Simile.

Secondly, it was to shew that Christ for our sakes, came under the tax, and not onely the money tax, but to be taxed in his soule, to have the fearefull wrath and displeasure of God powred upon him, and to die for our sinnes; as *Eesai. 53.* *The chastisements of our peace were upon him.* As *Gen. 22. 6.* *Abraham tooke the woode of the Assse, and laid it on the shoulders of his sonne:* so we were the Asses that were burthened; God was he, that tooke it off of us, and laid it on the shoulders of his Sonne not onely the mony tax, but the tax of Gods wrath and displeasure. And therefore if Christ were taxed for us, let us be contented to be taxed for him; wee thinke it a great matter to bee taxed in our names, or goods, yet this is not that by a thousand parts which Christ suffered for us.

Thirdly, the place of Christs birth.

The third thing is, *the place where Christ was borne;* in *Bethlem*, so saith the Evangelist. It was not in the Royall citie of the kingdome, *Ierusalem*, but in a poore towne, a place of no great respect; neither was hee borne in the bravest house, but in an Inne; and not in the best roome thereof, but in a stable.

Quest.

But why was Christ thus basely borne, seeing the best place had been too base for him to be borne in, if we consider the dignity of his person?

Sol.

Reason 1.

Simile.

I answer; first, to shew the guilt of our sinnes which was upon him; for he was no sooner come into the world, but our sinnes caught hold on him, and stopped him of his glory, and turned him into a stable: *Genesis, 4.* sinne is compared unto a curst Dog, that lyeth at the doore, that a man goes no sooner out, but he is ready to fly upon him and rend out his throat; so wee see, that Christ was no sooner come into the world, but our sinnes caught hold on him, and turned him into a stable: therefore hence we may see our guiltinesse to be such, that wee are not worthy of the meanest place we live in.

Reason 2.

Secondly, to procure a better place for us to bee borne in; he was laid in a manger, that we might bee laid in our soft beds. It is the wantonnesse of the world, to despise him, because hee was poore: but Christ came poore into the world, to make us rich: to which purpose Saint Bernard saith well, Lord, (saith he) I am more beholding to thee, for thy poverty in redeeming mee, than for all the riches of thy power in creating me.

Thirdly,

Thirdly, that wee should bee contented with any estate, that God should assigne unto us; let us looke on the estate of Christ, he was contented to be borne in a stable; laid in a cratch: O that the world would thinke of their sinnes, how that by reason of them they are not worthy of the meanest place they live in! and yet we murmur and grudge against it, though our estates be better than his was; Hee was contented with his estate, but wee are not with our estates: it is our sinne, repent we for it.

Fourthly, *the manner of Christs birth*: and that is to bee considered three waies: first, *after the common manner wee be borne*; for when things be extraordinary, then the holy Ghost doth set them downe in extraordinary termes, and when they be common and ordinary, then hee doth use ordinary termes to expresse himselfe by. Now in this place where the holy Ghost speakes of the birth of Christ, he doth use no extraordinary but the same termes, that is used in the birth of other of the holy men of God; as of *John Baptist*, and the rest: therefore Christ was borne, after the common and ordinary manner as wee be borne. Indeepe the conception of Christ was miraculous and extraordinary; therefore they say, that Christ did passe from his Mother and came through her, without opening her wombe; but this is a meere fancie of theirs, the Scripture is against it; for *Luk. 2. 23. Every manchild that first openeth the wombe, shall be holy unto the Lord*; therefore we see the birth of Christ was ordinary; and as other children passe away from their mothers, so did hee: the Fathers are plaine for this, as *Tertullian* saith, this is the wombe, for whose sake it is said, that every one that openeth the wombe shall be holy to the Lord: and *Saint Ierome*, the law of first opening the wombe shall be holy to the Lord, doth most especially belong to Christ, yet ordinarily to others.

Fourthly, the manner of Christs birth.

The Papists object against this, and say, How could His mother be a virgin, if Christ were borne after the same manner as others are? I answer, that the Scripture is plaine, that shee was not onely a Virgin when Christ was conceived, but so when Christ was borne; as *Esa. 7. A Virgin shall conceive, and beare a Sonne*; so shee was a Virgin at his birth; yea the Schoolemen say, that the breaking and opening of her wombe did not take away her virginity: Hence wee conclude that Christ was borne after the ordinary manner we be.

Object. Ans.

The Use is: first, to see the strange humility of Christ, that he would be borne as we are, and come into the world as we come, which this place is not fit to describe: but the next childe that comes into the world, and that you are at the birth of, you may consider it, with this short meditation; Thus was Christ borne in this weake manner, and stepped thus low for my salvation, and therefore how justly shall I perish, if I despite this great mercy. *Peter* he did wonder at the humility of Christ, *Iob. 13.* that he wold stoop so low, as to wash his Disciples feet: but how may we wonder at his strange humility that he would be borne, as we are? therefore we may upon this consideration breake forth, and say, O blessed Lord, what am I that thou wouldest be borne thus for my sake, that

Use 1.

ARTIC. II. that thou wouldest stoope so low for me ! How should I respect and regard thee ?

Use 2.

The second use is, seeing Christ was contented to stoope to the infirmities of thy birth, thou shouldst be content to be borne spiritually : I, but to be borne of the Spirit is tedious : why consider with thy selfe, was Christ contented to be borne of a Virgin, thou maiest be contented to bee borne of the Spirit : He suffered, prayed in the garden, died on the crosse for thee, was contented to bee borne of the Virgin, thou maiest well be contented then to be borne of the Spirit.

Secondly, hee
was borne
meanly.

Secondly, *hee was borne meanly*, in the poorest manner that might be ; and as we may see in this place, there was no body to give him helpe, no light shining, nor Angell appearing, no fine things to put him in ; but he was swaddled in clouts & rags. This was a strange humiliation of Christ ; to be borne so basely, that all the Angels might admire and wonder at it, and bee confounded to thinke of the basenesse of Christs birth ; which hath made our adversaries devise strange stories to grace the birth of Christ with, they say in the Gospell of Saint *Iames*, (which is a false Gospell) that when Christ was borne, the whole course of nature was stayed, that the birds that were flying in the ayre, could not stirre but hung there ; the goats that went to drinke, could not move their lippes ; a shepheard putting forth his hooke to catch his sheepe it hung in the ayre, and the like fopperies ; for the world was not then able to consider, why Christ was so poorely borne. Another tale they devised, to grace the birth of Christ, was this : that when *Ioseph* went for the midwife, Christ was borne in the meane time, at which time there was such a light, as they might see aswell at midnight, as at noone day : but this could not be, for there was no light shining in the roome, no Angell, none to give him helpe. The world cannot conceive it, but there bee divers reasons of it.

Four Reasons
of Christs mean
Birth.

First, *to shew the infinite goodnesse and love of Christ thus to stoope so low, to be so basely borne, to save me and thee* : it was a strange love that he would be borne, as we are, and so creepe along with us, to grow as we grow, live as we live, and stoope to all the infirmities of our nature ; yea even to dye and to lye in the grave with us, that so wee might apply our sinfull bodies to his holy body, our impure flesh to his pure flesh, that so hee might quicken and give us life. *David*, when he considered the worke of creation, *Psal. 8. 4.* burst out into this speech, *Lord what is man that thou art so mindefull of him, &c.* much more may we say, (admiring the worke of our Redemption) not only what is man ? But what a good Lord is this that he would be contented to stoope so low, to be so basely borne for my salvation : which made holy *Bernard* say, so much the more baser thou art borne, the more deare thou art to my soule, and to my heart in this regard.

2

Secondly, *to shew what a great matter it is to redeeme us*, and how wee are to make much of that Salvation, that Christ would bee so basely borne to purchase for us. Therefore seeing Christ was pleased to come thus into the world, to save us, how should we bee contented to be aba-

sed

fed now, to stand before God with comfort at the day of judgement? **S E R. X.**
*as Paul, Phil. 3. 8. Yea doubtlesse I count all things but loss for the excellent know-
 ledge of Christ Iesus my Lord: for whom I suffered the losse of all things; and
 judge them to be but dung and drosse, that I might winne Christ, and might be
 found in him: so Ignatius when he should suffer, Lord, saith he, I care for
 nothing, whether for things visible, or invisible, for the tearing my flesh,
 or the losing of my members, or for all the divels can devise against
 me, so that I may bee made any thing to be saved. As a cunning work-
 man takes a peece of clay to make a goodly image; hee tempers the* *Simile.*
*clay, changeth it into twenty shapes and fashions before hee makes the
 image: so the Lord (this cunning workman) doth when hee would
 make the picture of Christ in us; he doth as it were temper and change
 us into twenty shapes, before hee makes his beautifull Image in us:
 therefore wee should bee contented to be disposed at the good will of
 God, to change us into any shape, sicknesse, poverty, want, or disgrace,
 and be made any thing to be saved.*

Thirdly, *to shew that the greatnesse of our sinnes tooke hold on him;* for he
 was no sooner come into the world, but our sinnes were upon him and
 put all this basenesse and meannesse upon him. Therefore dost thou
 wonder thou art a prophane man or an Adulterer, or a drunkard, or a
 Swearer, that God brings poverty upon thee, blindnesse, lamenesse, or
 an evill name; why looke upon Christ, and we shall see that the guilt of
 our sinnes, being upon him, brought all this basenesse and meannesse upon
 him. 3

Fourthly, *that the meannesse and hardnesse of Christs estate, might sanctifie*
*the poverty and hardnesse of our estates: for he was deare and preci-
 ous in the sight of God, notwithstanding this abasement, therefore doe
 thou labour to be a childe of God, and then thou shalt be deare and pre-
 cious in the sight of God: now though this cannot bee by nature, yet
 labour to be one by Adoption, and grace, and then God wil accept thee,
 though thou be never so meane, and basely accounted of heere. Chry-
 sostome compares a good man, to a peece of gold, that if we take it, tram-
 ple it, and treade it in the durt, yet the gold is never the worse; so (saith
 he) let the world trample and treade upon a good man, hee is not the
 worse; he loseth none of his goodnesse: and these be the reasons in re-
 gard of God, why Christ was thus basely borne.* 4

Now the reason in regard of the world (the Evangelists doe shew)
 was, because there was no roome in the Inne: this was strange, was
 there no roome for Christ in the Inne? was there never a chamber,
 nor a corner of a roome for him to be borne in? There was roome I
 warrant you for swaggerers and drunkards, for dicers and carders, for
 prophane persons, but there was no roome for Christ to bee borne in,
 these had taken up all the roomes, so as Christ must bee turned to bee
 borne in a stable. And I would to God it were not the sin of the world
 still, that they have roome in their houses for others, but no roome for
 Christ: at this time, let us looke into the houses of Gentlemen, and
 great men, they have roome enough for swaggerers and swearers, di-
 cers

ARTIC. II cers and carders, maskers and mummers, but no roome for Christ, Religion, prayer, or for the Bible; but Christ thy redeemer is as it were turned into the stable: I beseech God, that no such accusation may be laid to us; at the day of judgement: therefore whosoever thou bee, that keepest a roome to entertaine thy friend, bee sure thou keepe a roome in thy house to entertaine Christ, even his poore members to entertaine Religion, prayer and all other Christian duties; The *Shunammite* is commended in the 2 *King. 4. 10.* for keeping a chamber for the man of God, even this shall be thy commendations, that thou keepest a roome in thy house to entertaine Christs members, but if thou canst not keepe thus a chamber in thy house, yet keepe a little roome or corner in thy heart for Christ: wee see a number of men, have roome in their hearts, for every vile sinne, and lust, but no roome for Christ; whatsoever wee doe let us not turne out Christ, and let him have a roome to sicke; but rather let us turne out our sinnes, that so Christ may dwell with us; and that we may dwell with him eternally.

The last thing observed in the *birth of Christ* was, the *manifestation thereof*: for seeing Christ was so obscurely borne, in a stable, laid in a cratch, we may wonder how the world came to know it: it was manifested three waies:

1. By the *Angels to the shepheards.*

2. By a *Starre to the Wisemen.*

3. By a *secret motion of the Spirit to Simeon and Anna in*

the Temple.

In the first manifestation of Christ to the shepheards we observe two things:

1. *The manifestation it selfe.*

2. *The effects of it.*

In the *manifestation* we may observe six things:

1. *To whom Christ was made manifest*: To the shep-

heardes.

2. *What disposition they were in upon their calling*: watch-

ing their flocks.

3. *By whom*; by an *Angell*, when the *Priests* were silent in

the Temple.

4. *The time when*; The very same night.

5. *The manner of it*: By bringing a speciall message.

6. *The speech of the Angell.*

First, unto
whom Christ
was manifested.

First, to whom Christ was made manifest, not to the great men of the world, nor to the priests containners of grace, but unto poore *Shepheards*: one would have thought hee would first have manifested himselfe to kings and Queens, and to the great men of the land, and not unto poore shepheards. Of which there be three Reasons:

Three Rea-
sons why Christ
was first
knowne to the
meaner sort.

First, because it was one of the parts of the degrees of Christs Humiliation, that hee had not the great men of the world to grace him at his birth, but onely poore shepheards; yea, this is a great stumbling blocke still, because poore men receive the Gospell, it hinders many
a man

a man from receiving the truth or embracing Religion : but let no man be offended at it, it was so when Christ came into the world. The Pharisees aske the question, *Have any of the Rulers, or of the Pharisees beleeved on him?* those that bee learned? it is but a company of poore men: and 1 Cor. 1. 26. saith the Apostle, *For ye see your calling brethren how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise, &c.* therefore labour to be one of Christs Disciples, and he will not despise thee, although thou be poore and meane.

Secondly, to shew that there is no condition, or estate so bad that can hinder a man from Christ, whatsoever it be tradesman, shepheard, or how meane soever, he will not despise thee for thy meanenesse: some would thinke, that such great things should be ingrossed, for the great men of this world; as we see that the best things bee gathered up all the country over, and ingrossed for kings, and Queens: and because the best thing of all is Christ, therefore, that kings and Queenes should have had the chiefe interest in him, and the poore have gone without, but we may see that no meane condition can hinder a man from Christ; but the poore man hath as great a part in him, as the rich. We read Gen. 2. 9. *The tree of life stood in the midst of the garden of Paradise*, that it might equally impart it selfe to all sorts and conditions of men; and so Revel. 22. 2. *In the Heavenly Ierusalem, there is a tree of life said to be in the midst of the street, equally to impart it selfe to all sorts poore and rich: therefore this may bee a comfort, that no meane condition, or estate, doth hinder a man from Christ. There bee many poore people will not come at Church because they have not good apparell; it is good indeede that there bee, as much decencie in this as may be, that men and women, when they come to the house of God, should come as comely and handsomely as they can; but if men have not decent and comely apparell to come in, let them not refraine from comming to the Church, because they want apparell to come: but let them looke to the heart and conscience, and then Iesus will be a Iesus to them.*

Thirdly, to shew that he must be the poore mans portion; the rich man hath his portion in goods and in lands, but the poore mans portion is in Christ: so 1am. 2. 5. *Hash not God chosen the poore of the world, that they should be rich in faith, and heires of the kingdome which he promised to them that love him?* and therefore this may bee a great comfort to a poore man although he hath not a great deale of goods and lands for his portion, yet he may say, I thanke God, that Christ is my portion, his birth, cradle, cratch, life, death, passion, and his merits are mine, this it was that made Ieremy to rejoyce in his trouble, Lamen. 3. 24. *The Lord is my portion, saith my soule, therefore will I hope in him;* and so Psalm. 16. 5. saith David, *The Lord is the portion of mine Inheritance:* therefore thou that art a poore man, and hast but a little goods or lands, labour to make Christ thy portion, take him home into thy heart, apply him by faith, and then thou hast an excellent portion: if a man fall into the hands of his enemies, or of theeves, who rob him and take away his goods, yet if he have a

ARTIC. II. Jewell of great price left about him, hee may say, Lord, I thanke thee, though they have taken away my money and goods, yet they have left me my Jewell: so, howsoever the world may take away from a man his goods, peace, or his good name; yet a Christian may have comfort and say, Lord, I thanke thee, that I have still my Jewell, they have not taken away Christ from me.

Object.

Sol.

Simile.

If any object and say, is Christ the poore mans portion onely, doth not he belong to the rich also? To this I answer, that the grace of the Gospell is like to a Vine, that runnes low first, at the bottome of the tree, and by little and little windes and twists it selfe up, till it gets to the top: so at first, the grace of the Gospell, began low, it did as it were creepe along on the ground, with poore men, and after it did winde and twist up, till it came at the top, and so did winde within Scepters and crownes of kings, which is the highest step, that it can come to in this world.

Secondly, in what disposition the shepheards were found.

Secondly, in what disposition they were found, the text saith, they were keeping their flockes; not Idle in their houses, nor asleepe in their beds, but attending their flockes, in their callings. Here we may see what a good thing it is for a man to be upon his calling: If we looke into the Bible we shall see all the goodly apparitions that appeared, were when they were upon their callings; when was it, that Iacob saw in a vision Angels ascending and descending, when he was in his journey upon his calling? so Moses Exod. 2. when did the Lord appeare unto him; as hee was keeping his flocke? and so the Angell did appeare to Gedeon when hee was a threshing wheate in his calling: so the Lord tooke David, from following the sheepe great with young: And when were the Disciples called? was it not when they were a fishing in their calling, not when they were idle? which may shew us, what an excellent thing it is for a man to be upon his calling, to performe the duties of it: if there be any blessing stirring, or any good thing, for the Angell of God to impart, hee shall be sure to have his part in it at that time: so saith our Saviour, Blessed is that servant, who when his Master shall come, shall be found well doing; and it was a good saying that a learned man had, when his friends told him, hee studied too much, saith hee; What would yee have the Lord come and finde mee idle?

Iudg. 6. 11.

Calvin.
Dominus cum
venit, inveniet
me laborantem.

Thirdly, by whom Christs Birth was manifested.

Thirdly, by whom the birth of Christ, was made manifest: by the Angels; when the Priests were silent in the Temple, the Angels were not, they could not keepe it: here we may see, how ready the Angels are, to doe any service to Christ, there is not an Angell nor an Archangell, but is ready to doe service to him; therefore much more should men be ready to serve and obey Him. But it is otherwise with us; for we be ready to doe service to sinne, and to our lusts, rather than unto Christ. Matth. 21. when Iesus rode to Ierusalem upon an Asse; some strowed garments in the way, some did cut downe boughs, and branches, crying Hosanna; there was not a childe, playing in the streets, but was ready to doe service unto Christ: in like manner let us stirre up and quicken our selves to doe in the service of Christ, and not, as we were wont, give our selves wholly to sin;

to the deceitfull lusts and vaine pleasures of this world.

S E R. X.

Fourthly, the time of the manifestation.

Fourthly, *the time when Christs birth was made manifest: the same night*; an Angel came post from heaven, to make it knowne: it was the love of God, that he would not hold it till day, any long time, but presently he makes it knowne. We read *Gen. 18.* of Gods love to his servants, saith the Lord, *Shall I hide from Abraham that thing which I doe, &c? For I know him that he will command his children and his household after Him, and they shall keepe the way of the Lord, &c.* God would not conceale any thing from his servant *Abraham*; so it was his love, that he would not conceale the birth of Christ, but make it knowne, *the same night*. Therefore seeing God made hast to send this message, we should make hast to receive it, as soone as may bee: seeke him, and not rest, till wee have found him; and as the Shepherds went out to *Bethlem*, to see Christ; so let us go forth to see him, although he be not at *Bethlem*, yet in his word, there we may see Christ, borne in a stable, laid in a cratch, praying in the mount, sweating in the garden, crowned with a crowne of thornes, bleeding on the crosse, hanging in paines and torments, and gloriously sitting on his throne, and as old *Simcon* took Christ in his armes and imbraced him, so let us take him, and lay hold on him, by the hand of Faith; and bring him into our hearts, so as we may say with *Paul*, *Gal. 20. 2.* *The life which I now live in the flesh I live by the faith of the Sonne of God, &c.* so never part with Christ, till the day of death; for no man can have comfort although hee should see Christ borne in the stable, laid in the cratch, sitting in the lap of his mother, praying in the mount, bleeding on the crosse, sitting gloriously on his throne, unlesse hee can apply Christ, and make him his owne by faith.

Fifthly, *the manner of the manifestation of his birth*, by a speciall message; where two things are to be considered:

1. *That the Angell moveth attention.*

2. *The message it selfe.*

Now the Angell moveth attention two wayes:

1. *By remooving that which should binder attention.*

2. *By quickning up the affections*, in this word; *Behold.*

First, *of the message it selfe*; which was, *that the Angels did bring them tidings of great joy.*

1. *It was tidings of joy.*

2. *Of great joy.*

2. *Not to one people, nor to one nation, but to all people.*

And therefore seeing there is such an excellent message come, wee should attend it. Heere wee may observe, what is the greatest joy that is, that Christ is borne into the world; this is the joy of us Christians, to know that Christ is come into the world to save penitent and poore sinners, he will heare us in our troubles, releeve us when we bee poore, give us health when we be sicke, will be all in all unto us: O let us then labour to joy in Christ, for there is no true joy but in him; therefore howsoever the covetous mans joy is in his goods, the fleshly mans in his pleasures, the usurers in his mony; yet let the Christian more joy in

ARTIC. II. Christ, than in any thing : and let every man labour to get him, make him sure, and then he shall joy in life, in death, in sicknesse, health, plenty and adversity.



SERMON XL

LUKE 2. 15.

And it came to passe, as the Angels were gone away from them into Heaven, the shepherds said one to another, Let us goe now, even unto Bethlem, and see this thing which is come to passe, which the Lord hath made knowne unto us.



F the manifestation of Christs birth, we spake the last day, onely one thing more there is to be added, which is *the Specification of the Angels speech* : they doe not onely say, that *Christ is borne*, but by way of appropriation, that *Christ is borne to you* ; you see the men, the parties that Christ was borne for. A man shall never have any true comfort, to know that Christ is borne, unlesse he can apply, and appropriate Him to himselfe, bring himselfe within this compasse, that Christ was borne for him ; to say, that Christs birth is his, His passion, His paines, His life, His death is his ; then he may have comfort : for all our joy is by applying and making Christ our owne, to appropriate His death, life, paines and passions to us ; then wee may have comfort, then wee may rejoyce : therefore every one must labour to apply Christ unto himselfe, and to know that he is one of them, for whom Christ was borne. *Esa. 9. 6.* it is said, *To us a Childe is borne, to us a Sonne is given, &c.* for though Christ be borne to others, wee can have no comfort by it, until we know that he was borne for us, and as it is said, *Zech. 9. 9.* *Behold, thy king commeth to thee* : so till we say, my king commeth to me, we can have no joy of him ; so *Iohn 20.* *Thomas* had beene a long time a Disciple of Christ, and yet had but little comfort by it, till hee came to say, *My Lord, and my God* : In like manner one may heare a long time, and yet have no joy in Christ, feele little comfort, till he can make particular application of Him. Therefore every one should labour to apply Christ unto himselfe that he may have joy and comfort, when hee can bring his heart within compasse of those the Angels speake

speake of, Christ is borne to you, you be the parties, you be the men and SER. XI. women that Christ is borne for.

The second thing we observe is, *The effects it wrought in the shepherds;* which are foure in number.

The first is, that *they said one to another; let us goe then unto Bethlem, and see this thing that is come to passe, which the Lord hath shewed unto us.* The first effect. Here we see the shepherds doe exhort and stirre up one another, to goe and see this thing which was come to passe; and it must teach us to exhort and stirre up one another to good things, and take them to our selves, labouring to make others the better for them, as upon any occasion to say to one another, Wife, or children, or servants, or neighbours, come, let us goe to the preaching of the Word where wee shall have Christ to our comfort. It is the manner of the streame, to carry away all moveable things, but if they bee rooted, then it doth not stirre them, *Mich. 4. 1.* the people of God are said to *flow*, because they carry men to Christ; when men be settled and rooted in their sinnes then they stand still, but if they bee capable of good things then they are carried to Christ; and therefore *Heb. 3. 13.* we are commanded to *exhort one another daily, while it is called to day;* and *Heb. 10. 25.* it is said, *But let us exhort one another, so much the more because the day draweth neere:* so likewise in *Esay* it is said, *And many people shall goe and say, Come, let us goe up to the mountaine of the Lord, to the house of the God of Iacob.* It is one of the graces of God that hee will bestow on his people, that they shall be helpers to stirre up one another to good duties, to faith, repentance, patience and the like: wee see how ready the men of this world bee, to incite up one another to sinne, as *Gen. 11. 4.* say the wicked builders, *Goe so, let us build a tower, whose top shall reach to heaven;* in *Esay* the drunkards stirre up one another; and *Ierem. 18. 18.* *Then said they, Come, let us devise devices against Ieremiah; for the law shall not perish from the priests, nor counsell from the wise, nor the Word from the Prophet: Come and let us smite him with the tongue, and let us not give heede to any of his words:* so also *Proverb. 1. 11.* the theeves say, *Come, let us lay waite for blood; cast in thy lot amongst us, and we will all have one purse.* O how this may shame us, that they bee more ready to carry one another to hell and damnation, than we to draw one another to life and salvation? we see if one wheele of a clocke bee stirred it will stirre all the rest; so it should be with us, if one be stirred to goodnesse, he should stirre others to it, as these shepherds did as soone as the Angels were departed from them: this must teach us not to let good motions die, but as soone as wee understand them, wee must bee ready to set them a worke. Of which there be two reasons:

First, because in time the devill will bee very laborious to quench them; as *Matth. 13.* *when the good man had sown good seede in his field, the envious man did sow tares;* so when there is any good motions in us, the devill will labour to hinder them: therefore as soone as may bee wee should labour to set them a worke. Reason 1.

Secondly, because the first motions are the swiftest and the strongest; as the Apostle saith to the *Galatians*, *ye did runne well, what did let* Reason 2.

ARTIC. II. *you*, at the first: so thou did'st runne well, the first motions were swiftest; therefore seeing they are swiftest and strongest, we must not let them die, but labour to set them a worke.

But what did they exhort one another unto? to goe to *Bethlem*: and why to *Bethlem*? because Christ was borne there. *Bethlem* was one of the smallest townes, yet because he was borne there, thither they went. We have our *Bethlem* as well as they, the place of preaching, of prayer, and the place where the Sacraments are administred, this is *Bethlem*, this is the place where Christ was borne: therefore howsoever the place is meane, whither we may goe, yet thither must we goe, howsoever others goe to other cities and great places yet wee must goe to *Bethlem*. *Mark. 1. 33.* *All the city was gathered together at the doore of Peters mothers house*, and yet it was but a meane place, onely a fishermans cottage; neverthelesse because there was a healing power of Christ, thither they went and resorted: therefore howsoever the place be meane, if Christ may be found there, thither let us goe; when others goe to places of disorder, of pleasure, of gaming, to places of drinking and swilling, let us goe to *Bethlem*, to places of preaching, prayer, where we shall not onely see Christ, lying in the cratch, as the shepheards did, but even in heaven gloriously sitting on his throne as blessed *Stephen* saw him. But why did they goe to *Bethlem*? the text saith, *to see the things that the Lord would shew them*: this may teach us, when we have knowledge, to make use of it, to the bettering of us in our life and conversation; many have knowledge, but they be not bettered by it, whereof the Lord complaineth *Esa. 42. 20.* *Seeing many things, but keepest them not*: and therefore when God doth give a man knowledge, and he be not bettered by it, and in his life made more carefull to please God, how justly may this lye upon a mans conscience at the day of death?

The second effect made hast.

The second effect was, *They come in hast*. for all this do you consider how many lets they had to hinder them: *first*, the darke night might have hindered them: *secondly*, their flockes were in danger, subject to be devoured of wilde beasts, there being nobody to looke to them: *thirdly*, there was no body that knew of it but they: *fourthly*, when they were entered into the city there was no body could tell them of Christ; and yet their faith made them breake through all these lets. Which may teach us, *that true faith will breake through all lets*; there is never a man that heares me this day, but hee shall meete with lets, yet wee must not bee dishartned but strive to breake through all; as *Mark. 2. 4.* *when they brought the man that was sicke of the palsey, they brake through the rooffe, and let him downe to Christ*; so true faith will breake through a thousand lets: we see in nature, that a spring will breake through an heape of stones, or a rocke; so if there be a spring of grace in us, we shall breake through all lets unto Christ: therefore it must be our wisdom to breake through profits and pleasures, and whatsoever is deare unto us, to come to Christ. But *why did they come in hast*? to teach us that men can never make too much hast to come to Christ. It is a great error in the world, that men may make too much hast to repent, to beleeve, &c, *Ioh. 11. 29.*

Simile.

when

when *Lazarus* was dead and *Christ* was come to the grave, as soone as *Mary* heard that, she arose in hast, and came unto Him: so *Ioh. 21.* the Disciples being a fishing, when *Peter* heard it was the Lord, he leaped over the Boate to come to *Christ*. SER. XI.

The third effect was, that, They published all things abroad that they had seen and heard of *Christ*; they did not keepe it, but they did make *Christ* knowne to the world. Which may teach us when wee know any good thing, that wee should labour to make it knowne to others that they might see *Iesus*, and he blessed by him: as *Ioh. 1. 41.* faith *Andrew*, we have found the *Messiah*, which is by Interpretation, the *Christ*; so *Iohn 4.* when the woman of *Samaria* had talked with *Christ*, she went into the city and told all those things she had heard and seene; so *Matth. 28.* when the Angels had shewed *Mary* that *Christ* was risen, shee told the Disciples: in like manner when wee know any thing, wee should tell it to others to draw them to *Christ*. As in a shipwrack when some bee got to the shore, or to the haven, they get into the toppes of trees, to hang out lights, that so others might be directed into the haven or harbour; so wee should doe, when it pleaseth God to draw any of us home to *Christ*, wee should by all meanes labour to draw others, and to bring them home to the haven or harbour, to bring them home to *Christ*. And what did this worke? why did the common sort wonder and marvell at it, yet let all goe? because they were not inlightned; but of good *Mary* it is said, she did ponder all these things in her heart: when men heare of the great and glorious things in the Gospell they wonder and marvell at them, as the people did *Act. 2. 6.* Now when this was noised abroad the multitude came together, and were astonied, because every man did heare them speake in his owne language: and they were all amazed, and marvelled, saying one to another, Behold, are not all these which speake Galileans? and so let the matter dye. But good *Mary*, with the people of God, ponder these things in their hearts: therefore howsoever others doe wonder and are moved for a time only, yet we should gather them home to our hearts, and ponder them in our soules, that so we may have comfort by them in life and death.

The fourth effect was, that they did returne againe to their callings, and to their flocks: they did not give over their callings when they had seene *Christ*, but they did returne againe. But with what caution did they returne againe? the text saith, praising and lauding God, for all that they had seene and heard. This must teach us, that when we go to the place of Gods worship and see *Iesus*, we must returne againe to our callings, but with this caution, praising & lauding God, that he hath made his birth known unto us, his life, his death, his paines and his passions; and wee have our parts in them, when yet he hath passed by many kings and queenes, and great gentlemen of this world; and hath looked upon us, that bee but poore husbandmen, and tradesmen, therefore let us praise God for it: and although we go againe to our labours, yet let us never forget this little *Iesus*; the light that shone about them did vanish and they saw it no more, but the inward joy, that tarried within in their inner houses, their

ARTIC. II. their hearts, and was a comfort to them in sicknesse, and troubles, and at their deaths: so wee cannot heare these glorious things: nor have Sermons every day, yet let us get Christ home to our houses, and into our hearts, then wee shall have comfort in all our troubles, and at the time of death: then whensoever thou shalt shut up thine eyes in this world, thou shalt open them in Gods kingdome. And therefore I pray God wee may so shut our eyes up in this world, that so wee may open them in the light of his blessed kingdome.

One would wonder seeing Christ was so obscurely borne, how his Birth should breake out into the world, and be knowne? There were three waies of it:

1. *By the Angels to the Shepherds;* of this spoken already.
2. *By a starre to the Wisemen.*
3. *By a secret motion of the Spirit to Simeon and Anna.*

In the manifestation of Christ to the Wisemen, wee observe two things:

1. *The inquiry they made for Christ.*
2. *The effects of their inquiry.*

In the inquiry for Christ observe:

1. *The persons that made inquiry:* The Wisemen.
2. *The place from whence they came:* Out of the East.
3. *The place whither they went:* To Ierusalem.
4. *The end:* To seeke Christ.
5. *The cause that mooved them:* It was a Starre.

First, *the persons that made inquiry;* the Wisemen, or (as the Originall hath it) the *Magi*, that is, learned wisemen, men of great learning and knowledge, the shepherds were poore and simple men, and the *Magi* great learned rich men, as it may appeare by their gifts they offered to Christ.

*Two Reasons of
Christs mani-
festation.*

Reason 1.

Simile.

Of which there are two reasons why Christ appeared to the Shepherds, and the to Wisemen; first, to shew that the grace of the Gospell appertaineth equally to poore men, as well as rich, it draweth all sorts of men to it: even as the Vine that beginneth low at the bottome of the tree, but at last doth creepe up upon the tree, till it doth winde and twist it selfe up to the top of it; so the Gospell began at poore fishermen, below, but it did creepe up by little and little till it did winde it selfe within the Scepters and crownes of Kings, which is the highest step it can come unto in this world, it did draw the poore shepherds out of the field, and the Wisemen out of the East.

Reason 2.

Secondly, to shew that the great learned, and rich men of the world have as much neede of Christ, as the poore; for there is not one way for the saving of the poore, and another for the rich, one of saving the high, and another the low, one way to save Princes and another subjects; but they be all saved one way, by Christ; and therefore as well the poore Shepherds came out of the fields to seeke Christ; as the Wisemen out of the East: and for that end to such David addresseth his speech, *Psal. 2. Be wise now, O ye kings, and be learned, yee judges of the Earth; labour*

to lay hold on Christ, and to embrace him in the armes of faith : there- SER. XI.
fore whatsoever thy estate be, poore or rich, seeke after Christ ; labour
to lay hold on him, or else thou art like to perish, there is but one way
to save thee, whatsoever thou bee. In *Leuiticus*, we read that in case of
redemption, the rich should not adde any thing, nor the poore take
away, but there should be all one price for rich and poore ; so it is in the
case of spirituall Redemption, there is not a higher price for the rich,
and a lower for the poore, but onely one price for all : Christ is the
price of our redemption ; therefore every man must lay hold on him
for salvation. *Iudg.* 10. 4. when the people were in distresse, and cried un-
to the Lord, this answer was made them, *Goe and cry unto your gods
whom ye have served, &c.* so the Lord may say to us, in the time of trou-
ble, at the day of our death, or at the day of judgement, Go and cry unto
your gods whom yee have served, see if they can helpe you, your plea-
sure and your profits, your wealth and your lusts, whom ye have ser-
ved : therefore whatsoever our estates be let us labour to lay hold on
Christ, and looke to be saved by none but by him.

Secondly, *The place from whence they came*, it is said from the *East* ; Secondly, *the*
they tooke many a weary steppe to see Christ ; they came out of a farre *place whence*
country ; the shepheards out of the field : Of which there bee two rea- *they came.*
sons, why they came so farre to see Christ :

First, to shew that the people as farre off should bee gathered to *Two reasons*
Christ, as *Esai.* 60. 3, 4. this was foretold ; *And the Gentiles shall come to thy why the wise-*
light, and kings at the brightnesse of thy rising. Lift up thine eyes round about, men came so
and see, all they gather themselves together, they come to thee : thy sonnes shall farre to Christ.
come from farre, and thy daughters shall be nursed at thy side. So *Matth.* 8. 11.
And I say unto you, that many shall come from the east and from the west, and
shall sit downe with Abraham, Isaac, and Iacob, in the kingdome of Heaven :
Ephes. 2. 17. It is said, *and came and preached peace unto you, which were as farre*
off, and to them that were neere. So the *Iewes* were not only gathered by the
grace of the Gospell, but the *Gentiles* also, such as were as farre off : there-
fore we are to be thankfull to God for this, for there was a time when
there was a partition wall betweene the *Iewes* and the *Gentiles* : but now
by the blood of Christ, the partition wall is broken downe.

Secondly, to teach us, that no labour is too much, or paines too
grear, to come by Christ ; though it cost us many a weary journey, and
many a weary steppe, if we can attaine Christ, let us not thinke much of
it : Wee see the Wisemen came many a weary step from a farre coun-
try to see Christ ; they thought no paines too great, no labour too much.
To this purpose our Saviour saith, *The Queene of the South shall rise up in*
judgement with this generation and shall condemne it ; For shee came from the Luk. 11. 31.
uttermoſt parts of the earth, to heare the wisdom of Solomon ; and behold, a
greater than Solomon is heere ; therefore wee must not thinke it much to
come out of our houses to see Christ : though the market bee a good
way off, yet wee goe thither to make provision for the body, much *Simile.*
more should wee bee contented to come out of our houses ; to goe to
the places of Gods worship and service, to make provision for our
soules :

ARTIC. II. soules : The Wisemen came out of the *East* to see Christ, much more should we come out of our houses. *If you could shew us Christ, we should bee willing to come.* Yes, that I can, and more gloriously than ever the Wisemen beheld him; and though not with the bodily eye, yet we shew you Christ in the face of the Gospell, to the eyes of your soule, not onely lying in the cradle, praying on the mount, bleeding in the garden, dying on the crosse, but now gloriously sitting in Heaven on his throne. If one come into a roome where there be goodly pictures, if there be curtaines drawne over them, ye cannot see them; but let one come and pull aside the curtaine, then yee may see the rich pictures; so there bee goodly pictures and representations of Christ in the face of the Gospell, but there is a veile or curtaine, that hangs before them; remoove the veile, let the curtaine bee plucked away, and then ye shall see these excellencies of Christ: and if the Wisemen came to *Bethlem* from a farre country to see Christ, much more should we come out of our houses to see Him in the face of the Gospell.

Thirdly, the place whither they went.

They came to *Ierusalem*; not guided by a starre, but led by their owne reason, for they thought, that seeing *Ierusalem* was the royall city of the kingdome, and the seate of kings, there they should be sure to heare of Christs birth: They followed humane reason, and not the starre, therefore they did not finde him at *Ierusalem* untill they came to *Bethlem*; so long as they followed the starre, so long they did well, but when they left the direction of it, and followed their own reason, they did amisse: so looke how long we follow the directions of the Word, so long wee doe well, but if once we leave that, to follow our owne carnall reason, then we doe amisse, for we cannot finde Christ by following that: therefore as the blinde man followes his guide through brambles and bryers, over hils and dales, because his owne eyes being shut up, hee trusted to the eyes of his guide; so we must follow Gods directions, and then wee shall finde Christ, but if we follow our owne reason, we shall never finde him.

Simile.

Fourthly, the end of their journey.

Fourthly, the end why they came out of their owne country; to seeke Christ: as it was the providence of God to stir up these Wisemen that so the *Jewes* might also bee provoked to seeke for him; for when they did see these Wisemen came so farre, and take such paines to seeke Christ, it might much more have provoked them to seeke Him, seeing hee was amongst them: so it is now the providence of God, to stirre up such strangers to seeke to this place where the Gospell is preached, that so we may bee the more provoked to seeke Christ; for if strangers take such paines to come to heare, much more should we; especially now, when it is amongst us, because wee have not onely a little inkling of Christs birth, but we know the time of it, and wee can talke of it; therefore let us labour to seeke Christ, let the worldly man seeke after his profits, the covetous after his goods, the fleshly man after his pleasures, the usurer after his mony yet let us seeke after Christ. *Matth. 28. 5.* saith the Angell to the Women, *I know that yee seeke Iesus which was crucified;* so it is a good thing, when the very lookes and behaviour of men doe

testifie

testifie that they looke and seeke for Christ; not for any worldly matter S E R. X I. but for Him onely.

Now there be three reasons that should move us to seeke for Christ. First, be- Three motions
or reasons to
seeke Christ.
cause Christ seeketh us, Luk. 19. 10. The Sonne of man is come (saith hee) to seeke, and to save that which is lost. Is the Lord come to save us? Then we againe must labour to seeke him: we see if a sheepe bee lost, the shepheard doth not onely seeke it, but it in some measure doth againe seeke the shepheard, for it doth bleate, and is not at rest, till it be in the fold againe: so seeing we be like lost sheepe, we must seeke Christ and never be at rest, till we be in his fold; David, Psalm. 119. ult. saith, I have gone astray like a lost sheepe, seeke thy servant; for I doe not forget thy commandments. I
Simile.

Secondly, because of the precious and rich graces, that be in Christ: as Col. 1. 19. saith the Apostle, For it pleaseth the Father, that in him should all fulnesse dwell: so that there is not any grace wee neede but it is to bee found in him; he is the common treasury of the Church, as Cantic. 6. 1. when the Church had commended Christ, and had shewed forth his excellency, straightway the daughters of Ierusalem, demand, Whither is thy welbeloved gone? O thou sayrest among Women, whither is thy welbeloved turned aside? that we may seeke him with thee: so when we heare of the excellency that is in Christ, the rich graces that bee in him, this should make us inquire and seeke after him. 2

Thirdly, because he giveth us salvation, therefore there is great reason why we should seeke to him, that we may enjoy eternall life, and salvation by him. If a man have a hundred acres of land given him, the first inquiry that he makes, is, where it lyeth, which when he knoweth, then he labours to come to see it; so must wee doe, God hath given us salvation, when we know where it lyeth, (and it lyeth in Iesus Christ) then we must seeke for Him, and so make Him sure to our selves. 3
Simile.

Fifthly, What moved the Wisemen to seeke to Christ; it was but the sight of the starre; wee would thinke that it was some great matter, should have mooved them to come out of their country, and take such a great journey upon them: The shepheards were mooved by the Angell, Fifthly, what
mooved the
wisemen to
seeke Christ.
Simon and Anna by a vision in the Temple, but there was no Angell to moove the Wisemen, no vision, no light shining, but the apparition of a starre. Which should teach us, to take hold on every little meanes which may bring us to Christ; it is the nature of the Vine, to catch hold on every little sticke, twig and post, to advance it selfe by; so must we, like the Vine, catch hold on every little meanes, to bring us to Christ: the Wisemen had but one starre, and we have a number of bright ones, shining about us; the Bible is a starre, and every faithfull Pastor is a starre, and yet these cannot bring us to Christ. The Wisemen saw Christ in the cradle, wee see him working of miracles, changing water into wine, raising of the dead, cleansing of the lepers, giving sight to the blinde, restoring of the lame, giving health to the sicke. We have seen his starre in the east, say the Wisemen; thus they sought Christ, when the starre vanished away; they sought him, not onely when they had a starre 4
Simile.

ARTIC. II. starre to direct them, but when the starre was gone, and out of sight : which may teach us a further point of consideration, not onely hold on in the profession of the Gospell, and to seeke Christ, as long as all things goe well with us, having our guides, but also when we have lost them. There is a corruptiō in the world, that as long as men have stars to guide them they can keepe within compasse ; but if they have lost their starre, then they give over, they will seeke no further ; as wee read in *Iosh. 24. 31. Israel served the Lord, all the dayes of Ioshua, and all the dayes of the Elders, &c.* But when *Ioshua* was gone, then they fell to their sinnes. Hence we may learne, not onely to seeke Christ, and be religious, whilst our good pastors are amongst us, but when they be gone and taken from us. Now, the effect of their inquiry is twofold :

1. In Herod, and the Iewes.

2. In the Wisemen.

I First, In Herod and the Iewes, this was a strange thing, that any man should bee troubled at the birth of Christ, which should bee the joy of the whole world : the *Angels sung praises to God* for it, the *Shepherds rejoiced*, and the *Wisemen sought Christ* ; *Abraham desired to see his day and rejoiced* ; and yet *Herod was troubled* at his birth : even so it is still, with wicked and vile men, with the *Herods* of this world, they be grieved to see religion flourish, the Gospell to take rooting amongst us : to whom is this a trouble ? to *Herod*, to drunkards, to covetous persons, to vile livers ; but good people be glad to see the Gospell promoted, religion to thrive amongst them : and therefore consider with thy selfe, O man, art thou troubled, at the sight of Christ ? canst thou not away to have religion to flourish ? then hast thou a naughty heart, *Herods* heart, and *Herods* affections.

Quest.

Sol.

But why was *Herod* thus troubled ? there is no man the worse for Christ, but a great many the better for him, why then should *Herod* be troubled ? I answer, he was an Usurper, and an intruder into the kingdom, hee had a bad conscience, this was that that troubled him ; so, if we come by things fraudulently, and badly, Christ comming will be a trouble to us, when he shall come with joy to others it will be to us terrible : We see in *Matthew* the devils inquire of Christ, *Art thou come to torment us, before our time ?* the presence of Christ was a torment to the devils ; so if thou hast a bad conscience, his comming and presence will be a trouble to thee, when others shall receive comfort by it, it will be a terrour to thee.

What was the reason the *Iewes* were troubled at the birth of Christ ? we see *Herod* had a bad conscience, this troubled him ; but why were they troubled ? he was their Saviour and redeemer *Zech. 9. 9.* it is said, *Rejoyce greatly O Daughter of Sion, shout O Daughter of Ierusalem : Behold, thy King commeth unto thee, &c.* I answer, they thought that Christ would not come into his kingdom, but it would cost much hardship, there would bee much trouble about it ; therefore rather than they would lose their worldly ease, or peace, they would lose Christ. This is the sinne of the world still, that if the Gospell hinder their worldly ease

eafe, or peace, they had rather lose Christ, and the Gospell, than lose their eafe and peace: so *Iohn 11. 47.* the *Iewes* holding a counsell together how to kill Christ, because they were afraid they should lose their worldly eafe, say they, *If we follow this man, the Romans will come, and take away our kingdome and our nation:* so that wee may see, they had rather lose Christ, than lose their worldly eafe and peace: Of which sinne let us by their example and ruine learne to shunne and beware of the like practise, which hath justly brought so long-lasting miserie upon them.



S E R M. XII.

MATTHEW 28. 7, 8, 9.

Then Herod, when hee had privily called the Wisemen, inquired of them diligently what time the Starre appeared.

And hee sent them to Bethlehem and said, Goe and search diligently for the young Childe, and when ye have found Him, bring mee word againe that I may come and worship Him also.

When they had heard the King they departed, &c.



He next thing, that I should shew you is, how *Herod* made way out of his trouble; for of his trouble you have lately heard.

First, hee calleth the *Scribes* and *Pharisees* together to know the place where he should be borne; secondly, hee inquired of the *Wisemen*, the place and time when he should be borne; thirdly, when he knew the place and time when Christ should be borne, he thought to have killed him, so to ease himselfe and make way out of all his trouble; but the Lord kept him from touching his person. So the wicked and vile men of the world, when they be in trouble, make way out of it by bad meanes, wicked devises coozening and such like.

The second thing observed was, *the effects of the inquiry in the Wisemen*, wherein three things are to be observed:

1. *The endeavour of the Wisemen.*
2. *The blessing of God, upon their endeavour.*
3. *With what affection they received it.*

N

First,

ARTIC. II. First, *the endeavour of the Wisemen*; when they could not finde Christ at *Ierusalem*, they set themselves upon good advice to seeke him elsewhere, they departed from thence, though, there were two things that might have hindered them:

1. *Their bad successe.*

2. *The bad example they saw.*

Two discouragements of the wisemen in seeking Christ.

I

Observe.

The first thing that might have hindered them, was, *the bad successe they had of their journey*; for they thought surely to have heard of him at *Ierusalem*, but there was no speech of him, yet for all that they departed from thence, set themselves with good advice to seeke Christ: which may teach us, howsoever we finde a bad successe on our holy labours, at the first, yet to goe on, although we cannot finde mortification for our finnes, and such a blessing upon our holy labours, as we desire, yet let us goe on, and set our selves upon good courses, still to waite on God, till he give us good successe: so we see the Church doth *Psalm. 123. 2. Behold, as the eyes of servants looke unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistresse, so our eyes waite upon the Lord our God, untill he have mercy on us*: Shee resolves, although thou dost not this day, nor the next, nor the next, yet wee will waite on thee, till thou shew mercy: in like manner we are exhorted, *Gal. 6. 9. Let us not be weary of well doing, for in due time we shall reape, if we faint not*. Therefore the bad successe wee may have, must not hinder us, for *Cantic. 3. 1.* when the Church had lost Christ, *Shee sought him in her bed by night*, where when She could not finde him, she gets her out, into the lanes and streets, shee inquires of the watchmen; and although Shee meetes with many discouragements, yet Shee never gives over untill She finde Christ, and make him sure to her selfe: so must we doe, if wee doe not finde good successe on our holy labours, nor finde Christ at first, let us never give over, till we have found him, and so make him sure. It is the impatience of the world, that if they cannot finde a blessing upon them at first, they will seeke no farther; and it was the fault of the *Jewes, Hag. 1.* when they went to build the Temple and were hindred, having no good successe in their labours, they gave over; but it was their sinne, they were reprovved for it: so *David* in the *1 Chron. 13.* when hee would have brought the *Arke* of God, to his citie, the Lord was angry with *Uzzah*, and killed him: therefore *David* was afraide to bring the *Arke* of God, to his owne city; but it was his fault, and a great weakenesse: therefore it must bee our care, although God doe not answer us according as wee desire, yet to goe on still and never give over, untill wee have found his blessing upon us, *Gen. 26. 19.* It is said that *Isaaks servants digged in the vale, and found a fountaine of living water*; it may be they digged a fadome and found none, it may bee two fadome, it may bee three, it may bee six, and yet found no water, but they digged still; at the last they found a fountaine of living water: so wee may seeke comfort, and it may be we shall not finde it, this day, nor the next day, yet let us not give over, but goe on still for at last we shall finde a fountaine of comfort.

Secondly,

Secondly, that which might have hindered them; was, *the bad example they saw*: for the Scribes and Pharisees were learned men, skilfull in the Law of God, and yet not one of them turned a foote to seeke Christ, nor were mooved; and yet for all this these Wisemen departed away to seeke Christ: which may teach us, not to rest on the bad example of any man, let him be what he will, for though they seeke not Christ, nor stirre one foote to finde him: yet let us goe on to finde Christ. Wee read *Mark. 5. 18.* the man out of whom the devill was cast, when others desired him to depart the country, he desired to tarry with him still; hee would not bee mooved with the bad example of others: so, if thou be one out of whom Christ hath cast out a devill, cast out thy finnes, thou wilt not bee moved with the bad example of others; it was *Ioshuas* resolution, howsoever others did, yet hee and his household would serve the Lord; so *Mich. 4. 5.* it is said, *For all people will walke, every one in the name of his god, and wee will walke in the Name of the Lord our God, for ever and for ever.* I have shewed you heretofore, when a Simile. floud commeth, it will carry away straw and light stuffe, loose timber, moveable things; but if they bee rooted, then they stand; so, bad example is like to a streame, it carrieth away all loose and moveable things before it, but if men bee rooted in grace, then they shall stand, when others are floating in the streame of evill company; therefore if men will perish let them perish, labour thou to be rooted in Grace, and then thou shalt stand when others are carried away.

Now from whence did the Wisemen depart; from *Ierusalem*: which *Ierusalem* was a great royall city of the kingdome, the glory of the country, yet they departed from thence, because Christ was not there, which must teach us that let the place bee what it will, if Christ bee not there, it is no place for us to rest in. I have shewed you what was *Isaacks* complaint, *Father,* saith he, *heere is fire, and woode, but where is the Lambe?* Simile. so when men remoove from one towne to another and finde there are good grounds, sweet waters, and other good commodities, yet let them aske where is the Lambe? where is the preaching of the Word? so when a servant commeth to a house, he may say here is a good master, and a good mistresse, and good meate; but where is the Lambe? where is prayer, religion, reading of the Scriptures, and such like? therefore as the Wisemen from *Ierusalem* (when they found not Christ) departed; so wee should depart from such places, where wee cannot finde Him, or religious dueties performed.

The second thing was, *the blessing of God upon their endeavours*: they saw the starre and it was before them, and directed them to the house where the Childe was:

1. They saw the Starre.
2. It was that which they saw in the East.
3. It went before them.
4. It went before them till it came to the very house, where the

Childe was.

As soone as they were departed, and had put themselves upon good

ARTIC. II. meanes when there was not a man to tell them, nor one that stirred out to seeke Christ, God sent the starre to direct them, to the place where Hee was: which may teach us, that if we endeavour, and set our selves upon good courses, wee shall finde Gods blessing upon us: we see *Exod. 13.* when the Children of *Israel* put themselves upon their journey, the Lord sent them a cloud by day, and a pillar of fire by night, to conduct and guide them to the land of *Canaan*: so *Act. 8. 28, 29.* The Eunuch was reading the Scriptures, when Philip was sent to expound the meaning of it to him; he put himselfe upon a good course, and the Lord did blesse him in it: the Scripture is plentiful for this, *Mark. 16.* women were desirous to see what was become of Christ; they set themselves on a good course, but they tooke care and were troubled about this, who should roule away the stone, and behold, an Angell came and was sent to roule it away: thus wee see, how ready the Lord is to blesse our good intentions, and therefore let us set our selves upon good endeavours, and God will send a pillar or a starre to direct us.

Thirdly, *with what affection they received it*: they rejoyced exceedingly; and that for two causes:

1. For the appearing of the Starre.
2. For the standing of the Starre.

1 First, for the appearing of the Starre; that there was a meanes to guide and direct them to Christ, whereas otherwise they might have wandered up and downe, and not have found him; for they might have gone to *Bethlehem*, and when they were there, it may be not have found him; therefore they rejoyced, for the appearing of the Starre, and were glad, that there was a meanes to direct them. Which should teach us that we should rejoyce and bee glad when we see any starre to direct us to Christ: now the Scripture is a starre, and the faithfull Ministers bee Starres, therefore when wee see the Bible and good Preachers, wee should bee glad, and rejoyce, and blesse God, that he hath sent these Starres, to direct us to Christ; And as *Esay* saith, *they shall blesse the messengers of peace.*

2 Secondly, they were glad for the standing of the Starre, because they knew that Christ was there; for though they had spent a great deale of money, and many a weary step in a long journey, yet they were exceedingly glad that they had found Christ, notwithstanding all their paines and cost. So many poore soules are glad after a long search for Christ, to finde him, and feele the power of his grace in their hearts; having a long time sought him in prayer, being truly humbled for their sinnes, if once they feele the power of his grace in their hearts, it makes them rejoyce exceedingly, they thinke all their labour well bestowed this way: as *Iohn 20.* wee see how *Mary* stood by the sepulcher, weeping when she had lost Christ, but when he came to her, and she had found Him, she rejoyced exceedingly, saying, *Rabboni, O Master*; as if shee should say, O master, I am glad that I have found thee. As Marriners when they have beene at Sea tossed up and downe in a storme, if once they come where they see the shore, or land, it makes them leape for joy:

Simile.

joy: so it is with a Christian, when he is tossed up and downe, if once he can but see the shore, I meane the assurance of his salvation, if hee (can by faith) spy Heaven, this will make him to rejoyce exceedingly, and lay fast hold on him, so *Cantic. 3. 4.* when the Church had lost Christ, shee seekes and having found him, she catcheth *fast hold on him, and would not let him goe.* Now for their behaviour having found Christ.

First, *they did worship him*; which must teach us, that we must not despise Christ for his poverty, for though they found Him in a poore estate, having no court nor traine to attend him, yet they did not despise his poverty; no more must wee, for his poverty is our riches, his shame our glory, his abasement our exaltation, his death our life: and as no man is to despise Christ for his poverty, so no man should bee offended at the meanenesse of any Christian, let their estate and condition be what it will, if the Spirit of Christ and the graces of God, bee in them wee ought to regard and honour them.

Secondly, they did not onely worship Christ, but *they did offer to him*; they did impart their wealth, offer their treasures, *Gold, Frankincense and Myrrh*: so this must teach us not onely to worship Christ; but we must be contented to part with our wealth to give unto him: as the Woman in the Gospell, brought her boxe of oyntment, powred it upon Christ, you are contented to part with it; so must we be contented to part with our wealth to the members of Christ; it is a great corruption that many a man can bee contented to worship Christ, but cannot endure to part with any goods, wealth, or to open their treasures to Christ: but we must not onely worship him, but also offer to him, and be contented to part with our wealth for his sake.

I, but some man may say, that hee would bee contented to offer to Christ, but hee hath no gold, no frankincense to offer. I answer thee, though thou hast no gold to offer, yet thou hast thy sinnes, and a soule and body to offer: first, thou hast thy sinnes, kill, and crucifie them, and thy vile lusts, offer them to God; this will be an acceptable sacrifice to God. The *Jewes* did offer their cattle for sacrifices, but offer thou thy sinnes; slay them and it will bee pleasing to God. Secondly, although thou hast no gold to offer, yet thou hast a body and soule to offer to Gods service; as *Roman. 12. 1.* *I beseech you brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, acceptable unto God*: therefore all our members wherewith we have served sinne wee should now turne them to the service of God; so the Apostle saith, as you have given your members as weapons of unrighteousnesse to serve sinne; so now give your members as weapons of righteousnessse to serve God.

Object.
Sol.

Rom. 6. 13.

Thirdly, *the Wisemen were warned of God in a dreame*; that when they had seene Christ, they should not returne and goe backe to *Herod* againe: so we have the same charge still: that when we have seene Christ, wee should not returne againe to *Herod*, that is, to our vile lusts againe. There is a strange ceremony in the Law spoken of *Ezech. 46. 9.* that when the people went into the Temple at one doore, they were commanded to goe out at the other doore; if they went in at the South, they must

ARTIC. II. goe out at the North doore, and if they came in at the North, they must goe out at the South doore; the meaning whereof is this, that they must not goe out as they came in, but they must bee altered and changed; if they came covetous persons, they must goe away liberall; if swearers, they must goe away sober and reverent speakers; if unchaste persons, they must depart chaste; if bad livers, they might goe away good; and so they must be altered and changed, from their sins, to the contrary vertues, in like manner let us doe when wee come to the ministry of the Word: and then wee shall be blessed both in life and death. Hitherto we have heard, how the birth of Christ was made manifest, seeing Hee was so obscurely borne: and that first by Angels to the Shepherds; secondly, to the Wise men by a starre; adding in the third place, how *Ierusalem* was affected with the brute and fame of it. Now when Christ was five weekes old, his parents brought him into the temple, to doe for him according to the law, then *Simeon* came into the Temple by a motion of the Spirit, and tooke him into his armes and embraced him; and thus it was made more manifest, at *Ierusalem*. In this manifestation of the birth of Christ to *Simeon* we are to observe three things:

1. *The specification of the Person.*

2. *The manner.*

3. *The effects.*

In the *specification of the person* we are to observe three things;

First, *his Name* hee was called *Simeon*, which was a name famous amongst the *Iewes*; and therefore so much the fitter was hee to make Christ knowne in *Ierusalem*.

Secondly, *the place he dwelt in*; it was at *Ierusalem*; he was not a stranger, but one that dwelt amongst them.

Thirdly, *his qualitie and vertues*: and they are three:

1. *He was a just man:*

2. *A devout religious man.*

3. *That he waited for the consolation of Israel.*

First, for *his Name*, it was *Simeon*, famous amongst the people of *Ierusalem*, and therefore the more fit was he for the manifestation of Christ amongst them in his time.

Secondly, *the place where he dwelt*, at *Ierusalem*; he was not a stranger unknowne amongst them, but such an one as dwelt amongst them, and was of great account with them: therefore the more fitter to make Christ knowne unto them. Here we may see the wise dispensation of God, to appoint one so fit for it: for if he had appointed the *Shepherds* to have done it, they might have beene despised, because they were poore men; if the *Wise men* should have done it, because they were strangers, they would not have beene beleaved; therefore the Lord makes choise of a man amongst them, one that was not a stranger but a dweller in *Ierusalem* for home examples are most fit to moove: and therefore the Apostle *Paul* to *Titus* because he would adde weight to his speech, saith, *One of your owne Poets saith so*. Hence wee are to consider the

the goodnesse of God to us, that hath not onely sent strangers to incite and to stirre us up; but home examples to moove and provoke us: as *Iohn 4.* the Woman of *Samaria* that talked with Christ shee reported the matter to the men of the city, *and many of them beleevved, because of the Womans words*; and so to the *Romans*, the Apostle shewes, that *their zeale provoked many*; to our Saviour laieth it, as a heavy burthen on the *Scribes and Pharises*, that they were not mooved to repentance by the home examples they daily saw. One saith well, that home examples are like to little forkes, and staies, that beare up the young plants, till they get ripenesse: *Heb. 11.* the whole world was condemned by *Noahs* example, in that he made an *Arke*, for the saving of himselfe and his family, and yet they were not mooved thereby; so the painefulnesse of one, shall condemne the idlenesse of another; the good life of one, shall condemne the ignorance or bad life of another; therefore it is good to profit by the home examples that be amongst us.

Simile.

Thirdly, *his qualities and vertues*; which are three: first, he is said be a just man, not a contentious man or a bad liver, but an innocent and a just man; a good dealer in the world: this is the first title that is given, him which should teach us, that if ever we desire to see Christ, and depart in peace, we must labour to be just men, and good dealers in the world. This is much commended in the Scriptures *Gen. 6.* *Noah is said to be a just man in his generation*; and *Iob 1.* God saith to the devill, *Hast thou not considered my servant Iob, that there is none like him in the earth; a perfect and an upright man, fearing God, and eschewing evil*: so *Psal. 37. 37.* saith David, *Marke the upright man, and behold the just, for the end of that man is peace.* In *1 Sam. 12. 3.* when Samuel came to resigne his office he standeth out to cleare himselfe to the people, and saith, *Whose Oxe have I taken? or whose Ass have I taken? or whom have I defrauded? whom have I oppressed? or of whom have I received any bribe, to blind mine eyes withall?* so when a man can stand out at the day of his death, and cleere himselfe, as Samuel did, and say, O Lord, I thanke thee that I have not beene a deceiver, or an unjust dealer in the world, but I have dealt justly and uprightly; this may be a comfort to him, at the day of his death: therefore it is a good thing to be a just dealer.

First, He was a just man.

Secondly, it is said, *he was a devout man*, as it is in the new Translation, the Greeke word is *εὐσεβής* a religious man, such a one as feared God: so we must put both these together, he was a just man, and a religious man; for it is nothing to be religious, unlesse one be just, nor nothing to be just, unlesse one be religious: therefore if thou bee religious, labour to bee just also, if thou bee a just man labour also to bee religious; for a man must so looke to his duties to God, as that hee doe not neglect his service to men; and so looke to men, as that he doe not neglect his duety to God. It is a corruption in the world, that if a man be a good and a just dealer in the world he cares not for religion, if he be religious, hee cares not for good dealing: therefore, art thou a just man? make conscience of religious dueties, for howsoever thou mai'st stand before man, and bee in account with him, yet thou shalt not bee able to stand before

*Secondly, a Devout man.
Luk. 2. 25.*

ANNE II. before God; and art thou a religious man? labour thou also to bee a just man; a good dealer, lest this lye on thy conscience at the day of thy death, for *no unjust man shall inherit the kingdome of God.*

Thirdly, he waited for the consolation of Israel.

Thirdly, hee waited for the consolation of Israel; which implyes two things: first, that hee had laid up all his hope, joy, comfort, and consolation in Christ; which must likewise teach us, to lay up all our hope and comfort in Christ; as *Phil. 3.* the Apostle saith, *Christ was to him both in life and in death advantage;* and our Saviour saith, *Ioh. 8. 56. Your father Abraham rejoiced to see my day; and he saw it, and was glad:* so also *Iohn 20.* the Disciples said to *Thomas, Wee have seene the Lord;* and *Mary* she had laid up all her joy and comfort in Christ. Many now adayes lay up their comfort in their friends, some in their goods and lands, or in their money: but a Christian must lay up all his joy and comfort in Christ, and then one day hee shall be happy with him: let a man lay up his comfort in any thing but in Christ, howsoever it may stand by him in the time of peace, yet it will faile him in the time of trouble, howsoever it stand by him in life, yet it will faile him in the time of death; but if we can lay up our comfort, joy and hope in Christ, then Christ will looke upon us with a sweete and comfortable face at his coming.

2 Secondly, hee looked every day for the time of Christs comming; so should we doe: but there is a difference, hee looked for his first comming in the flesh, wee must looke for his second comming; *Rom. 8. 22.* it is said, *the whole creation groaneth,* waiting for the comming of Christ; much more should wee because wee, shall have especially the fruit and benefit by it. *Iudges 5. The mother of Sisera, looked out of a window, and cried, why is his chariot so long a comming? why tarry the wheeles of his chariots?* So when wee looke out of our doores or windowes we should long for Christs comming, and say, when will hee come? and when will hee appeare? thus wee should waite for Christs comming.

The second point is, *The manner how this manifestation was,* by a vision, or as the Greeke word *φαντασια* signifieth, by *divine inspiration:* Christ was made manifest to the shepheards, by an Angell; to the Wisemen, by a starre, and to *Simeon*, by a Vision: Of which there are two parts.

I. First, *that he should not dye, till he had seene Christ:* Hee was an old man, and like to drop into his grave every day, and yet he had a revelation given him, *that he should not dye, till he had seene Christ:* so we should pray to God, that we may have the same grace, whether we bee young or old, that we may not dye till we have seene Christ, by the eyes of our faith; for we have more cause to doe so, than *Simeon*, for if he had never seene Christ, with the eyes of his body, he might have beene blessed, though he had wanted this comfort; but if we doe not see him before we dye, we are like to perish; therefore we have much more cause, to desire, and pray God, that we may see Christ before we dye, before we bee downe in the dust, and sleepe our long sleepe: saith old *Iakob* (when his sonne *Ioseph* sent for him) *I will goe and see my Sonne Ioseph before I dye,* so a Christian should say, *I will goe and see Christ before I dye.*

The

The second part of the vision was, *that he must goe into the Temple*, because Christ was to bee found there; before Christ came there he was in the townes; why did not *Simeon* goe out to meete him in the streetes? or why did not he goe to *Bethlehem* to see Christ, as the shepherds did? There be two reasons of it:

First, that Christ might bee the more famously knowne: secondly, to teach us that if we will see Christ we must come into the Temple, to the place of preaching and prayer: for the Gospell (as I have shewed you) is a glasse, wherein (if wee looke) wee shall see Christ and all his graces; even as *Simeon* did come by a motion of the Spirit; so if wee would come to see Christ, in the Temple, we must come by a motion of the Spirit and of grace: many come to the Temple, but how come they? by a motion of their friends, or some other thing that mooveth them; but let us come by a motion of the Spirit, and then we shall see Christ to our comfort.

Thirdly, *the effects of the manifestation*; and they are threefold: first, as soone as he was come into the Temple, he laid hold on Christ. *Simeon* was an old man, and had much ado to scramble thither, and yet hee was not contented to looke upon Christ, and see him in the armes of *Ioseph* and in the lap of *Mary*, but hee gets him into his owne armes, embraces him, and bleisseth God, that he lived to see these happy daies; so must wee doe, not content our selves to see Christ in the armes of *Ioseph*, in the lap of *Mary*, in the armes of the Preachers, or of other good Christians; but wee must labour to have him in our owne armes, the armes of our faith: for though we may see Christ in the armes of our teachers, yet for all this wee may perish: and therefore so much the rather ought wee to receive and get him into our armes and apply him into our hearts, because hee comes to present himselfe to thee and to me; therefore if we doe not receive him, wee shall be guilty of his blood. If we should bee in a roome, and a childe should cry to come unto us, would wee neglect the childe, would not we cast away that which wee had in our hands, and take the childe into our owne armes? I doe not say, if it were the childe of a king, we would doe so, but if it were the childe of an honest poore man: and therefore much more should we receive the Childe Christ; beloved, this Childe Christ doth in a sort cry to come unto us, and saith as it were thus, O good people, receive me into your hearts, receive me into your soules, I doe not desire it for my owne sake, but you shall be the better for it; therefore O good people, why doe ye not receive me? if we doe not, wee are like to perish, and we shall be guilty of his blood; and therefore this is our duty when Christ doth offer himselfe unto us, we should bee ready to receive him: so old *Simeon* did; for it is nothing to see him unlesse wee get him in our armes by our faith and embrace him; therefore why doe we not fling away all things that doe hinder us, and receive him into our hearts, and lay hold on him which is life and salvation offered to us?

The second was, that when he had seene Christ, *he praiseth God for it*; that

ARTIC. II. that although he had seene a great deale of trouble, and felt a great deale of sorrow, yet that he lived to see those happy daies, wherein he might see Christ: so, howsoever we have lived to see a great deale of trouble and sorrow, yet wee should praise God, that hee hath let us live to see Christ in the face of the Gospell; therefore wee have great cause to praise God, that hee hath let us live till this time to repent us of our sinnes, to get faith in Christ: howsoever we have had a great deale of sorrow and trouble in this world, yet the comfort is that we have repented of our sinnes, and lived to make heaven and happinesse sure unto us: *Matth. 13. 16.* faith our Saviour; *But blessed be your eyes, for they see, and your eares, for they heare;* as if he should say, O blessed be God, for this happy time wherein we live, to see that wee see, and to heare that which we heare: so *John 20.* when the Disciples had seene Christ, they told *Thomas* of it, They were glad that after a great deale of trouble, they had seene Christ at last: so it is said, *Act. 8. 39.* the Eunuch went away rejoicing, when Christ was made knowne to him: therefore whatsoever wee have beene before, yet if wee can repent of our sinnes, get Christ into our hearts by faith; wee have great cause to praise and to thanke God, that wee have lived to see these daies: hast thou beene a swearer, or a drunkard, or a bad liver, and repented of thy sinnes? lay hold on Christ, thou hast great cause to praise God, and to thanke him, that he hath let thee live to see these happy daies.

3 The third effect was, that he did utter these speeches, *Lord now lettest thou thy servants depart in peace, &c.* Now this saying of *Simeon* was the first song in the new Testament, that was sung in the Temple: wherein foure things may be observed.

1. His willingnesse, and profession to dye.
2. What account be made of death.
3. In what disposition, he doth desire to dye.
4. The Reason why he was willing to dye.

I The first is, a profession of his willingnesse to dye; Now Lord, I am willing to dye, I am well contented to depart in peace, for I have seene enough, I have seene the Saviour and redeemer of the world; I have embraced him in my armes, and therefore I am willing to dye now. So when we have seene Christ, we should bee willing to dye, for wee have seene enough for our salvation; as long as God would have us live, wee should be willing to live, and when he would have us dye, we should be willing to depart: we see if a master send his servant to trade, and traffique beyond sea, so long as his master will have him to trade and traffique, so long hee will trade, but when his master will have him come home, hee will packe up all and come away: so, as long as God will have us trade and traffique heere, we should be content, but when hee will have us packe up all, and come home, wee should be contented to doe so. In the Gospell we finde that Christ fled from death and danger, when God would have him fly; but when the time of his death came, he went out to meete it; so likewise *Moses*, hee could have beene contented to passe over *Jordan*, but when God told him that he should not, but

Simile.

but he must goe and dye in the mount *Nebo*, hee went as willingly up as SER. XII.
any man goeth to a feast or banquet: therefore it is a pitifull thing, to
see how men doe hang upon the world, at that time, when God would
have them dye.

Secondly, *what account he made of death*: men make much adoe about
it, are afraid of it; but *Simeon* accounteth it, but a departing out of this
one roome into another, a departing from men to God, from earth to
heaven, from mortality to immortality: therefore wee may see what
account wee should make of it. The *Philosophers* say that death is the
most terrible thing that may be, because they thinke it is an utter destru-
ction of nature: but *Simeon* accounts of it as of a remooving or depart-
ture from one place to another; therefore he is not afraid of it, but em-
braceth it, as a doore or gate to passe from earth to heaven, from men to
God, from mortality to immortality; and this is the account that all men
should make of death. *Gen. 15. 15.* saith the Lord to *Abraham*, but
thou shalt go to thy fathers in peace, and shalt be buried in a good old age; so that
death is nothing but a going to the holy men, those that have died in
faith before; and *Christ* accounts of it, *Ioh. 17. 13.* but as a going to God,
to the blessed Angels, and holy Spirits departed: so also *Paul*, in one of his
epistles, *Nevertheless wee are bold and love rather to remoove out of this body,*
and so dwell with the Lord. *Abasuerus, Hester 2. 13, 14.* had two houses Simile.
for his women: one was the house of sweete perfumes and odors,
that they might bee there a certaine time to be perfumed and then they
were brought to the kings house; so the king of Heaven hath two hou-
ses, (as it were) one of preparation, here in this world; the other of frui-
tion, hereafter in Heaven, therefore wee must live here a certaine time,
and be perfumed with the graces of Gods spirit, ere wee bee taken to
the second house, a place of glory and happinesse to live with God for
ever.

Thirdly, *in what estate hee would die in*; hee would dye the servant of
God: so let us labour to dye in this estate, servants to God, for if wee
dye thus, wee passe from men to God, from earth to heaven, from an
estate of milery, to a place of happinesse and joy; but if wee dye the
servants of sinne, then wee goe not to God, but to the devill and the
damned; therefore let us labour to be the servants of God, to dye in his
favour, to bee members of *Christ*, and then when our soules part from
our bodies, they shall goe to God. *Deut. 34. 5.* it is said, *So Moses the*
servant of the Lord died: it is the greatest credit that may bee to dye the
servant of God, although we dye not worth one penny, yet we shall be
happy and blessed: *Heb. 11.* it is said, that *all these died in faith*; they
died not all of a lingring sicknesse, nor in their beds, but they died all in
faith; this was their honour and glory, that they died beleevors; so
this is the honour and glory of a man, when he dieth in faith, the ser-
vant of God, repentant for his sinnes: therefore whatsoever thy death
be, and wheresoever the place thereof be, yet if thou dye Gods servant,
if thou dye repentant for thy sinnes, if thou dye in faith, thou art a hap-
py man; there bee many contented to dye, but if they dye not Gods
servants

ARTIC. II. servants thy might better a thousand times desire life.

2

Secondly, *he did desire to dye in peace: now let thy servant depart in peace.* Simeon desired to dye, but how? in peace of conscience, in the feeling of Gods favour; there be a number desire to dye in the world, but let them take with them this example; let them labour to dye in the peace of a good Conscience, in the feeling of Gods favour, in the pardon and forgiveness of their sinnes. O it is a fearefull thing when a man dieth in his sinnes, as our Saviour saith to the *Jewes*, *Ye shall dye in your sinnes*: this was a fearefull sentence and an heavy judgement that befell the hard-hearted *Jewes*; and I pray God it may be a warning unto us to make us beware how we incur the like, that so we may provide and labour to die in peace, and in the feeling of Gods favour, in faith and repentance for our sinnes; and then we shall be happy men and blessed.

4

The fourth thing was, *the reason why hee did desire to dye*, when hee had seene Christ, *for mine eyes* (saith he) *hath seene thy salvation*. I have seene Christ the Saviour and Redeemer of Mankind, and have embraced him in mine armes, now Lord let thy servant depart in peace; hee had not alway this affection in him to desire to dye, but when hee had seene Christ, and imbraced him in his armes, then hee had lived long enough, then he was willing to dye. Which should teach us to know when we should be willing to dye, we have no reason to desire death till we have seene Christ, and laid hold on him by faith, and then when wee have done so, wee have lived long enough: therefore wee must remember that the especiall end, why God doth let us live here, is not to eate and drinke, to seeke our profits, pleasures and ease, but to get Christ, to make heaven and happinesse sure unto us, to repent us of our sinnes. A number thinke they live to no other end, but to eate and drinke, to seeke their pleasures and profits, but to see Christ and to lay hold upon him they thinke not of; therefore as the blinde man desired Christ to open his eyes; so we should desire Christ to open the eyes of our minde that we may see him by the eyes of our faith: if then this bee the end, why he doth let us live, then it is not to eate and drinke onely, to buy and sell, to passe away our daies in joy and delight, but to repent in, to lay hold on Christ, which if we doe then wee shall be blessed in it.

Simile.

SERMON XIII.

1 PET. I. 18, 19.

Forasmuch as yee know that yee were not Redeemed with corruptible things, as silver and gold, from your vaine conversation received by tradition from your fathers:

But with the pretious blood of Christ, as of a lambe without blemish, and without spot.



Having spoken of the birth of Christ; now wee come to speake of His sufferings; for this is the next point in our Christian faith. But here a question may be demanded, *why there is mention made of his sufferings, and none of his miracles*, seeing it was the miracles that mooved the world: these they did wonder and admire at, but they despised him for his sufferings, as *Esaï. 53. 2. For hee shall grow up before him as a branch, and as a roote out of a dry ground, he hath neither forme nor comlinesse, and when wee shall see him, there is no beauty that we should desire him: he is despised and rejected of men, a man of sorrowes, and acquainted with griefe, we hid our faces as it were from him; hee was despised and we esteemed him not: so Luk. 24. 21. the two Disciples that went to Emmaus thought that Christ should have beene an earthly king, Wee trusted that it had beene he that should have redeemed Israel; and now his sufferings doth dash all: thus Christ was despised for his sufferings.* *Quest.*

To this wee answer two things: first, although his Miracles were *Sol.* more admirable, yet his sufferings were more profitable; for it is by his sufferings that wee are saved: *Esaï. 53. 5. But hee was wounded for our transgressions, hee was broken for our infirmities, the chastisements of our peace was upon him, and with his stripes we are healed: and 1 Pet. I. 24. (saith hee) Who in his owne selfe bare our sinnes in his body on the tree, that we being delivered from sinne, should live in righteousness, by whose stripes wee are healed: so then we are saved, not by Christs walking on the water, the raising up of the dead, cleansing the Lepers, casting out of devils, but His sweating in the garden, bleeding on the crosse, dying for us, so it is Christs sufferings his dying and bleeding on the crosse for us, that saves us.*

O

Secondly,

ART. III. Secondly, his Miracles were profitable chiefly to the people of that age and time hee lived in, but his sufferings are profitable to all the succeeding ages, that be to come; for to this day, we have the fruit and benefit of them: therefore although wee doe not see Christ, raising the dead, clensing the Lepers, casting out of devils, healing us with a touch of his finger, yet to this day, the sufferings of Christ and his death are sufficient to redeeme and to save our soules: therefore let us not onely kisse the Sonne of God in the cradle, as *Simeon* did (although it be a good thing so to doe) but let us goe to the crosse and kisse him there; yea let us goe further into the high Priests hall, and kisse him there; and say, Lord thy shame is my glory, thy paines are my ease, and thy death is my life.

Now in the sufferings of Christ, we may observe these six things:

1. *The necessity thereof.*
2. *Who it was that suffered:*
3. *For whom he suffered:*
4. *To what end:*
5. *By whom he suffered:*
6. *What hee suffered:*

First, the necessity
of Christs
Sufferings.

First, *the necessity of his sufferings*; one would have thought it had beene sufficient, if he had but come into the world, tooke our nature upon him, and have spoken, although he had not suffered for us, but there was a necessity laid upon him, that he must suffer: *Mark. 8. 31.* it is said, *the Sonne of man must suffer many things*; so necessity is laid upon him: now there is a twofold necessitie of Christs sufferings.

I
Necessitas Pre-
cii.

First, *Necessitas precii*, a necessity of paying the price for mans rancome, because we have sinned against God; therefore we must suffer or Christ must suffer for us, by order of divine justice: that as we have sinned, so we should be punished and suffer for it, in our selves or in another, that is, Christ: for it is the nature of justice to bring things to an equalitie, as much as may be; therefore inasmuch as wee have done things contrary to Gods will; so wee should suffer things contrary to our owne will, at the hand of God: hence grew the necessity of paying the price of mans redemption, for wee must suffer or Christ must suffer: but Christ he suffered on earth, that we should not suffer in hell; he suffered a death temporall, that we might not suffer a death eternall; he suffered at the hands of men, that wee might not at the hands of God; hee hanged on the crosse, that we might not hang in hell: as *Ioh. 18. 8.* When Christ was taken of the souldiers; *Iesus asked them whom they sought, They said, Iesus of Nazareth; Iesus said unto them, I am he; if therefore yee seeke me let these goe free:* so hee saith to God the father, O touch them not, doe them no harme, take me, let them goe free, I am contented to suffer, and to beare whatsoever they should have borne, and to bee punished for them: in *Philemon*, when *Onesimus* had robbed his master, having come away from him, whom *Paul* sent home againe to his master, with a letter to this effect to receive him, if, saith he, *hee hath done thee any hurt, or owe thee any thing, set it upon my skore, and put it upon my accounts;*

Simile.

I Paul have written it, with my owne hand: so we are all runne away from God, Christ he spies us and brings us home againe to God, (as it were) with a letter in our hands, to this effect; Father, if they have done thee any wrong, or ought thee any thing, set it on my skore, I will anwer, I Iesus, I have not written it with inke and paper, but I have written it with my owne blood, so there was a necessity of paying the price of mans redemption, that Christ must suffer. S E R. XII.

Secondly, it was *Necessitas exempli*, necessity of example, that Christ must suffer because hee could not enter into his glory, but hee must first suffer; as *Luk. 24. 26. Ought not Christ to have suffered these things, and to enter into his glory?* so likewise *Heb. 2. 10. For it became him, for whom are all things, and by whom are all things, in bringing many sonnes to glory, that he should consecrate the Captaine of their salvation, through sufferings*: and as the Captaine of our salvation was consecrated through affliction, so we should bee conformable to him, to suffer before wee enter into glory. *Act. 14. 22. the Apostle Paul exhorts them to continue in the faith, assuring that we must through many afflictions, enter into the kingdome of Heaven*: And *2 Tim. 2. 12. If we suffer with him, wee shall also raigne with him; If we deny him here, hee also will deny us hereafter*: therefore that wee may raigne with him, we must be contented to suffer with him; for no man can enter into glory, but he must first suffer. We read of two Disciples that came unto Christ, who desired the one to sit at his right hand, the other at his left; they dreamed of an earthly kingdome, of the great honour and glory they should have had by Christ; but hee saith to them, *Can yee drinke of the same cup that I must drinke of, and bee baptized with the baptisme that I am baptized*: as if he should say, you dreame of earthly honours and glory that yee should have by mee, but can yee drinke of the cup, that I shall drinke, and can you bee baptized with the baptisme that I shall be baptized with? so then it was necessity of example that made Christ to suffer, that as he suffered before hee entred into glory, so wee should first suffer before wee come into glory. 2
Necessitas exempli.

Secondly, *Who it was that suffered?* It was *Christ*, (as the Text saith) *the just for the unjust*: Now every one knoweth that Christ was God, so it was not a naked and bare man that suffered, but it was God; *S. Peter* presses the Iewes, *Act. 3. 15. Ye have crucified the Lord of life*; so it was God that suffered, not in the divine nature, for that was not possible, that could not suffer, but it was the divine Person; It was not a naked and a bare man that did suffer, but it was God. Now if any should aske mee, who it was that suffered? I would answere him, it was God. If hee should aske me, in what nature? I would answer him, in his humane, not in the divine nature, for that could not suffer; it was God that suffered in the flesh, as *Act. 20. 28. Take heed therefore unto your selves, and to all the flocke, whereof the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his owne blood*; so *1 Pet. 4. 1. Forasmuch then as Christ hath suffered for us in the flesh, arme your selves likewise with the same minde, &c.* So then it was God that suffered in the flesh, not in the divine nature. Of which there be three Vs: Secondly, who it was that suffered.

ART. III. First, seeing it was God that suffered, and not a bare man: this may
vse 1. give us comfort, that our salvation standeth good and firme before God, and that his sufferings are more than sufficient to redeeme us, seeing it was more that God should suffer, than if all the creatures or men in the world should have suffered; for it is a lesse matter that all the creatures should be confounded and brought to nothing, than that God the Creator should have suffered but one houre. We see in nature that a wound at the heart, although it be but with a little pin, is more dangerous than a great cut in the thigh, arme, or any other place; so it is a greater matter, that Christ should have suffered, than if all the creatures should have suffered: So that the sufferings of Christ, are more than sufficient to redeeme us: for it is the dignity of the person that giveth a merit and efficacie to the sufferings: by this that hath been said, is made manifest, that no man need doubt but that the sufferings of Christ is more worth than all the bodies and soules of men in the world. But here may a question be moved, how the death of Christ which was but temporary, should be sufficient to redeeme us, seeing we should have suffered eternally? I answer, it was the dignity of his person, that gave power and efficacie to it, for it was more that God should suffer even a little, than if all the men of the world had suffered for ever.

Quest.
Sol. Secondly, seeing it was God that suffered, this doth shew the grievousnesse of our sinnes, that when we have sinned, we have done that which all the powers in heaven and in earth cannot satisfie, neither *Angels* nor *Archangels*, but it must be the blood of the Sonne of God: saith *Augustine*, O man, doe but consider by the greatnesse of the price, the greatnesse of thy sinnes: we see, what a slight matter we make of sinne, when we have sworne an oath, or told a lye, yet when wee have done so, we have done that that all the Angels in heaven cannot make expiation and satisfaction for, but onely the Sonne of God must doe it, and that with his owne blood; therefore doe not thou sell that for a toy or a trifle, that cost so great a price.

vse 2.
vse 3. Thirdly, seeing it was God that suffered, wee must not thinke much that we suffer for our sins; for if God would have spared any, he would have spared his owne Sonne one would thinke, but he would not spare him, though there was no inherent or reall sinne in him, but a shadow onely, and the imputation of sinne upon him: therefore how shall hee spare us that have sinne inherent and reall in us? we thinke much when our teeth or backe ake, or any other part of us, whereas wee deserve to be pained in all our parts: if God suffered, we must not thinke much to suffer for our sinnes; for in mans reason, if he would have spared any, he would have spared his owne Sonne: *Matth. 20.* (saith our Saviour) *They will reverence my Son:* And *Luk. 23. 34.* he saith, *If they doe this to the greene tree, what will they doe to the dry tree?* He was a greene tree full of goodnesse and full of grace; we be but dry trees, no goodnesse nor no grace in us: If he suffered such things, what shall become of us? So *Rom. 11. 21.* *For if God spared not the naturall branches, take heed also lest hee spare not thee:* Therefore if Christ suffered, we must not thinke much to suffer.

Thirdly,

Thirdly, *For whom he suffered*: Saint Peter saith, *the just for the unjust*: SER. XIII. And Rom. 5.8. the Apostle saith, *But God commendeth his love to us, seeing that whilst we were yet sinners, Christ died for us*: So then Christ died for us ^{Thavely, for whom he suffered.} in our place and roome. The Vses are:

First, seeing Christ suffered in our roome and place, therefore this *Vse* 1. must teach us, that whatsoever befell Christ at his sufferings, the same might justly have fallen upon us: for Christ he tooke the guilt of our sinnes upon him, suffered in our roome and place; therefore, whatsoever befell him, the same should have befallen us: as he was arraigned and condemned at *Pilates* barre, so wee should have beene before Gods tribunall; as he was condemned of *Pilate*, so we should have beene condemned of God; as he was accused of the *Jewes*, so we should have been by the Devill; as he was carried out of the Citie, to the place of execution, so we should have beene carried to hell; as he was hanged on the Crosse, so we should have been tormented in hell for ever: as darknesse was over his face, so we should have had our faces overwhelmed with darknesse for ever. Alas, we thinke much to suffer a little paine in our heads, backs, or teeth, &c. but what is this to that which Christ suffered for us; we have our houses to rest in, but it is said, that *the Sonne of man hath not a place to rest his head in*; He died in the fields, wee have our soft beds; he amongst his enemies, we amongst our friends; Christ was a hungry and thirsted, we have our tables filled; he was in want, and we have plenty: therefore consider with thy selfe what great things befell Christ, the same should have befallen thee; whatsoever extremitie in soule or in body came to him, the same (nay, worse, had not he redeemed thee) would have vexed thee.

Secondly, seeing Christ suffered in our roome and place: this therefore *Vse* 2. should teach us to accuse our selves, because wee be the cause of Christs sufferings; for it is our sinnes that caused a crowne of thornes to be set on his head, that nailed him to the crosse, that thrust the speare into his sides, & did crucifie him. So *Esa.* 53.16. it is said, *That the chastisements of our peace was upon him, and with his stripes we are healed*. Therefore, as *Gen.* 35.18. *Rachel* named her son *Ben-oni*, the sonne of her sorrow, because he was borne with the death of his mother; so Christ may call us *sonnes* of his sorrow, because we be all borne with his death. There be many that complaine of the souldiers, of *Pilate*, of *Judas*, and of the *Jewes*, but we ought rather to complaine of our selves, our sinnes, and the vile life we live in: therefore let us doe, as *Ioseph* of *Arimathea* did goe to the crosse of Christ, as hee pulled the spickes out of his hands and his feet, so should wee in a spirituall manner, goe to the crosse of Christ, looke upon his body, and say, O blest Lord, this is the head that my sinnes have crowned with a crowne of thornes, these be the hands that my sins have pierced, these be the feet that my sinnes have nailed, this is the face which my sinnes caused to be spit upon, this is the backe which I caused to be whipped, and these be the sides that I caused to be wounded with a speare: thus we should complaine of our selves, and weepe day and night, in that we were the cause of his death. If a man be found dead,

ART. III. there is inquiry made in the countrey how this man came by his death :

Simile. So now that Christ is found dead on the crosse, we must make inquiry how Christ came to his death, upon the inquiry we shall finde that we be the crucifiers of him, not the *Iewes* onely, but my sinnes and thy sins ; for as a learned man saith, there be two crucifiers, *There bee invisible and visible crucifiers* ; the visible crucifiers are the *Iewes* ; the invisible are the *people of all ages* : Wherefore, seeing our sinnes have brought Christ to his death, we should the more hate and detest them. *Augustine* saith, If

Simile. a man should kill father or mother, would we let him lie in our bosomes, let him at our table, let him be in our houses ? No, we would hate, abhorre, and never abide him ; why man (saith he) thy sinnes have not killed thy father and thy mother only, but thy Lord and Master, one that hath done more for thee, than all the world besides : wherefore then wilt thou let sinne lye in thy bosome, wilt thou nourish it and entertaine it still ? nay, rather hate, detest, and spit at it.

Fourthly, the
end why Christ
suffered.

Fourthly, *The end why Christ suffered*, was either generall, *to bring us home to God* ; or particular, *to reconcile us to him, and to abolish sinne*.

The generall end
of his death.

The *Generall end* was, *to bring us to God*, that we might have communion and fellowship with him, for all our happinesse consists in this bringing us to God ; and all our misery in this, that we be strangers from him, for by the reason of our sinnes we have no communion with him : as *Adam* was cast out of Paradise, so we be all cast from the presence of God ; and as he ranne away from Gods presence, hid himselfe, and could not abide it ; so we are all runne away from God, we cannot abide his presence nor stand before God, nor speake unto him ; but Christ hath suffered to this end, to bring us unto him, and hath appeased his anger so, that now he doth looke after us, and we may be bold to goe to him, and speake to him in prayer. Here we may observe three things :

I

First, that we be strangers from God, and dare not come into his presence, but are abashed to stand before him, or speake unto him, before Christ hath carried and presented us to him : As in *Gen. 47. 2.* when *Iacob* was come into *Egypt* to see *Ioseph*, he presented five of his brethren with his father *Iacob* to King *Pharaoh*, because he was a stranger : so seeing we be strangers from God, who did not know us, the true *Ioseph* doth present us unto him.

Object.

I, but doth not God know us ? Doth he not know the creatures that he hath made ? This is a heavie thing that God should not know us.

Sol.

To this I answer, that sinne hath put upon us such a fearfull ugly face and so deformed, that God doth not acknowledge us to be the creatures he made at first ; therefore the true *Ioseph* doth bring us to God, and present us in his blood, saying, O Father accept of them, these be they for whose sake I was nine moneths in the dark wombe of the *Virgin*, borne in a stable, laid in a manger : these be they for whose sakes I died that same cursed death on the crosse ; Father, for my sake accept them, and let my paines be their ease, my shame their glory, my death their life, and my condemnation their absolution : so that it is Christ that bringeth us home unto God, which is the generall end of his sufferings : In

Ephes.

Ephes. 2. 12. it is said, *Remember, that at that time yee were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Iesus, yee who sometimes were as farre off, are made nigh to him, by the blood of Christ: so it is the great price; that Christ hath paid for us, that brings us into favour with God, even his most precious blood.* SER. XIII.

Secondly, herein we may see, the marvellous love of Christ, that hee would bring us home to God, and into favour againe, and that not with a word speaking, but by dying and suffering for us: it had beene a great love of Christ, if he had but spoke for us, although he had done no more, but what a great love was this, to suffer such great things, that it cost him his life and blood, hee was not at rest till he had wrought our redemption; as *Luk. 12. 15.* saith he, *But I have a Baptisme to be baptized with, and how am I straightned till it be accomplished?* And hee did it not by speaking for us, but he did it by dying and suffering for us; *Exod 32. 32.* saith *Moses*, pleading for the people, *Yet now if thou wilt forgive their sinne, thy mercy shall appeare, But if not, blot me, I pray thee, out of thy booke which thou hast written:* So saith Christ, Father spare thy people, or else wipe mee out of the land of the living, let my life goe for theirs, spare them and take me; *Psal. 40. 6, 7.* wee see that it is not the blood of calves and of goates, and beasts, that can redeeme us, but Christ knew it must bee a more precious blood that must doe it; and therefore doth hee offer his owne blood, and saith, take my life and my blood, and let my people goe free. Hence wee may see the marvelous love of Christ, that hee did not redeeme us by speaking, but by suffering and dying for us, therefore seeing he loved us, we should be content to love againe, and to doe any thing that he requires of us. Saint *Andrew* when he was charged of the Gentiles, that he did not love their gods, he made this answer, Let me see if your gods can make mee such a heaven and earth, and doe so much for me, as my God hath done, then I will love your gods; but if they cannot, then they are not to bee respected, nor regarded: so wee may say to our vile lusts and to our sinnes, if ye can doe so much for me as Christ hath done, then I will bestow my love upon you, but if you cannot, then you are not to be regarded, nor respected; He shall have my heart, that hath done these great things for me.

Heb. 9. 12.

Thirdly, seeing Christ hath suffered to bring us to God, wee must take heede, we doe not defeate him of his labour; which we doe, if we hang still in our sinnes: *Deut. 24. 15.* The Lord accounts the retaining and keeping of the labourers hire, a great and grievous sinne, even a crying sinne; let us consider this, that Christ hath laboured for us, not for our meate nor money, but to bring us to God, to repentance, and to heaven: but if we hang still in our sinnes, and doe not repent us of them, nor bee brought home to God, we defeate him and will not let him have for his labour what hee hath travelled for; as it is said, *Esa. 5. 31.* *Hee shall see of the travell of his soule, and shall bee satisfied;* Christ hath travelled, but to what end? to bring us to God, to Repentance, to faith in Christ, to make us conscionable in our courses, this will satisfie him;

Simile.

but

ARTI. III. but if men be not brought home unto God, if they doe not repent, walke conscionably in their courses, it will grieve Christ, that ever he prayed in the mount, sweate in the garden, died on the crosse: therefore seeing the end why Christ suffered is, *to bring us to God*, let us not disappoint him of it. Thus much for the *generall* end. Now the *particular* end is twofold.

The particular
end of his death.
First to recon-
cile us.

1. *To reconcile unto God.*

2. *To abolish sinne.*

Simile.

Plead against
Satan.

Secondly, to abo-
lish sinne.

First, *to reconcile us to God*, and to make us at one with him; so 1 Pet. 2. 24. *Who his owne selfe bare our sinnes in his body on the tree, that we being delivered from sinne, should live in righteousness, by whose stripes we are healed;* and Ioh. 1. 14. *Behold the Lambe of God that takes away the sinnes of the world:* even as the Lambe in the Law tooke away sinne, so doth Christ, for in the Law when a lambe was to bee offered, for the sinnes of the people, they came and laid their hands upon the head thereof, confessed their sinnes, and so they were put upon the lambe, which was killed, and the man went free; so Christ doth take away our sinnes, which are laid upon him, he is killed and we goe free: therefore when the devill shall stand up at the day of judgement, to accuse us, and say we have sinned against God, wee must not deny the matter; for then we are cast, and God may justly condemne us; but wee must say, it is true indeede Satan, I have sinned against God, I have done thus and thus against Him, but I have had the Law for it, I have answered it: and although not in my selfe, yet in Christ, for he suffered and was killed for me, and hath borne whatsoever God could require at my hands, therefore seeing Christ hath satisfied, thou canst not require any thing at my hands: there is a rule in law, that if a debt be paid, they cannot require payment thereof againe, therefore if we can prove payment of it by Christ, it cannot be required of us againe.

Secondly, *Christ died to abolish Sinne*; for he did not onely die to reconcile us to God, and beare that which wee should have borne, but also to abolish and destroy Sinne; therefore seeing Christ died to abolish it, wee must take heed wee doe not strengthen sinne, for if wee nourish it, it will make all the death of Christ and his blood void to us: when Ioshua destroyed Iericho, Cursed (saith he) *bee the man before the Lord, that riseth up and buildeth this Citie, &c.* Iosh. 6. 26. So seeing Christ hath suffered to abolish sinne, cursed shall that man or that woman bee that buildeth it up againe; therefore wee have great cause to weaken sinne, and to decline it, seeing hee had not suffered any thing but for it: As 1 Sam. 25. 21. when David sent to Nabal, a messenger, and hee returned a churlish answer againe; saith David, *Surely in vaine have I kept all that this fellow hath in the wilderness, &c.* so may Christ say, if we live still in our sinnes, and strengthen them, in vaine have I suffered for them, in vaine have I prayed, and died on the crosse, and therefore if wee live in our sinnes, we make his death of none effect unto us.

Againe, seeing Christ died to abolish sinne, we must make this the end of our sufferings; for that which was Christs end must be the end of our sufferings,

sufferings; therefore, doest thou suffer sicknesse, losse of thy goods, or other afflictions? Let this be the end of thy sufferings to abolish sinne. Afflictions are called *Crosses*, because (as wee know) that crosses are to crucifie and kill men; so every affliction must be as a crosse to crucifie and to kill sinne, our vile affections, and the immoderate lusts of our flesh; many a man is contented to suffer afflictions, but to what end? to abolish sinne as Christ did? no, but for some by-respect of his owne; we may not doe so, for if we would have comfort in our sufferings, that which was Christs end in his, must be ours also.

SER. XIII.

Simile.

Fifthly, *Of whom he suffered, of God and of man*: this is a lesson for our learning, not onely to suffer at the hands of God, but also at the hands of men, because this is part of our conformitie with Christ: Ordinarily the people of God, when they doe suffer of God, doe not suffer of men; and when they suffer of men, doe not suffer of God; but if it fall out so, that we doe suffer both at the hands of God and men, we should be quiet and contented with the good will of God, and say as *Eli* did, *It is the Lord, let him doe as it pleaseth him*. It is the corruption of the world that they can be contented to suffer at the hands of God, but they cannot abide to suffer of men, they are impatient when it is so: and what men must wee suffer of? the unjust, the wicked men: many can be contented to suffer at the hands of good men; as *David* saith, *Let the righteous smite me, Lord*; but we must be contented to suffer of the unjust men, for Christ did not onely suffer at the hands of God, but also of wicked men.

Now the sixth thing is, *What he suffered*; and here we have a double suffering, for he suffered things,

Sixthly, what Christ suffered.

1. From God.

2. From Men.

The things he suffered from God were two:

First, *the cup of Malediction, or of Gods curse*, tempered by our sinnes, of which he drunke in the Garden.

Secondly, *Desertions on the Crosse*, the hiding of Gods favourable countenance from him, wherein observe:

1. How it wrought three afflictions in him.

2. His carriage in that estate.

3. The effects of it.

Secondly, what he suffered from men; in which foure things:

1. Apprehension.

2. Arraignment.

3. Condemnation.

4. Execution.

The first thing is, *the cup of Malediction*, which our sinnes tempered for him: now see we what this bitter cup of Gods wrath, which Christ did drinke, wrought in him: and here wee may consider these three Afflictions:

First, *Feare*: it is said, *Hee began to be afraid*: which was no ordinary or common feare, but a dreadfull horrible feare, such a feare as *Moses* had, for which it is said of him, *Act. 7. 32. That hee trembled, and durst not behold*: And

I Affliction the curse of our sinz wrought in Christ.

ART. II. And such as *David* had, when he said, *Psal. 119. 120. My flesh trembles for feare of thee, and I am afraid of thy judgements*: so it was not an ordinary feare, but an horrible and a dreadfull feare. At other times he was so full of holy courage, and of an undaunted Spirit, that his Disciples wondered at it; for when they told him that the Jewes did lye in wait to destroy him, he did not feare it; yet now he was horribly afraid; what was the reason of it? There were two things that made Christ so to feare:

Two causes of
Christs Feare.

I

First, because he was to stand before God in judgement, clothed and apparelled with our sins: If he might have stood before God in his owne righteousness, then there had beene no cause of feare; but because hee was to stand before him clothed with our sinnes, this made him afraid.

2

Secondly, He was afraid of death, which was neere at hand: Now he was not afraid of death, as it was a dissolution of nature, a separation of the soule from the body: but as it was joyned with the curse of God: But let us consider these two causes of his feare a little better, and we shall finde good matter of instruction in them.

I

Causes of Feare.

First, he was afraid to stand before God in judgement, clothed and apparelled with our sinnes: this was a strange thing, that he which was the Sonne of God, and the brightness of the glory of God, should now be afraid to stand before God. Now if he were afraid, how much more may we be to stand before God in judgement, to come before him in prayer, to appeare in his holy presence? If the Sonne of God was afraid, then much more may we: Indeed, if we have repented for our sinnes, carried them over unto Christ, and doe beleve in him, then we may boldly stand before God in judgement, and come before him in prayer, and approach into his holy presence; when we may say as *David* doth, *Psalme. 26. Prove me, O Lord, and trie my wayes*; but if we have not repented of our sins, nor carried them unto the shoulders of Christ, if we doe not beleve in him, then we have just cause to be afraid. *Gen. 3.* When *Adam* had committed but one sinne, he was afraid to come before God in judgement, and therefore hid himselfe. If

Simile.

Adam was so afraid when he had committed but one sinne, how much more should we be to come before him, having committed many great and grievous sinnes? therefore howsoever we may carry away the matter closely, and be quiet in our consciences for a time, yet if God should but bring his judgements upon us, or death, so that we come to appeare before God, then we shall quake and tremble; as *Dan. 5.* we see *Belshazzar* did, who whilest he was making himselfe merry, drinking and abusing the holy vessels of God, and the hand-writing did but appeare on the wall, quaked exceedingly, so that his countenance was changed, his thoughts troubled, the joints of his loynes were loosed, his knees smote one against another: Even so, howsoever the wicked may be at peace and quiet a little while, yet if God set up a throne of judgement, then they will quake and be afraid to come before him: In the *Revelation* we may see how the brave fellows and gallant lads of this world, and the great captaines, howsoever they could carry away the matter, and be at quiet for a little time; when God sets up a tribunall seat to judge them, they runne into caves and dens, and desire the hills and mountaines to fall upon them, to hide them from the presence

Simile.

of

of God : So howsoever we may be at quiet for a time, if we have not repented for our sinnes; If God come to judge us, we shall quake and tremble, and desire the hills and mountaines to fall upon us, and to hide us from the presence of God. SER. XIII.

Secondly, *Christ was afraid of death, which was neere at hand; So Heb. 5.* 2
7. Christ is said, *in the dayes of his flesh, when he had offered up prayers and supplications, with strong crying and teares unto him that was able to save him from death:* It appeares he was afraid of death, in that he prayed against it. I; but was Christ afraid of death? we see that in the *Revelation* many of the Saints of God loved not their lives, but did willingly embrace death: And *Act. 20.* the Apostle *Paul was not onely readie to bee bound for the name of God, but to die for it:* And therefore wee see many of the people of God were not afraid of death: how then was Christ afraid of it? I answer, that death may be considered two wayes:

1. *As it is a dissolution of nature, and a separation of the soule from the bodie.*
2. *As it is joyned with the curse and wrath of God.*

Now Christ was not afraid of death, as it was a separation of the soule from the bodie, but as it was joyned with the wrath and curse of God: thus as it is a curse, every man hath cause to be afraid of it, but if it be joyned with the favour and love of God, then we have no cause of feare: *Iohn 8.* Christs threatens the Jewes that *they should die in their sinnes;* Oh it is a fearful thing when men die in their sinnes, under the wrath and curse of God unrepentant for them! There is a great cause why such should be afraid of death; a number of people there be that are contented to die, and yet they are covetous persons, vile livers, swearers and drunkards; but I tell thee, if thou hast not repented for thy sinnes, hast not caried them unto Christ, and applied his righteousnesse unto thee, thou hast great cause to be afraid of death: Pull the sting out of the serpent, and thou mayst put him into thy bosome, but if thou let his sting alone, *he will sting thee:* So death hath a sting, as *I Cor. 15. 55.* which is *sinne;* therefore let this sting be taken away, and then we have no cause to be afraid of death: But *Revel. 20. 14.* Death is said to goe before, and *Hell* to follow after, so that *Hell* is the tayle of Death; and therefore wee have good cause to bee afraid thereof. *Bernard* saith, If thou hast put away all shame, which appertaineth to so noble a creature as thou art, if thou feele no sorrow, as carnall men doe not, yet cast not away feare, which is found in every beast; Wee offer to load an Asse, yet hee cares not for it, though wee weary him out, because he is an Asse, but if thou wouldst thrust him into the fire, or into a ditch, he would avoid it as much as hee could, for that hee loveth life, and feareth death: feare thou then, and be not more insensible than a beast; feare death, feare judgement, feare hell. *Simile.*

The second Affliction that wrought in Christ, was *heavinesse and sorrow;* and this not a common, or an ordinary, but a dreadfull sorrow. Now what was the cause that Christ was thus sorrowfull? I answer, there were three causes of it: 2 *Affliction of Christ.*

First, because he saw the face of God discomfortably to looke upon him, which 1

ART. III. which was wont to shine upon him with an amiable and loving countenance; he that was wont to looke so sweetly upon him, now to see him as an angry Iudge, and not as a loving Father: This was it that made him sorrowfull and heaue: The *Scribes* and *Pharisees* looked upon him angrily, yet he was never moved at it; but when hee seeth Gods angry countenance towards him, this did more touch him, than all the bodily paines that hee felt, for hee never complained of the spickes and nailes that were thrust into his hands and feet, nor of his whipping or buffetting, but when he saw Gods angry countenance bent towards him, this made him complaine on the Crosse, *My God, why hast thou forsaken me?* Of which wee have two Vses:

Vse 1.

First, *To prise the favour of God above all things*, and to joy in it, howsoever men be displeased with us, to make little account of our ease, pleasure, and profits; but to prise the love of God above all things, and to say with *David*, *Psalm. 63. 3. Because thy loving kindnesse is better than life, my lips shall praise thee:* And *Psalm. 4. 6. Lord, lift thou up the light of thy countenance upon us.*

Simile.

Secondly, *To mourne for the losse of Gods favour more than for the losse of worldly friends*, or for the losse of worldly goods or jewels: thus wee see Christ did, he was sorrowfull to see the angry countenance of God towards him: *Exod. 33. 4.* we see when the Lord had told the people that an Angel should conduct them, but he would no more go before them, because they were a stiffnecked people, they were dejected, and no man put on his best rayment; then *Moses* said, *If thy presence goe not, carry us not hence:* So a Christian man must say, when he is going out of his doore, Lord, carry me not from this place, unlesse thy holy presence goe with me; for if God be not with us, we have just cause to be sorrowfull and heaue: it is a pitifull thing that men can weep and sorrow for the losse of a wife, or a childe, or of some worldly goods, but cannot weep for the losse of Gods favour; *Iudg. 18. 24.* we see how *Michah* did weepe for the losse of a false god; when the souldiers had taken away his gods, he runnes crying after them; and when they asked him why he cried, saith he, *Yee have taken away my gods, and now what haue I more?* If *Michah* thus wept for the losse of his false gods, how much more should we weepe for the losse of the true God? And therefore men have great cause to weepe when they have driven away God from them by their sinnes.

2

The second cause of Christs sorrow, was, *To make expiation and satisfaction for our sinnes*: because all sinnes are done and committed with delight, therefore there must be sorrow and heavinesse, to make expiation and satisfaction for them; for it is a ruled case, That, *as we doe commit sinne with delight, so there should be sorrow to make satisfaction for it*: therefore wee are called often to weep and to mourne for our sins; the greatnesse whereof we may see, by the greatnesse of the sorrow that was in Christ; therefore we must grieve and sorrow for our sinnes, proportionably as Christ hath grieved and sorrowed for us; seeing whatsoever we should have suffered, he suffered for us.

Thirdly, *His sorrow was, to leaue us him for an example*, that as he sorrowed for

for sinne; so unlesse we repent wee shall sorrow and weepe too. Christ SER. XIII.
sorrowed and wept for other mens finnes; then wee have cause to sorrow and weepe for our owne finnes, to grieve throughly for them: as *Hesai 9. 1.* saith the Lord, *Rejoyce not O Israel, for joy as other people, for thou hast goe a whoring from thy God:* So if we have sinned against God, there is little cause why wee should rejoyce: therefore, what must wee doe? we must goe into the Garden with Christ, weepe along after him, fall downe flat upon the ground before God, and never bee at rest, till wee have assurance to our soules that all our finnes are pardoned; for shall Christ sorrow for our sins, and we never be moved? We see *2 Sam. 11.* when *Uriah* came to *David*, hee bids him *goe downe to his house and wash his feet*, yet he would not, but slept at the doore of the Kings Palace; then it was told *David*, who demanded of him, why hee went not downe to his wife, his answer was, *The Arke, and Israel, and Iuda abide in Tenis, and my Lord Iobab is in the field; shall I then goe into my house to eat and drinke?* &c. So we must say, My Lord Iesus is in the Garden, weeping, sorrowing, sweating, bleeding, and grovelling on the ground for my finnes; and shall I live then in delight? Nay, I will sorrow and weepe for them, for sinne will cost sorrow, either here, or in hell; therefore, better it were to weepe for them here in earth, when we may have comfort and hope, than to weepe for them in hell, where wee shall never have comfort; for sinne is like to a legge that is out of joynt, that cannot be set without great griefe and sorrow. Simile.

The third Affliction; that which was wrought in Christ, was *astonishment or an amazednesse*, *Matth. 26. 38.* the Greeke word doth signifie, that he was in a great perplexity, that he knew not whither to goe, nor what to say, nor how to winde out himselfe, such an astonishment there was, and such amazednesse in the holy soule of Christ; what was the reason of it? because the curse of God was to come upon him for our finnes. Oh thinke of this! this was that which did so amaze and perplex him; therefore if he was thus troubled and perplexed to thinke of the curse of God which hee was to undergoe, what shall become of us, what perplexitie and amazement shall we be in when we shall stand before God, we shall hardly know what to doe, or where to winde or turne our selves, but wee shall desire the hills and mountaines to fall upon us, and to cover us from the presence of God, and from his angrie countenance: And therefore let every man be afraid to live in his finnes without repentance, and never let him looke for hope of ease, unlesse he doe repent and turne to God; here wee have twenty trickes to put off the Law, and to shift thar, but when wee shall stand before God, wee shall have no shifts to excuse the matter. 3
Affliction of
Christ.

ART. III.

SERM. XIV.

MATTHEW 20. 17, 18, 19.

And Jesus going up to Ierusalem, tooke the twelve Disciples apart in the way, and said unto them :

Behold, wee goe up to Ierusalem, and the Sonne of man shall be betrayed unto the chiefe Priests, and unto the Scribes, and they shall condemne him to death.

And shall deliver him unto the Gentiles to mocke, and to scourge, and to crucifie him, and the third day he shall rise againe.



He point now in hand is the Behaviour or Carriage of Christ in his Afflictions, set out two wayes :

1. By his Prostration on the ground.
2. By his Prayer.

First, by his Prostration : Luke saith, hee kneeled downe, but the other, that he fell downe flat upon the ground on his face : this is a stranger thing, that Christ fell downe on the ground not able to beare our sinnes, whereas, *Hebr. 1. 1. Hee is able to beare up heaven and earth with his mighty Word* : And yet the heauey burthen of our sinnes pressed him downe to the ground : Many a man makes a sleight matter of sinne, but it is the heaviest burthen that may be : for all other burthens Christian patience can beare, as blindnesse, sicknesse, losse of goods, or such like, but the burthen of sin maketh the stoutest man to stoope ; as *Psal. 38. 4. For my iniquities are gone over my head, as an heauey burthen, they are too heauey for me* : So also, *Psal. 40. 12. David complaines thus, For innumerable troubles have compassed me, my sinnes have taken such hold on me, that I am not able to looke up.* Now we have three Vs :

Vse 1.

Simile.

First, seeing that sinne is such a burthen, that Christ is not able to beare it, we should be afraid to deale with it : and therefore before we meddle with sin, we should doe as Porters doe, that are to carry a burthen, they will first peyse it, and feele whither they be able to beare it, and if they be not, it shall not come on their backs : so before we meddle with sinne, wee should peyse and feele the burthen of it, and since it is such an intolerable burthen : we would take heede how we meddle with it.

Secondly,

Secondly, seeing sinne is such a heavy burthen, that it made Christ to fall upon the ground; not being able to stand under the burthen of it, wee must take heed wee doe not adde to the burthen of Christ: now by every sinne we commit, we doe adde to this burthen, and when wee see Christ lying under the burthen of our sinnes what doe wee? doe we seeke to ease him of his burthen? No, we commit one sinne to day, and another to morrow; and so wee adde from time to time, to make more heavy the burthen that Christ bare for us; for there is great difference betweene the sinnes that the *Heathen* commit, and those of a Christian, for the sinnes of Christians they be upon the backe of Christ, but the sinnes that the *Heathen* commit, they rest upon themselves. *Exod. 23.* the Lord saith, *that if a man seeth his enemies Affe under a burthen, hee is commanded to helpe him up:* now if we be bound to shew mercy to a beast, much more to Christ, therefore we must take heed that we doe not adde to the burthen of Christ.

Thirdly, seeing Christ was burthened with our sinnes we must feelee the burthen of them too: it is a marvellous thing, that we never feelee the burthen of them, nor be not touched for them: Of which there be three Reasons:

First, because sinne is in *suo loco*, in the place of sinne; for as the *Philosophers* say, *No Element is heavy or burthensome in his owne place:* as in the Sea, let a man bee in the bottome of it; although hee hath the whole Sea on his backe, yet hee feeles it not; but let him take up a bucket full out of the Sea, out of his place, and then he shall feelee how heavy it is: so wee doe not feelee the weight of sinne in us, because this place is the place of sinne, but let a man be taken out of this life, let him be brought before Gods judgement barre, and then we shall feelee the weight and burthen of sinne.

Secondly, because of the deadnesse, and insensibility of our conscience, *Ephes. 2. 1.* (saith the Apostle) *Yee who were dead in trespasses and sinnes:* wee know if a man bee dead, we may tumble a house downe upon him, and he will not feelee it; so because we be dead in sinnes and trespasses, this is the reason, why wee cannot feelee the burthen of sinne in us, although it be a great weight and burthen.

Thirdly, because we looke upon the face and not upon the tayle of sinne; upon the pleasures and delights of it, but not upon the tayle thereof, that is, to the punishment which shall follow: the pleasures of sin may be compared to the streames of *Jordan*, a pleasant streame, wherein the fish tooke great delight, play, leape, skip, and friske; but at last it carrieth them into the dead Sea, and so are killed; so men delight themselves as it were with the streames of *Jordan*, the pleasures and delights of sin, but it carrieth them into the dead sea, to hell and destruction: therefore because men looke on the face of sinne, and not on the taile therof, this is the Reason why they feelee it not.

The second thing that was observed, was, the carriage of Christ in Prayer; wherein we are to consider two things:

ART. III.

1. What Hee prayed for.

2. The limitation of his prayer.

First, what
Christ Praised
for.

Simile.

Simile.

First, *what he prayed for* : that *this cup might passe from him* : we are not to thinke, that this cup was a materiall cup, but the cup of Gods wrath which he was to drinke, and which our finnes had tempered ; that cup that *David* speaketh of *Psal. 75. 8.* every sinne is like a drop of poyson, put into this cup for Christ to drinke ; if a childe should goe into a garden, and gather rue, wormewood, and a number of bitter things ; and temper a cup with them, and give them to his father to drinke, this childe might bee condemned at every bodies hands ; so we may be censured in that we temper a cup, not for our father to drinke, but for Christ our Saviour and Redeemer ; the *Jewes* gave him gall and vinegar to drinke, but wee give him a cup tempered with our finnes, more bitter than gall : therefore we must pray to God to forgive us and remember that when we sinne, wee are tempering a cup for Christ to drinke ; and as Christ prayed, that God would take away the cup from him, so must wee, for if it bee not taken away from us ; wee are like to drinke it our selves.

Secondly, the li-
mitation of his
Prayer.

The second thing observed in his prayer is, *the limitation of it, Father, not as I will, but as thou wilt* : Hee had a desire indeede that the cup might passe away from him, but with this limitation ; if it were the will of God, for if it had passed from him, it had come to thee, and to me. Now as Christ prayed with limitation, so must wee doe ; when wee see any crosse or affliction is ready to light on us, wee may pray to God against it, but it must bee with limitation if it bee his good will ; therefore this doth check the world that whatsoever they pray for, they must have it, without any limitation at Gods hands or else they are impatient.

Thirdly, the ef-
fects of Christs
Afflictions.

Thirdly, wee have to consider *the wonderfull, marvellous and strange effect that it wrought* : which was that the pressure and burthen of our sins caused Christ to sweat, not an ordinary sweat as wee doe, but to sweat blood, and that not thinne but thick and congealed blood ; besides it was not in a sparing manner, but in such abundance, that it came through his garments, and left the markes and prints behinde upon the ground : such was the weight and burthen of our finnes, that it made him to sweat on this manner as we have heard ; and that not when he was in the warme house, but in the garden, cold ayre, on cold ground, and in such a cold time, as *Peter* was glad to creepe to the fire to warme him. All this doth shew the strangeness of this effect ; which made some thinke it could not be true, but wee may see that all the ancient Fathers of the Church read it so, ever from the Apostles time, as *Irenaus*, and *Athanasius*, and divers others, as also it agrees with the love of Christ towards us ; and therefore seeing it hath been thus read of all the ancient Fathers in the Church, and is agreeable to the love that Christ shewes to us, wee are to make no doubt of it. In the sweating of Christ observe foure things :

1. Who was the procuring cause of it.

2. The

2. The carriage of Christ in it.

3. The manner of it.

4. The end.

SER. XIV.

First, *what was the procuring cause*; it was His *Agonie*: (*Agonie* doth *First, the procuring Cause.* signifie in Greeke, a combate, or a conflict) now this same conflict which Christ had, was not with any earthly power, but with God; and this was the cause of his sweating: before Christ had a combate with feare and sorrow in the garden; he had wrestled with the devill, being tempted by him, and with the Priests in the temple; now he is come to combate and have a conflict with God. Which may teach us, that if we live in our sins, and doe not repent of them, and put them off to Christ, we shall have an agonie too; for we shall not only have the devill, and an evill and bad conscience to combate with, but wee shall have God himselfe to fight against us: as *Revel. 2.16. Repent or else I will come against thee shortly, and will fight against thee, with the sword of my mouth*; so that if men doe not repent, they shall not onely have the devill, and an evill conscience, to combate and conflict with, but God himselfe: and this is the sorest combate that can be, to have Him to fight against them; it is a great matter for one to have a combate with the devill, and for a poore man to have a combate with a great power; but a farre greater matter, to have a conflict with God. We see that a Christian had neede of a great deale of faith, wisdom and patience; for he hath not onely his sinnes and the devill to conflict with, but God to fight against him; therefore wee had need to take *Pauls* counsell, *Ephes. 6. To take to us the whole Armour of God*, to be armed in every part, for (saith hee) *wee wrestle not against flesh and blood, but against principalities and powers, &c.* a Christian hath not to doe with weake and fraile men onely, but with the devill, yea and many times with the Lord himselfe, who doth combate with us: therefore that wee may stand at that houre how ought we to be armed, and to have the gifts of the Spirit?

The second thing observed was, *the carriage of Christ in this estate*; it is said, *he prayed the more earnestly*: the more hee felt himselfe pressed and burthened with our sinnes, the more earnestly hee prayed. Which may teach us that the sorer our temptations, and the greater our conflicts bee, the stronger must be our endeavour to resist them, the more earnest our prayer; we must strengthen our faith, and renew our repentance, that so we may stand in the temptation. I have shewed you heretofore that little Bees in a storme or tempest, catch up little stones in their clawes, to ballance themselves against the winde and storme, that so they be not carried away with storme or tempest; so Christians must do, when there is a tempest up, get little stones, as it were, in our clawes, get faith and repentance renewed, pray the more earnestly, that so wee be not carried away with the temptation, and overcome with the conflict: many a Christian complains, that he is troubled with evill motions, that hee cannot rest, nor bee at quiet; and some complaine of the deadnesse of their hearts, and insensiblenesse of them; now in this case what must bee done? the sorer the temptation is, the greater must bee

Secondly, the carriage of Christ.

ART. III. the indeavour to resist it; therefore we should be the more earnest with God in prayer; and apply our selves to the use of good meanes, that so wee may not bee carried away with the temptation: if a tree begin to dye at the top, the way to helpe it is not to pick away the moulds from the rootes, for this is the way to kill it quite, but to lay fresh moulds to the roots: so if a Christian begin to droope, the way to recover him is not to withdraw himselfe from the meanes, but to apply himselfe to it, to pray, read, meditate, heare the word preached, and to receive the Sacraments. When *Iehoram* was wounded of the *Assyrians*, he turned into *Iezreel* to bee healed of his wounds: so a Christian must doe, when he feesles himselfe to be wounded, in his love, faith, care, or in his patience, what must hee doe, but returne to the use of good meanes, to bee healed againe in his love, and in his patience, and in his grace.

2 King 8. 29.

First, He did sweat.

Thirdly, *the manner of his sweat*: and this is declared in these five circumstances: first, it is laid that he did sweat; the Philosophers say, that all sweating ariseth from too much labour or paine, for nature being pressed above her strength doth cause sweating; therefore so long as a man doth not exceede the power and ability of his nature, hee doth not sweat, but when hee is pressed above his strength that makes him sweat. *Gen. 3.* saith the Lord to *Adam*, *Thou shalt eat thy bread in the sweat of thy face*: why did not *Adam* labour before this? Yes, but the labour which he had before, was a delightfull, not a painefull or penall labour; so Christ being pressed with the burthen of our sinnes, and the weight of them, this made Him to sweat, Christ could have borne the heaviness of the earth on his backe without sweating, but our sinnes did so presse and burthen Him, and the weight thereof was so heavy that it made him to sweat. It is a wonderous thing, that Christ should thus sweat under the burthen of our sinnes, and wee goe away and feelee nothing; well, sinne will either cost sweating heere, or in hell, better it were to sweat for them here, where wee may have an end of sweating, than in hell where there will be no end.

Secondly, blood.

Secondly, *He did sweat blood*; Philosophers say, that a man may not onely sweat water but blood; as a man being stung with a serpent: but Christ did sweat blood, when there was no hand to touch him, nothing but the serpent of our sinnes to sting Him.

Use I.

The use is, for our example; that if Christ did sweat blood for our sinnes, then our consciences should bleede, in the consideration of them: I have shewed you heretofore, that if a man be slaine, bring the partie that killed the dead man into the place where he is, and his wounds will bleed afresh againe; now we be the men that have slaine Christ, therefore when wee come to the Lords table, there is the remembrance of the dead body of Christ; therefore although Christs body doe not bleed, yet when wee come there againe, let our soules and consciences bleed, in the consideration that our sinnes caused Christ to sweat blood; *Psalm. 119.* saith *David*, *Mine eyes gushed out with rivers of teares, because men kept not thy Lawes*; now if *David* did weepe for other mens sinnes, how ought we to weepe for our owne?

Simile.

Secondly,

Secondly, in that Christ did sweat blood, it lets forth the infinite love of God to us, that hee thought nothing too deare to redeeme us with: *Use 2.* The Devill could say, *Iob 2. 40. Skin for skin, and all that a man hath will hee give for his life;* but Christ was content to part with his life, to sweat out his heart-blood and his life-blood to doe us good; therefore let us not thinke much to doe any thing that he commands us.

Thirdly, that he did not sweat thinne blood, but it was *thicke blood*; 3
Physitians say, that in some extremitie, a man may sweat blood, but it is thinne blood; as a man being put to a fearefull death in *Paris*, the feare and horrore of it made the man to cast forth thinne blood: All that a man suffers, is for his owne sinnes, but the punishment that Christ suffered, was for the sinnes of all: therefore, as Saint *Paul* advites, *Let us cast away every thing that presseth downe, and the sin that hangeth so fast on, &c.* Thicke blood.
Physitians say, there bee some things, which if a man take, they will soake into the flesh, and that they cannot be voided without sweating; so sinne soakes into our flesh, that it cannot be voided, but Christ must sweat blood to drive it out; and yet man *drinketh in sinne and iniquitie like water*, as *Iob* speaketh; which may teach us, that it is a hard matter to reconcile and to bring a man into favour with God; here is no man able to doe it, no not the holiest man that is, as *David* speakes, *Psal. 49. 8. None of them can by any meanes redeeme his brother, nor give God a ransom for him, for the redemption of their soule is precious.* Hebr. 2. 1.
Christ must not sweat water, but blood, and thicke blood, even cloders of blood for it, as I shewed you in the morning; all the blood of the Martyrs, and of the holy men are not able to free us of our sinne, if it should be gathered all together in a bason; but it must cost Christ his life and his blood, to reconcile and bring us into favour againe; therefore we see it is not a small, but a great matter to reconcile and free us from the least sinne.

Fourthly, *It ran thorow his garments*: *Esay 63.* the Prophet wonders at Christ, that he returnes from the passion of his sufferings with his garments died in blood, saying, *Who is this that cometh from Edom, with died garments from Bosrah.* 4
Now as the garments of Christ were died in blood, so our consciences must be washed and dipped in his blood, or else we are not accepted of God: *Revel. 7. 13.* there is an answer made to a question; one of the Elders asked, *Who are these which are arrayed in white long Robes?* Answer was made *These are they which came out of great tribulation, and have washed their long Robes, and made them white in the blood of the Lambe:* So we must wash our Robes in the blood of Christ, and then we shall be glorious and beautifull in his sight: we reade, *Exod. 12.* when they killed the Paschall lambe, they rooke the blood thereof and sprinkled it on the doore-posts, that when the Angell of destruction should come and finde the same on the doore-posts, he might passe over them: So if wee can get but a few drops of the blood of Christ into our hearts, and besprinkle them, the Angell of destruction will passe by us. It ran thorow his garments.
Simile.
Simile.

Fifthly, *It ran downe to the ground*, in a plentifull manner, so that if one had come many houres after, he might have found the marks and prints of ground. 5
It ran on the ground.

ART. III. of his blood, that one who had come after might have said, Loe, here is the place where Iesus Christ, my blessed Saviour and Redeemer, was humbled for my sinnes; where he being in an agony, did sweate blood, here be the markes and prints of it: All this is to give us example, that as he left the markes and prints of his humility, wee should also leave markes and prints of our repentance and places of our prayer, that a man may say, when he seeth the place againe, here I did repent my sins, here I prayed to God, and in such a place I was humbled: thus we must labour to leave markes and footings of our obedience in our houses, gardens, and places where we be; as *Acts 9.* when *Dorcus* was dead, her friends shewed the garments that she had made for the poore; thus she left marks and prints behinde her: So the woman in the Gospell, she brought a box of Oyntment, and powred it on the head of Christ; therefore Christ tels her, *Wheresoever this Gospell is preached, that shee hath done shall be spoken of for a memoriall of her.* A number live in the world, but where is the markes and prints of their goodnesse, faith, repentance? The *Iewes* said of the *Centurion*, that he did build them a *Synagogue*: Thus he left a print of charitie behinde him. There be a number that leave markes and prints behinde them, but what are they? of drunkennesse, prophanenesse, disorder, of contention in setting men together by the eares: it is said of the *Devill*, that he leaves a stinke behinde him; so it may be said of his servants, that they leave a stinke and a bad savour behinde them; but wee must not leave such behinde us, ours must be markes and prints of wisdom, and grace, of love, patience, and such like.

Simile.

Simile.

The second thing
Christ suffered
from God on the
Crosse.

The second thing that Christ suffered from God was *Desertion*, or a forsaking on the Crosse; which was such a griefe as made him bitterly complaine; all the other things hee suffered with silence and patience, but this made him crie out, *My God, my God, why hast thou forsaken mee?* He never complained when they crucified him, whipt him, set a crowne of thornes on his head, and nailed his hands and feet on the crosse; but when he saw Gods angry countenance towards him, that God was in shew departed from him, because of our sins, this made him complaine. And this may teach us, that above all things, it is the greatest griefe to a Christian, to finde that God is departed from him; all other troubles a man may endure, but when God hath taken away his grace, this may make one bitterly to complaine: So wee see *Saul* complains of this to *Samuel*, (saith hee) *The Philistines be come upon me, and God is departed from me*; it were nothing for to have all the world to forsake him, if God did not; but if God forsake a man, where is his comfort? Now that which Christ suffered of God on the crosse, is shewed two wayes:

1 Sam. 28. 15.

1. By the Cause.

2. By the Effects.

The first cause.

The first Cause was the darkening of the Sunne upon him, the Effect was the bitter complaint that he makes, that God had forsaken him; as if he should say, It doth not grieve me, that my Disciples or my kindred (notwithstanding the kindnesse and love that I have shewed them) or that my mother hath forsaken me; but this is that which grieved me, that my

my good Father hath forsaken me for the sinnes of my people. O let us SER. XIV. thinke of this, that it is the heaviest distresse that can befall us, to have God departed from us; therefore howsoever our friends forsake us, and the world leave us, yet take heed that God doth not depart from us: It was *Dauids* comfort, that although his father and mother should forsake him, yet *God would not forsake him*; so this must uphold us, that although our friends and kindred forsake us, yet God will not; for if God should, what comfort can we have?

But what was the cause of it? the apprehension of the fearefull darknesse of the Sunne three houres together, almost all the time of his passion, from twelve a clocke till three. Now in this darknesse of the Sun, we may observe three things:

1. *The Manner of it.*
2. *The Cause of it.*
3. *The End of it.*

First, *the manner of the darknesse*; it was at twelve a clock, at the brightness of the day, at noone time: secondly, it was of long continuance, almost all the time of his passion: thirdly, it was not onely about the *Crosse*, and in *Ierusalem*, but all the Land over. There is some difference amongst Divines about the extension of the darknesse, some hold it was all the Land of *Iudah* over, some all the world over; *Tertullian* saith, that this hevie hap, that the Sunne was darkened all the world over, (at the time of the Passion of *Christ*) was put into a booke at *Rome*, and also amongst the *Grecians* it was so reported of; so likewise *S. Cyprian* saith, that this darknesse was not in the Land of *Iudah*, but all over the world: And this was the manner of the darknesse.

Now this darknesse must put us in minde of the fearful darknesse that shall cover the faces of the wicked, if they doe not repent; for as *Christs* face was covered in the brightest time of the day, so shall their faces be covered, when things should be at the best with them, even when they be at the height of their glory: *Amos 8.9.* In that day, saith the Lord God, I will even cause the Sun to go downe at noone-day, and will darken the earth in the cleere day; so that in the midst of their joy, and in the midst of their glory, the Lord will bring darknesse upon them, and so dash all their glory and joy; *Prov. 13.9.* it is said, God will put out the candle of the wicked. And (for example) we see *Haman* when he was at the top of the Kings favour, and in his chiefeest glory, then the Sunne was darkned upon him, he was taken and hanged on the gallowes which he had set up for *Mordecai*; so likewise, *Dan. 5.* when *Balthasar* was drinking, tipling and carousing in the vessels of the house of God, and presently the hand-writing appeared on the wall, and writ his destruction that night, hee that was so merry, was killed: So, *Luke. 12.20.* the rich man in the Gospell, hee would goe build his barnes greater, when presently there came a voice unto him, *Thou foole, this night shall they take away thy soule*; even so all the wicked men of the world, that are not carefull to give glory unto God, when they be in the top of their mirth and of their pleasure; all their mirth shall be turned into sorrow, their glory into shame, their peace

ART. III. peace into trouble : So we see *Herod, Act. 12.* when he was in shining apparel, and had made an Oration to the people, who cried out, *The voice of God, and not of man* ; because he was not careful to give glory unto God, the Angell strooke him with a lothsome disease, he was eaten of wormes, and so died. Thus the Lord will darken our comfort, if we doe not repent ; for if God brought darknesse on his Sonne, then hee will much more bring it on the wicked for ever : If a poore man have an house ; and the Sunne doe shine in comfortably to refresh him, and his children that be about him ; if the same man take a veile and hang betweene the Sunne and the house, he doth deprive himselfe and his children of the comfort of the Sunne ; so God if he doth shine comfortably upon us, and wee take the veile of our sinnes and hang up, what doe wee but deprive our selves of those comforts and joyes which wee might have had, and so bring darknesse upon our selves. Now this darknesse that shall come upon the wicked, although they may escape it in this life, yet they shall be sure of it at the day of Iudgement : So it is said, *Matth. 25. Take the unprofitable servant, binde him hand and foot, and cast him into utter darknesse* : And therefore, howsoever the wicked may goe on in joy for a season, and be partakers of the light of the Sunne, of the Moone, and many other comforts ; yet the time shall come, that neither the light of the Sunne or Moone, nor any Star or candle shall be any comfort to them ; as we may see in *Exodus*, what a fearefull darknesse there was over the Land of *Egypt* three dayes together, that they could not goe one to another ; but how much more fearefull darknesse shall that be, that shall not last onely three dayes together, but for ever and ever : therefore let us pray to God, and repent of our sinnes, get faith in Christ, that we may be delivered from this fearefull darknesse that shall come upon the wicked and ungodly.

The second
cause of it.

Secondly, *The cause of this darknesse* ; It was not by any naturall cause ; but by the hand of God, which I will prove by two Reasons :

Reason 1.

First, because there is no eclipse of the Sunne, but it comes by the body of the Moone, for the body of the Moone comming betweene the light of the Sunne and us, makes the eclipse ; as the hand of a man being held betweene the light of a candle and his owne eyes, doth hide away the light of the candle from his eyes ; so the body of the Moone comming betweene the Sunne and us, makes the Sunne to be eclipsed : Now the Moone comes not neere the Sunne, but when shee changes, but this was when the Moone was at the full, and in a perfect diameter to the Sunne ; for we know that the Jewes *Passeover* was kept in the full of the Moone, therefore it was no naturall cause.

Reason 2.

Secondly, it was no eclipse of the Sunne, for the Moone could take away but part of the light, because the Sunne is bigger by many degrees than the Moone ; so then there was no naturall cause of this darknesse, but it was onely the hand of God that did restraints it, even as he did restraints the heat of the fire, when the three Children were cast into the fry furnace ; there was fire, but God restrained the heat thereof, that it could not burne ; so, there was the Sunne at that time, but God restrained

ned the light of it three houres together: Againe, (as the Philosopher SER. XIV.
say) the second cause cannot work without the vertue of the first, there-
fore if the first cease, the second must needs cease; as we see in a clocke,
if there be a stand in the great wheelles, there must needs be a stay in the
lesser, because the great wheelles carry about the little ones; so (as I may
say) God is as the great wheele that carrieth about the creatures, there-
fore when there is a stay or an cessation in God, there must needs bee a
stay and cessation in the creatures.

Simile.

This therefore should make us afraid to sin against God and displease
him, because hee is able in a moment to destroy all the creatures, or to
restrain them; therefore wee have cause to be afraid to offend or dis-
please him: we see how afraid men be to sinne against the King and of-
fend him, who yet can but kill the body; but God is able to kill both
soule and body, and cast them into hell fire: All the Kings are not able
to restrain the influence of the heavenly bodies, but God we see is able
to doe it; he can restrain (as *Iob* saith) the influence of the *Pleiades* and
Orion; And therefore how afraid should we be to sinne against him? In-
deed so much the more, because we have made a covenant with God of
new obedience; we see if a man have given one a peece of gold or sil-
ver upon a condition, that if he doe such and such things, hee shall dou-
ble the gold; if he be tempted, he will say, I dare not doe it, because I am
bound to the contrary; so, if we be inticed to any sinne, we should say,
I dare not doe so, because I am bound to the contrary; if a man set a
bowle well at the first, it is like to runne well, but if it be not set well,
it cannot possibly runne well; so if we set our selves in a good course at
the first, it is like we shall continue well, but if we doe not, how is it pos-
sible we should come in a good course?

Simile.

Simile.

Thirdly, *The end of it*: Some say the Sunne was darkened, because it
was ashamed to behold the death of the Sonne of God; and therefore
was darkened, even as *Hagar* would not see the death of her childe;
some say that the end was to deterre the *Jewes* from the death of Christ:
As a man when he would not have his servant to leave worke, he will
not put out the candle; so say they, it was to keepe the *Jewes* from so
vile a thing, as to kill the Sonne of God, therefore the Sunne was dark-
ned: but in my minde there is another end (howsoever these may bee
probable) and that is this, that seeing Christ was to suffer for us, and for
our sins, therefore God did darken the Sun upon him: To teach us that
we deserve not to have the light of the Sunne, Moone, or Stars to shine
on us; therefore, when as we looke upon our gardens, wives, children,
lands or goods, we must confesse and say, O Lord, we deserve that thou
shouldest have wrapped up all in darknesse, and that we should not have
any light, to have seene any of thy blessings: This should stirre us up to
be thankfull to God for the light of the Sunne, Moone and Starres, yea,
for the light of a candle, even for the least light we enjoy.

3
The end of the
Darknesse.

Simile.

ART. III.



SERMON XV.

MATTH. 27. 46.

And about the ninth houre, Jesus cried with a loud voice, saying, Eli, Eli, lamesabachthani, that is to say, My God, my God, why hast thou forsaken mee?



IN the Gospell, when our Saviour had fed five thousand people with five loaves and two fishes, he bids them gather up the fragments, that nothing be lost: So we should doe in the sufferings of Christ, gather them up so that nothing bee lost, never a drop of blood that hee shed in the Garden, never a sigh or sobbe, or word on the Crosse should fall to the ground; this must bee our care, as also that we get cleane hearts and soules to keepe all in.

That which Christ suffered at the hands of God was two-fold; In the Garden, and on the Crosse, of which we have spoken.

² The next thing we are to speake of is, *the bitter complaint of Christ on the crosse*: wherein two things are to be considered:

1. *The time when he complained.*
2. *What hee complained of.*

¹ The *time* may be considered in *three particulars*: First, that he complained *at the ninth houre of the day*, after the fearefull darkenesse, there was none of the souldiers, that complained, nor any of the Jewes that were moved with it; but we see Christ complains, when he saw how the wrath of God came against him for our finnes. Which must teach us that though the world be not moved, nor touched with the present judgements that bee upon them, yet *wee* should take them to heart, and labour to make a good use of them: the Prophet complains of this; *Thou hast smitten them, and they have not mourned, &c.* And Ierem. 8. 6. *I harkened and heard, that they spake not aright; no man repented him of his wickednesse, saying, What have I done:* And Zeph. 3. 5. *Every morning doth he bring his judgements to light, he faileth not, but the wicked will not learne to bee ashamed.* There is not one day that commeth over our heads; but there is one judgment or other, that befalls our selves, or others; therefore howsoever others are not moved at it, nor take it to heart, yet *wee* should

*The effect of
Christs suffering
on the Crosse.*

should : there be a number of strange judgements come upon us from SER. XV.
time to time, which though the wicked let slip and never regard, yet
the people of God must be wise to make a good use both of the judge-
ments that come upon themselves and others : if a man heare the kings
writs bee out against him ; will he let the matter alone ? No : but hee Simile.
will make agreement, or else hee knoweth it will come to a greater
charge : so the judgements of God are Gods writs (as it were) what,
shall we let them alone ? No, but agree quickly, lest it cost us a great
deale of paines and labour afterwards.

But what was it that made Christ complaine ? It was in him the pow- Quest.
er of grace that brought it home to his heart : in like manner if the Sol.
power of grace be in our hearts, it will teach us to make a good use of all
the judgements of God.

Secondly, hee complained *on the crosse*, it was not in the garden ; for
there was some distance of time, betweene that which Christ suffered
on the crosse, and that in the garden, so that hee did not suffer all his
paines at one time, but there was some space and intermission betweene
them : which must teach us, that it is the Goodnesse and Mercy of
God, that all our afflictions come not upon us at one time, but there is a
space betweene them : this the Prophet *Esaï. 57. 16.* doth note as a
mercy of God ; where it is said, *For I will not contend for ever, neither will
I bee alwaies wroth, for the Spirit should faile before me, and the Soules which I
have made :* all our troubles shall not come at an instant, nor all our
temptations, lest our spirits should faile, but there shall bee a space and
a time betwixt them : so *Matth. 4.* it is said, that *the devill left Christ for
a season :* hence appeares not onely the goodnesse but the mercy of God,
that the devill doth leave tempting of us, for a season, yea, even God
himselſe, doth leave and cease to bring all his afflictions upon us at one
time, still there is some intermission and space betweene them, that so
wee may bee quite overcome, but may have a breathing time to recover
our strength againe.

The third is, that it was the ninth houre of the day, *a little before his
death.* This must teach us, that the greatest extremitie, for the most
part of a Christian is, at the time of his death : so we see *Esaï. 38. 12.*
Hezekiah complaining, *Mine age is departed, and is removed from me like a
shepherds tent ; I have cut off like a weaver my life : he will cut me off with pi-
ning sicknesse ; from day even to night wilt thou make an end of me, &c.* so in the
Revelation wee see, because the devill hath but a short time to continue,
therefore he *rages* and takes on the more : and bends all his forces to bring
troubles upon the people of God.

There bee two especiall times, that the devill is busiest to disturbe Tw. times the
devill tempts
busy.
Gods people : first, *at their entrance into a Christian calling ;* so *Matth. 4.*
no sooner was Christ called to his office, but he was straight-way *tem-
pted of the devill ;* the same still he doth to us, no sooner are we entred into
a Christian course or calling, having given our names to Christ, but we
are assailed by him. I have shewed you heretofore, if a prisoner breake Simile.
prison the jaylor will lay all the country about till he hath gotten him
againe :

ART. III. againe : and if he take him he will lay more irons upon him, and use him worse than he did before : to the devill doth, when a man is once converted and brought to God, escaped out of his thraldome, hee will labour by all meanes to catch hold on him againe ; so that wee see at the entrance of a Christian into an holy course the devill will bee most busie.

2 Secondly, *at the time of our death* ; when because *the last enemy that shall be destroyed is death*, the devill thrusts himselfe in with death, that he might make death more bitter and strong, thereby to destroy us if hee could : *Iob. 14. 30.* (saith Christ *for the prince of the world commeth and hath nought in me* : to *Gen. 15.* when the Sunne was downe, the fowles came, and fell upon the carcasse of the beast, that *Abraham* had killed for a sacrifice, in like maner when sorrow is at hand or when death is come, the devill will be most busie to hinder us : therefore being forewarned wee should labour to get faith, patience, repentance, with other graces fitting for a Christian, that so we may stand at that time before God ; and bee able to say with Christ, *Iob. 14. 30.* *The prince of the world commeth, and hath nought in me.*

Secondly, *what he complained of, that he was forsaken of God* ; it is a very strange thing that the Sonne of God should be forsaken ; yet very true, in respect of the bitterness of his passion, and sense of his humanity, he being oppressed with infinite dolour and paines ; and this complaint of his is not of desperation and diffidence, (for he calls God, *his God*) but of contention and strife with his most bitter and sorrowfull tentation. This must teach us, that if the Sonne of God was forsaken, when hee found sinne upon him, though it were but imputed, then wee may bee sure, that if God finde sinne upon us, he will forsake us. Here we are to observe foure things :

1. *What it is to be forsaken.*
2. *How farre He was forsaken.*
3. *For what Hee was forsaken.*
4. *His carriage in this estate.*

First, *what it is to be forsaken.*

First, *to be forsaken of God is nothing else but to want the gratefull presence of God in goodnesse and grace.*

I

Now there is a *twofold presence* : there is a *generall presence* to sustaine and uphold us, in our being and actions which is common to all : thus the devill hath the presence of God, which is that presence *Paul* speaketh of in the *Acts* : *In him we live, moove and have our being* ; let a Carpenter make a house, and when he hath done, let him goe whether hee will, the house will stand : but it is not so with us ; for God when hee hath made us, must uphold us, or else wee fall to the grave, and come to nothing ; as a staffe in a mans hand, as long as he holds it : so long the staffe stands ; but if hee withdraw his hand, it falls : so it is with the world and all things in it. Now besides this generall presence, there is a *particular presence* in grace and goodnesse ; such as is spoken of *Psal. 145. 18.* *The Lord is nigh unto all them that call upon him : to all that call upon him in truth.* So that God is not onely present, to sustaine and uphold

us

us in the life of nature: but to be present with us in the life of grace: therefore to want the presence of God, is to want the comfortable feeling of God in grace and goodnesse: this is meant by being forsaken of God, to finde Gods angry countenance against us for sinne. SER. XV. Vse 2.

Secondly, *how farre forth Christ (and so a Christian) may be said to bee forsaken*: I answer two waies:

*Secondly, how
farre forth God
forsakes.*

1. *The one is in the life of nature.*

2. *The other is in the life of grace.*

First, in the *life of nature*, when God takes away our sight, our strength, our health, our breath or life; and thus the dearest servants of God may bee forsaken, thus Christ was forsaken; and the Theefe on the crosse: he was not freed of his bodily paines, yea and hee lost his life too; but God did not forsake him, in the life of grace hee gave him his Spirit and grace still. And thus the poore Martyrs were forsaken in the life of nature; *Heb. 11.* it is said some were racked, and some were sawne asunder: I, but God did not forsake them in the life of grace, therefore they suffered willingly the spoiling of their goods; thus the dearest of Gods servants may be forsaken; yea this kinde of forsaking is needefull; as in some diseases, when a Physitian comes and seeth a man hath abundance of blood, whereby he is subject to maladies, he will presently open a veine and take away the corrupter blood; so God this same skilfull Physitian, seeing that abundance of ease, wealth, and health would doe us hurt, many times takes away from us, our ease, our health our wealth, and our worldly comforts: so *David* saith, *Psalms. 119. 71.* *It is good for mee that I have been afflicted, that I might learne thy statutes*; therefore although a man may be forsaken in the life of nature: yet if hee may have the more strength in the life of grace, and can feele it so with him, or as *Paul* speakes, that *although he dieth daily, yet his comfort and consolation in God increaseth*, then it is good for that man to bee thus forsaken of God.

Simile.

The second desertion is, in the *life of grace*: which consists in the power of the Spirit, and in the comfort of the Spirit: it is nothing to be forsaken in the life of nature; to have our sight, or our wealth, or our health, or ease taken from us, if God doe not take away his Spirit; but if God doe not onely forsake us, in the life of nature, but also in the life of grace, this is the greatest and the heaviest conflict that may befall a Christian: and therefore wee had need pray to God for this, that although he forsake us in the life of nature; yet that hee would not take away his Spirit and grace from us; so *David* prayeth, *Psalms. 51.* *Take not away from mee thy holy Spirit*; as if he should say, though thou take away from me, my crown, my kingdom, or my life, yet take not away from me thy Spirit, so we should pray to God, that although he take away from us our health, goods, wife, children, or worldly ease, yet Lord take not from mee thy Spirit. Here wee are to take notice of an error in the world, that if men be forsaken in the life of nature, then they complaine, but never are mooved when God takes away sanctified graces from them. *Saul* complained when God had forsaken him in the life of nature,

*The second de-
sertion.*

Simile.

ARTI. III. as *1 Sam. 28. 15.* *The Philistines make warre against me, and God is departed from mee;* and yet never was moved when *the Spirit of the Lord departed from him, and an evill spirit from the Lord was sent to trouble him,* as we may reade, *1 Sam. 16. 14.* Thus we can complaine, when God hath forsaken us in the life of nature, but are not troubled when we have lost any sanctified grace; therefore howsoever poverty, blindness or lameness be upon us, yet let us pray to God as *David* did, *Psal. 51.* that *Hee would not take away from us his Spirit and grace.*

Now since we are fallen upon this point, how farre forth a Christian may be forsaken in the life of grace, wee will proceed in it a little farther for the satisfaction of every mans conscience; and therefore chiefly take notice of these two things for the better understanding thereof: That there is;

1. *The comfortable feeling of the Spirit.*
2. *The grace or power of the Spirit.*

How farre forth
one may be for-
saken in the life
of grace.

For the first, God is said to forsake a Christian, when he takes away the comfortable feeling of his Spirit: thus a Christian may be forsaken, when he feelth not the love and favour of God on him, being so cast downe as if he should never be saved; yet for that time he may have the power and grace of the Spirit: Thus Christ was forsaken in the life of grace, that he had no feeling of the Spirit, or of Gods favour, yet nevertheless he had the grace and power of the Spirit. Wee have many examples in the Scriptures, that the people of God have wanted this same sweet feeling of Gods favour; we see how *David* complaines, *I said in mine haste, I am cleane cast out of thy sight:* So the Church in the *Canticles*, *Cant. 5. 7, 8.* being as it were forsaken, went up and downe to seeke Christ; yet the Church in that hard time did not want the operation and power of the Spirit, though she wanted the sweet feeling thereof, and the joyfull and delightfull presence of Christ; even so a Christian hath not alwayes a like feeling of it, but when a man wants it, then he must sustaine himselfe by faith, as we shall heare hereafter.

Quest.

Sol.

Now if question be made, *how farre forth God may forsake a true Christian?* I answer in knowne termes, That *he doth not forsake totally and finally.* This I will first prove by certaine grounds; secondly, I will explaine it; and thirdly, I will make use of it.

1

Four grounds
proving that a
Christian, or a
true believer, is
neither totally
nor finally for-
saken of God.

First, I will prove it by these foure grounds:

The first is drawne from the promise of God: There is a promise made, *Iosh. 1. 5.* *I will not faile thee, nor forsake thee:* this promise made to *Ioshua*, Saint *Paul* applyes to all the faithfull people of God, *Heb. 13.* Now if God will not forsake his faithfull people, then wee may have comfort, that God will not forsake us, if we be faithfull.

2

The second is drawne from the nature of God; Now the nature of God is not changed, for them whom he loveth, he loveth to the end, *Ioh. 13. 1.* And *Rom. 11. 28.* *The gifts and graces of God, are without repentance.*

3

The third is drawne from the power of God, *1 Pet. 1. 3.* *We are kept by the power of God to salvation:* And *Iohn 10. 29.* *My Father that gave them me, is greater than all; and none is able to take them out of his hands.*

The

The fourth is, from the vertue of Christs Prayer, *100. 17. 11. Holy Father, SER. XV. keepe through thine owne name those whom thou hast given me*: So he prayed 4 that *Peters faith might not faile him*: Now as the prayer of Christ sustained and upheld Peter in his fals; so it shall uphold and sustaine all the godly in their fals; And these be the grounds.

Now I will explaine the same: First, that in all the fals of Gods people, they fall not totally from grace and goodnesse, they fall but in part; 1 for as it is *1 Iob. 3. 9. There is a seed in them*: a seed and a root of goodnesse and grace remaining in them, in all their fals; as we see in David, when he had fallen grievously, *Psal. 51. Lord, faith hee, take not thy holy Spirit from me*: And so in his going astray, he cries and calls to God, *Psal. 119. 178. I have gone astray like a lost sheepe, seeke thy servant, for I have not forgotten thy Commandements*: So, *Matth. 26. 15.* when Peter had denied his Master, he crept away from the bad company, and was not at rest till he had *weped bitterly*: thus we may see, that God doth not totally forsake his people: And therefore, *Act. 20. 10.* as Paul said of Eutichus, when he fell out at the window, *Trouble not your selves, his life is in him*: So we may say, in all the fals of Gods people, trouble not your selves, nor be discouraged, for there is life in them, there is the Spirit of grace, although men doe not see it. *They falling part. Simile.*

Secondly, though a Christian fall, yet he fals not finally; he shall not be forsaken for ever, it is but for a little time; as *Esay 54. 7. For a small 2 moments have I forsaken thee, but with great compassion will I gather thee; in a little wrath, I hid my face from thee for a little season: but with everlasting kindnesse, have I had compassion on thee*: So in another place it is said, *Though heavinesse endure for a night, yet joy commeth in the morning*. I have shewed you heretofore, that it is with a Christian, as with a man in a swoound, bring a man then to the fire, rub and chafe him, and put a little *Aquaviva* in his mouth, if there be any life in him, he will recover againe: So it is with a Christian in his fals; if he be brought to the meanes, to the Word preached, to prayer, or to the use of the Sacraments, if there be the life of grace in him, he will recover againe: so then God doth not forsake a Christian finally. The Vsces are; *He fals not final. Simile.*

First, seeing God doth not forsake totally and finally; wee may see what a comfortable estate it is to be a true Christian, hee may have assurance that God will not forsake him for ever: this is an excellent privilege and prerogative that a Beleever hath, his friends and kindred may forsake him, but God will never; therefore such a man may say (by himselfe privately) Lord, I thanke thee, although my friends and my kindred have forsaken mee, yet thou hast not; on thee I will rely, and put my whole confidence in thee, for thou hast promised, that whilest I trust in thee, thou never wilt forsake mee: And this is a sweet comfort that a Christian may have; a servant may be forsaken of his master, as the *A-malekite* was, *1 Sam. 30. 13.* and a childe may be forsaken of his mother, as *Moses* was, *Exod. 2. 3.* a husband may forsake his wife, one friend another, but God will never forsake them that be his servants. *Vse 1.*

Secondly, seeing God doth not forsake his finally nor totally, let us *labour* *Vse 2.*

ART. III. labour to be one of his servants, and then we have an evidence, that God will not leave us nor forsake us; a father may forsake his childe, a master his servant, a land-lord may cast off his tenants, but God will not forsake them that doe depend upon him; if wee be his servants, then wee have an evidence to shew, whereby we may assure our selves, when all else leave us, yet God will not forsake us.

Use 3.

Simile.

Thirdly, seeing God will not forsake us finally and totally, it is a shame for us to forsake him; the childe hath greater cause not to forsake the mother, than the mother hath to forsake the childe; for the childe cannot live without the mother, but it is like to starve and perish, but the mother can live without the childe; so we have greater cause not to forsake God, than he hath to forsake us, wee cannot live without him, and he can be glorified though we were in hell. Therefore, seeing God hath not forsaken us, it is a shame for us to forsake him.

3
why God for-
sakes his people.

The third thing is, *To know what the cause is, that God forsakes his people:* To answer briefly, *It is for sinne:* Why, is sinne such a great matter, that it will make God forsake his creatures? I answer, it is sinne, and nothing but sinne; let a mans estate be what it will be, never so rich or poore, if hee doe not repent his sinnes, but live in them, and commit them from day to day, it will cause God to forsake him: therefore, art thou poore or rich? doe not sinne against God and live in it without repentance, for it will make God to depart from thee: For, looke what was the cause that God did forsake his owne Sonne, the same will make him forsake thee: Now sin was the impelling cause that made God forsake his Son, for when he found our sinne upon him by imputation, he forsooke him awhile; therefore consider with thy selfe, if God would not spare sin, but punish it upon his owne Sonne, though it were but imputed to him; then it is sure, if he finde sinne upon thee, he will forsake thee, if thou repent not for it; for if God spared not the Angels when they had sinned, neither spared his owne Sonne, when he found our sinnes imputed unto him, surely he will not spare thee unlesse thou repent; howsoever thou do not find it in time of health and peace, yet when the day of death, or the day of judgment commeth, thou shalt see thy selfe forsaken of God. O that the wicked would consider this, that if they live in their sinnes, and doe not repent, God wil forsake them! It was sinne that made God depart away from his Temple and from his own house, as Ezek. 8.6. saith God, *Sonne of man, seest thou not what they doe, even the great abominations that the house of Israel committeth here, to cause me to depart from my Sanctuarie?* So we see that sinne made God to forsake his owne house, and the place that he had appointed for his owne glory, if wee provoke him by our sinnes, he will depart from us, unlesse we repent.

4
How we should
carry our selves
being forsaken.

Fourthly, *How a Christian should cary himselfe, when he finds himselfe to be forsaken of God:* This may we see in the famous and memorable example of Christ; for looke how Christ carried himselfe when he was in shew forsaken of God; so should we carry our selves, when we likewise finde our selves forsaken of him. Now Christ carried himselfe;

1. Mournesfully, for he did in that bitterneesse come to God.

2. Patiently,

2. *Patiently*, he did not murmur or grudge against God. SER. XIV.
 3. *Holily*.

First, he carrieth himselfe *mournfully*; he did bitterly complaine to God when he saw himselfe to be forsaken. Now as Christ carried himselfe *mournfully* when he saw himselfe to be forsaken of God; so wee should mourne and bitterly complaine to God, when we see our selves forsaken of him: as *1 Sam. 7. 2.* wee see the people of Israel lamented after the Arke twenty yeeres together, all the while being without it; so we should weepe and lament many daies together, so long as we finde our selves forsaken of God. *Iob. 20.* when Mary had lost Christ, shee seekes for him, and standeth weeping by his Sepulcher: saith Christ to her, *Woman, why weepest thou?* to which she answered, *they have taken away my Lord, and I know not where they have laid him:* I have good cause to weepe, they have taken him away, or I have lost him, in whom I have laid up all my hope, comfort and joy; so a Christian man or woman may say when he findes himselfe forsaken of God; I have good cause to weepe and mourne, many a-day together; for I have lost Christ, hee is departed from me in whom all my joy and comfort was laid up.

Secondly, Christ did carry himselfe *patiently*, he did not murmur and grudge against God; for (as a learned man saith) these words, *My God, my God, why hast thou forsaken me?* are not words of expostulation and reasoning with God, but of a mournfull complaint. As Christ carried himselfe patiently, when he was forsaken of God, so wee should carry our selves patiently in our crosses, never murmuring nor grudging against God: so wee see David did, *Psal. 39. 9.* *I was dumbe and said nothing, because thou didst it;* and *Mich. 7. 9.* *The Church saith, I will beare the indignation of the Lord, because I have sinned against him, &c.* Augustine saith, The devill is like unto a dogge, if a man be at dinner, the dogge sits and waits to see if a crumme fall downe, or a bone; so long as they give him a bone or a crumme, the dogge will still wait; one shall not be ridde of him, but if you give him nothing, the dogge will be gone; so the divell doth with us, he waits upon a Christian when he is under affliction, to see whither he will let fall a word of murmuring or grudging against God; if he doe, he will wait still, but if he doe not, he will be gone.

Thirdly, Christ carried himselfe *holily*; first in that he did rest and rely himselfe upon God, by faith, though he did not feele a dramme of comfort, so we should carry our selves holily, to rest our selves on God, by faith, though we feele no comfort, as *Iob* did, *Though thou killest me, yet will I put my trust in thee;* so *Ion. 3.* saith he, *out of the belly of hell I cryed unto the Lord.* Secondly, Christ did not onely carry himselfe mournfully and patiently, but he laboured to recover himselfe, to his former feeling of Gods favour againe by prayer; so ought we not onely to rest and rely on God by faith, but labour to recover our selves to our former feeling of Gods favour againe, as when trees are dead at the top, wee lay fresh moulds to the roots to make them revive againe, so we should labour by the use of good meanes, prayer and such like, that wee may revive againe to our former comforts, joy and feeling of Gods favour.

What

ART. III.

Secondly, what
Christ suffered
of men.

Thus what Christ suffered of God, we have already spoken of: now we are come to speake *What he suffered of men*, for such is the desert of sinne, that it deserveth to suffer of God and man, and of every power that is able to make us suffer, therefore Christ standing in our place and room, being our surety and pledge, it was needfull, that hee should not suffer onely at the hands of God but of man also; as our Saviour tels his disciples, *Matth. 17. 22. The sonne of man shall be delivered into the hands of men, and they shall kill him, but the third day hee shall rise againe;* so Christ, did not onely suffer at the hands of God but of men also: and as *Christ suffered for us, leaving us an example, that yee should follow his steppes, 1 Pet. 2. 21.* therefore Christs example must teach us to be contented not onely to suffer of God, but of men also. This our Saviour foretels *Matth. 10. 22. Ye shall bee hated of all men, for my names sake:* of this the Church complaines, *Psal. 66. 12. Thou hast caused men to ride over our heads, wee went through fire and water.* And *Psal. 124. 2. If it had not beene the Lord who was on our side may Israel now say, if it had not beene the Lord who was on our side, when men rose up against us, then they had swallowed us up quicke, &c.* so a Christian man must looke for this, not onely to suffer at the hands of God, but of men also. It is a corruption in the world, that men can bee contented to suffer at the hands of God, when sicknesse, lamenesse, or blindenesse come, then they can say sinking and stooping downe, that *it is the Lord, let him doe as pleaseth him*, but are impatient when they suffer at the hands of men; it is not enough to be contented when God laies any thing upon us, as sicknesse, lamenesse, and the like; for wee ought also to be contented to suffer at the hands of men, losse of goods, mockings, evill speakings, to be hated and despised, and to be impeached in our good name; as those Christians spoken of *Heb. 11. suffered with joy cruell tortures, bonds, imprisonments, the spoyling of their goods, &c.* To helpe us herein there are three Reasons, that may make us contented and patient to suffer at the hands of men.

Three reasons to
enable us to suf-
fer from men.

I

First, because wee suffer nothing at the hands of men but that which God hath appointed, decreed and determined: therefore what art thou that resisteth that which God hath appointed; for as the Primitive Church quiets her thoughts with the providence of God, saying, *Act. 4. 27. For doublesse against thy holy Sonne Iesus, whom thou hast annointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel were gathered together; for so doe whatsoever thy hand and thy counsell had determined before to be done:* and *David 2 Sam. 16. 10. when Shemei cursed him, and Abissha the sonne of Zerviah would therefore have taken away his head, saith David, what have I to doe with you, yee sonnes of Zerviah: So let him curse, because the Lord hath said unto him, Curse David.* So should wee still, and quiet our selves in any affliction, with this consideration, What? there is not any thing that a man can suffer but it is by Gods appointment.

2

Secondly, because wee suffer nothing, but that we have justly deserved in regard of God; though (it may bee) in regard of men we have not deserved it, *Ierem. 10. 19. This is my sorrow and I must beare it;* I suffer nothing,

nothing, but that which through my owne folly and sinne, I have brought upon my selfe, it is my sorrow, and I will beare it; and so in *Mich. 7. 9. I will beare the wrath of the Lord patiently, because I have sinned against him.* SER. XV.

Thirdly, because there is nothing that wee suffer, but it tends to our good; although it seemes to be contrary, yet by a secret hand of God, it all turnes for the best; as *Rom. 8. 28. And we know that all things worke together for the best unto them that love God.* I have shewed you heretofore, that in clocks there be some wheelles turne one way, some another way, yet all tend to make the clocke goe; so there be many strange motions in the world, some runne one way some another, as it were against us, and yet by a secret hand of God, that doth carry them, they tend all to our good, by this cunning workeman God almighty. Hence wee learne that wee must bee patient and contented to suffer at the hands of men too. 3

But what men did Christ suffer of? were they good men, then the matter had been the lesse: but he suffered of vile and wicked men; as saint Paul saith *Heb. 12. 33. Consider therefore him that endured such contradiction of sinners.* Which may teach us not onely to be content to suffer of good but of bad men; divers bee well enough contented to suffer of good men; as *David, Psalm. 141. Let the righteous smite me Lord, and that shall bee good for me:* but for drunkards and vile persons to doe it they cannot endure it. Oh say some men, if they had been good men, that had done it, it would never have grieved us, but to suffer of such bad men as they, this trouble us: well, but we must be contented to suffer of the basest sort; wee see sometimes it falls out that a noble man suffers at the hand of a baser man than himselfe, to have his head taken off, but he knowes that his power is directed by a greater power than his, which makes him submit himselfe to suffer, so many times a Christian may suffer at the hands of one baser than himselfe: but hee must know, that the power that he doth it by, is directed by a power farre greater than his owne. Simile.

Now that which Christ suffered of men may bee considered in three things:

1. His apprehension.
2. His arraignment.
3. His condemnation.

In the apprehension of Christ, we observe foure things.

1. The place where.
2. The time when.
3. His preparation for it.
4. The meanes, and manner of it.

First, the place where Christ was apprehended: the text saith; *In the Garden*, not in the city; for there is a specification of the place, and that is in the garden. Of which there be three Reasons why Christ was apprehended in the garden. First, the place where.

First, because sinne began in the garden; the first Adam did begin sinne there,

ARTI. III. there, that (as a learned man saith) *where the wound began, there the medicine might begin also.*

2 Secondly, *because the garden was the place, where Christ had prayed, and meditated in*; and therefore he would be apprehended there: teaching us all herein this most excellent instruction, that it is a good thing, when death or danger comes, that it findes us in the place where we have repented of our sinnes, and most constantly walked with God by holy meditation and prayer, where we have prayed to God, and humbled our selves: so *Dan. 6.* wee see that his accusers, did not onely finde him in the place, but in the *act* of prayer: this also gave comfort to Saint *Paul* in his trouble, *Act. 24. 18.* that *He was found in the Temple*: as if hee should say, O Lord I thanke thee, that I was not found in the place of drunkenesse, of dishonesty and prophanesse, but in the Temple, the place of prayer. When *Ioseph* and *Mary* sought for Christ, *Luke 2.*

Simile.

Simile.

among their kindred, they could not finde him there, but they sought him in the Temple, and there they found him; so if any seeke for us, it were good that we were found in the Temple, in the place of preaching, prayer and holy duties; but I feare me, if some were to be sought for, they should not finde them in the Temple, nor in the place of prayer, but idle at home, or a swaggering at the alehouse, in places of drunkenesse and prophanesse: when *Elias 1 King. 19.* was come into the cave, there came a voyce unto him, *What dost thou here Elias?* thou art a Prophet of God, this is not a fit place for thee to be in; so, when men are in prophane places, of disorders, the Spirit of God comes to them, by the motions of it; and saith, *What dost thou here?* thou art a Christian, this is not a fit place for thee to be here; therefore as Christ was found in the place of meditation and prayer, when hee was apprehended, so we should labour to be found when death and danger comes, in the place where we have repented of our sinnes, and where we have prayed in.

3 Thirdly, *because it was a knowne place to Iudas*; for Iesus resorted thither with his Disciples; to shew that Christ went willingly to his death, for if hee had not been willing, hee would have gone to some other place more secret: at other times hee shunned death but now hee was willing to dye; which should teach us, that so long as God would have us to live, we should be contented to live, and when he would have us to dye, we should also be contented to dye; when wee perceive the houre and the time is. I have shewed you heretofore that if a merchant hath sent his servant to trade and traffique beyond the sea, so long as his master will have him trade, hee trades, but when his master will have him pack up all and come away, he doth so; thus must a Christian doe, so long as God will have us to trade here in this world wee should bee contented; but when he will have us pack up all and returne, we should be contented to doe so too.

Simile.

Secondly, the time when.

Secondly, *The time when Christ was apprehended; when his houre was come*; so *Ioh. 19. 28.* When Iesus knew all things were fulfilled of him, addressed himselfe to dye: So hee saith, *Luk. 22. 53.* *When I was dayly in the Temple*

Tempe yee louke mee not, but this is your houre; hee was in danger many times, and yet there was none that touched him, because his houre was not yet come. This is an excellent comfort to a Christian, that there is no man can doe him any harme, or take away his life, till the very time come that God hath appointed. So saith *David, Psal. 31. My times are in thy hands*; as if he should say, if they were in the hands of mine enemies, then it might come shortly, or if they might take me unawares; but my time is in thy hands; therefore untill our time be come, there is no man can doe us any harme, though they rage and take on; nay all the devils in hell are not able to doe us any hurt; or take away our lives; till the very houre be come that God hath appointed.

Thirdly, *Christs preparation for it*, he did prepare and strengthen himselfe by prayer and meditation. Now as he strengthened and prepared himselfe for his apprehension, so wee should prepare our selves, for the time of our death; for if Christ which was the Sonne of God: prepared himselfe, much more ought wee, for he was strong, and full of holy courage and magnanimity, wee poore and weake; and besides that hee knew the time when hee should die, the place where, and the manner how: but we are ignorant of all.

Thirdly, the preparation for it.

First, we know not the time when, whether in the day or night, when we are yong or old, whether this yeere or the next. Secondly, wee know not the place where; whether we shall dye amongst our friends or foes, whether in the fields or in the house, whether on the sea or on the land. Thirdly, we know not the manner how, whether wee shall dye suddenly or of a lingring disease; of the plague, or of the feaver; therefore seeing we know none of these, we ought to prepare our selves, to repent of our sinnes, to get faith, patience and obedience, so to further our reckoning, for if Christ prepared himselfe by prayer and meditation, much more had wee need to prepare our selves. Marriners when they see a storme hang in the skie, they take downe their sailes, shut up their hatches, and make themselves fit to receive the storme; so when wee see a storme is ready to light on us, wee should fit our selves to receive it. The prophet *Esay, 2 King. 20. 1.* told king *Hezekiah* that hee should set his house in order for he must dye; so because wee know not when it shall be, whether to day or to morrow, or the next day, therefore wee should be prepared for it, as Christ prepared himselfe for his apprehension, so we should prepare our selves for our death.

Fourthly, *the meanes and the manner how*; the speciall meanes was *Iudas*, as we may see in the second and third verses; other meanes there was, as the *Priests, Scribes* and *Souldiers*; but *Iudas* was the especiall meanes. In whom we observe foure things:

Fourthly, the meanes and manner.

1. *His condition*; he was a *Disciple*.
2. *What it was that moved him*; the love of money.
3. *The manner of it*; it was with a kisse.
4. *The issue and event*; he went out and hanged himselfe.

First, *his condition*; hee was a *Disciple*, whom Christ had nourished in His owne bosome, fed at his owne table, was his treasurer, and carried the

ART. III. the bagge; and yet for all this, hee did more than *Pilate* and the souldiers, none did worse than he: which may teach us, that there is none when they become evill worse than they, that have had a taste of Religion, take heed, that we doe not lose our taste; for saith our Saviour, *Matth. 5. 13. If salt have lost his savour, wherewith shall it bee salted?* other things though they have lost their savour and strength, yet they are good for something; but if salt have lost his savour, it is good for nothing: so if a man hath once had a little taste of Religion, and hath lost his taste, he is good for nothing, none worse than hee. It is in the life of Grace, as in the life of nature, we see as long as there is any life in a man, he is the goodliest and beautifullest creature, so that it delights one to looke on him, and converse with him, but if he be once dead, he is the loathsome creature that is, wee cannot abide to looke on him: so it is in the life of grace; as long as there is any life of grace in him, he is an excellent creature, but if once he have lost his life and is dead, he is a most vile creature: therefore if men have a taste of grace and of Religion, let them make much of it and nourish it; for if they lose it, none bee so vile creatures as they.

Againe, *Judas* was not a stranger, but a *Disciple and one of the twelve*; and that he should betray Christ, this was that grieved Christ and pierced His holy Soule: therefore Christ complaines of *Judas*, and not of the *Jewes*, or of *Pilate*, or the *souldiers*; therefore this must teach us, that the finnes of Gods people doe more grieve Christ, than the finnes of the prophaner sort, as *Iob. 1. 11. Christ* complaines that *Hee came amongst his owne, and his owne received him not*; if he had come amongst strangers then it would never have grieved him; but seeing that hee came amongst his owne and they received him not, this it was that grieved him: and so the Lord complaines, *Hos. 4. 12. My people aske counsell of stockes and stones, and their slaves teach them*; therefore we that bee the people of God, must bee carefull that we doe not sinne, and so grieve the holy Soule of Christ, for they be not the finnes of the world, that grieve Christ, but the finnes of beleeving Christians.



SERM. XVI.

MATTHEW 26. 14, 15.

Then one of the twelve, called Iudas Iscariot, went unto the chiefe Priests,

And said unto them, what will yee give me, and I will deliver him unto you? and they covenanted with him for thirty peeces of silver.



He second thing concerning Iudas (which wee are now to speake of) is, *what it was that moved him to betray Christ his Master*: I answer, it was covetousnesse, and love of money, he comes to the high Priests and saith, *What will yee give mee?* This was a vile sinne to sell his Master, but yet there was nothing so vile but Iudas would doe

The second thing, what d d move Iudas to betray Christ.

it for love of money, and gaine, hee did that for thirty peeces of silver, that a Christian would not doe for a thousand worlds, therefore when the love of money and gaine possesseth our hearts, what is that we will not doe? A prophane and worldly man will doe that for a penny, that a Christian advisedly would not doe for a thousand worlds: Hence it was 1 Tim. 6. 10. the Apostle saith, that *the love of money is the roote of all evill*; for there is not any evill, but it will spring from this roote, which if the devill can plant into a mans heart, there is not any sinne or evill, but hee will draw a man unto; therefore let us take heede of this sinne, for we know not what evill it will bring us unto.

Now this covetousnesse of Iudas, is set out by a *sale and bargain* that was made. In which wee may observe these foure things:

1. *The merchant that sold the ware*; it was Iudas.
2. *The chapmen that did buy it*; the Scribes and Priests.
3. *The ware*; it was Christ the riches and glory of the world.
4. *The price*, it was for thirty pence; the price of a slave.

First, *Who was the merchant*: it was Iudas, he did that for thirty pence, that another would not have done for a thousand worlds; he first made a prey of his Masters money, and then of his Master: he was false in his Masters money, and now he is false to his Master: therefore men had need to beware of the beginnings of sinne, for if we give place to small sinnes, afterward we shall make no conscience of greater: That which the Apostle saith of one kinde of sinne, may be said of all, 2 Tim. 2. 16. *Stay prophane and vaine babling*: we may say of all sinnes, stay the beginnings of sinne; we see in experience, when a man cleaves a blocke, hee

First, the merchant.

ART. III. will first enter it with small wedges, and then a greater, till at last hee bring it to shivers; so the Devill doth, he first enters us with small sins, and then with greater, till at last he workes our overthrow; for we see *Iudas* was first false in his Masters money, and then hee was false to his Master.

2
The Chapman. The second thing observed was, *the Chapman that bought these wares; the Priests*, who were covetous persons, they would not part from a penny for good uses, nor give a penny to cloath the naked, to feed the hungry; as we see in the *Acts*, that a man lay at the gates of the Temple a long time, and they did not receive him, and yet they could part with their money to betray Christ: So it is a corruption, that men are loth to part from any thing for good uses, and yet they will part from their money to vex a good Preacher, or a good Christian; so many can be content to part with their money, to buy Cards or Dice, but they will not part with any to buy a Bible; therefore, *Hosea 2. 9.* saith the Lord, *I will returne and take away my corne in the time thereof, and my wine in the season thereof, and will recover my wooll and my flax, &c.* because they bestowed it on *Baal*, on bad uses, to spend it on their lusts: we see the *bad servant* in the Gospell, that *hid his talent in a napkin*, when his master came to take account of him, there came an *extent* to him, to take away his talent, and then to *binde him hand and foot, and to cast him into utter darknesse*: Now if this came upon him for hiding his talent, what shall become of those that abuse their talents, and put them to bad uses?

3
The ware sold. Thirdly, *the ware he sold, Christ*; the riches and glory of the world, the greatest treasure on earth, in regard whereof, *Paul counts all things to be dung and drosse*, and yet *Iudas* sold Christ for a trifle: so many men sell Christ, the riches of the world, for a trifle, because men doe not know the true value of Christ and of his graces, which if they did, they would not lose the possession of him for a thousand worlds, but they would take heed of the selling of Christ. Now this ware was unlawfull to be sold; for the *Canon Law* saith, that *it is unlawfull to sell a spirituall thing*; therefore Saint *Peter* saith to *Simon Magus*, when hee would have bought the holy Ghost with his money, *thy money perish with thee, Act. 8.* Now Christ is the fountaine of all spirituall things, therefore to sell him it was unlawfull.

Secondly, the *Canon Law* saith, that *it is unlawfull to sell that of which the right belongs to another*: If a man have right unto a thing, he may sell it, but *Iudas* had no right to sell Christ, for he was to dispose of himselfe; saith he, *I have power to lay downe my life, and I have power to take it up againe*: And therefore seeing hee was to dispose of himselfe, it was unlawfull for *Iudas* to sell him.

Thirdly, as Divines say, there be things of inestimable value and price, which nothing in the world can countervaile, therefore to sell those things it is unlawfull.

1 As first, the gifts and graces of the Spirit, as *Acts 8.* *Simon Magus* would have bought the Holy Ghost.

2 Secondly, the *kingdome of heaven* is unlawfull to be sold, for *Mat. 13.*

it is likened to a pearle, that a man goes and fells all that he hath to buy.

SER. XVI.

Thirdly, the Soules of men be unlawfull to be sold, as *Math. 16.* it is said, *What shall it profit a man to win the whole world, and lose his soule*; all the world it not comparable to it?

3

Fourthly, to sell the loving favour and kindnesse of God is unlawfull, as in the *Psal. 63. 3.* saith *David*, *Thy Loving kindnesse is better than life*: to sell a mans life is unlawfull, for as the Devill saith of *Iob*, *Skin for skin, and all that a man hath he will give for his life*; surely nothing in the world was comparable to Christs life, therefore to sell him it was unlawfull.

4

Lastly, very nature abhorreth, that a man should be sold to punishment and paines; it had beene much if Christ had beene sold for a slave; but that he was sold to the greatest paines and torments, the paines of the Crosse, this was the greatest indignitie that might bee; *Iudas* is condemned of all men, for selling his Master for thirty pence: But, O what doe men now, but even sell heaven and happinesse for a penny matter, for a little profit and pleasure; and although men cannot sell Christ to the Priests, yet they sell their soules to the Devill for trifling things; therefore when men will be readie for a little pleasure or a little profit, for a penny matter to sell heaven and happinesse, what doe they but sell Christ? Now in all our bargaines we should consider two things:

5

1. What we gaine.

2. What we forgoe.

It may be we may gaine a little worldly ease and peace, and lose our peace with God; we may gaine favour with men, but lose favour with God, and then we make but a bad match, for his favour is more worth than all the world besides; therefore the world makes but a bad match of this to forgoe Christ, heaven and happinesse, for a little transitory and fading things of this world; so *Iudas* match was but a bad one, to forgoe his Master for thirty pence.

Fourthly, *What the price was*; he was sold for *thirtie pence*, the price of a slave; if he had sold him for thousands, the sinne had beene lesse; but to sell Christ, the riches and treasure of the world, for a trifle, for thirty pence, this made the sinne the greater. Now these peeces of silver in Hebrew, bee *Shekels*, of which there be two sorts, the *Shekels of the Sanctuary*, and the *common Shekels*, as we may see, *Levit. 27. 25.* and *Numb. 3. 47.* Now the *Shekels of the Sanctuary* were double the weight of the *common Shekels*, halfe as much more; to teach us, that in all the matters of Religion, we must give God down-weight; as he gives us down-weight of his blessings, so we must give him down-weight of our service and dutie that we are to performe unto him. Now the ordinary and common Shekel, was but fiftene pence; so the price that Christ was sold for was the price of a slave: And this was done to fulfill the Scripture, *Zech. 11. 12.* *So they weighed for my price thirtie peeces of silver; and the Lord said unto me, Cast it unto the Potter, a goodly price that I was prized at of them; and I tooke the thirtie peeces of silver, and cast them to the Potter in the house of the Lord.*

4

The Price.

Distinction of
Shekels

Now there be two reasons why this price is specified:

R 2

First,

ART. III. First, seeing Christ stood in our roome and place, and tooke on him
 1 our sinnes, it was to teach us, that God esteemed no better of us, than
 slaves; therefore howsoever we set an high price of our selves, yet wee
 were no better than slaves in Gods account.

2 Secondly, to shew the great sinne of *Judas*, that he would be so vile to
 sell Christ for a trifle. *Esau* is condemned of all men, that he would sell
 his birth-right for a messe of pottage; *Heb. 12. 16.* and *Prov. 28.* *A wicked*
man (saith Salomon) will transgresse for a morsell of bread; every little matter
 will make him sinne: I know all men condemne *Judas* for selling his Ma-
 ster for a trifle; but how much may we be condemned, to sell heaven
 for trifling things: Indeed we cannot sell Christ to the *Priests* for thir-
 tie peeces of silver, but yet wee sell our soules to the devill for a penny
 matter, a little pleasure or profit; therefore, in this what doe we but as
Judas did, sell Christ for a trifle? God give us eyes to see it, and hearts
 to abhorre it.

3 Thirdly, *The manner how Judas betrayed Christ; with a kisse*, a signe of
The Manner. great love and friendship: and therefore Christ saith unto him, *Luk. 22.*
44. What dost thou betray the Sonne of man with a kisse? I would it were not
 to still, that men kisse religion, and yet betray their brethren; kisse reli-
 gion at the Church, and yet betray it at home in their bad life and con-
 versation.

4 Fourthly, *The issue and event*; When he had sold his Master, and had
The Issue and event. but a little comfort: First, he bringeth the money againe to the Priests,
 he could not abide it: which may teach us to take heed how we come
 by our money, if we come by it well, we may have comfort, but if bad-
 ly, it will one day lye as heaue as leade on a mans heart.

2 Secondly, *Judas* he comes and confesseth his sinne to the Priests, and
 then he went and *hanged himselfe*, he thought to have carried the matter
 closely, and now he discovered it in the Temple: Which may teach us,
 that if we sinne against God, though we thinke to carry away the matter
 closely and cunningly, yet there will come a time when we shall disco-
 ver the matter our selves, and make it knowne, and say, I have beene a
 drunkard and a bad liver, I have beene a whoremaster, a covetous per-
 son, and a deceiver of my brethren: And as meat that is eaten by a weak
 stomacke cannot be at rest till it be up againe; so a man cannot be quiet
 many times till hee have discovered all his sinnes himselfe; this is the
 property of a bad conscience, that it will egge a man to commit sinne,
 and when he hath sinned, then it wil never be at rest till have it brought
 a man to desperation; *Revel. 20. 12.* it is said, that *John saw the dead both*
great and small stand before God, and the bookes were opened, that is, their con-
sciences. For howsoever mens consciences may be sealed for a time, that
 they cannot see their sinne, yet one day they shall be opened, and all the
 sinnes they have committed brought before them: O what a fearefull
 thing will this be, we see *Judas* did but reade, as it were, a leafe or a page
 of this booke, nay, he read but (as it were) two or three lines and could
 not endure it, but goeth out and hangs himselfe; if it be so fearefull a
 thing to reade but a leafe or a page, how fearefull will it be when a man
 shall

Simile.

Simile.

shall reade every leafe and page in the booke? Menth that be of trades, SER. XVI. when they come to places of teach, they be unpacke, and their fardels *Simile* opened, the searchers come and looke upon their ware, when if they finde any false ware there is a forfeiture made of it: So wee doe, as it were, in this world packe up our wares in a fardell in our conscience, and when we shall stand before God at the day of judgement, then our fardels shall be opened, and if there be found any false wares, finnes that we have not repented of, we may looke for that fearefull sentence, *Goe yee cursed, &c.* And therefore every one should take heed what he packs up in his fardell, seeing it shall one day be opened.

Having spoken of the Meanes of apprehending Christ, wee are further to speake of the *Manner*, which is laid downe in three Actions:

1. *In the taking of Christ.*
2. *In the binding of him.*
3. *In the leading him away; first to Annas; then to Caiphas.*

First, *the taking of Christ*; and here two things are implied:

First, in his taking, nothing.

The Iewes obdurate.

First, *The marvellous obduration of the Iews*, for it was a strange thing that they had the heart to take Christ, notwithstanding they saw the works of his *Power*, and of his *Mercie*. First, of his *Power*, for so soone as he said, *I am he*, they straight went backward, and fell to the ground, and were fully confounded. Secondly, the workes of his *Mercy*, in that whereas hee flung them downe, yet he let them rise againe; whereas he did but cast them to the ground, he might have cast them to hell; and when Peter had cut off *Malchus* eare (being the busiest to take Christ) he sets it on againe, and healed it, and yet for all this, they lay hold on Christ, as soon as they were up againe, although they had felt the power of Christ, and had seene the workes of his mercy; yet they would not be stopped in their course: Which may teach us, what a fearefull thing it is to have a hard heart, that nothing then can stop and stay a man in the course of sinne, neither the judgements nor the mercies of God; for as we see at this day, though God cast many downe to the ground, as it were into their sicke beds, and hath graciously raised them up againe, and as hee healed *Malchus* eare, hath healed them, yet they straight-way stretch out their hands to sinne against God, and to grieve him: therefore wee see, when a mans heart is obdurate and hardened with sin, nothing will doe him good; so it was in *Pharaoh*, *Exod. 8. 15.* *His heart was hardened; and he harkened not to them as the Lord had said;* so likewise, *Numb. 16.* wee see the great judgements that befell *Corah, Dathan, and Abiram*, that the earth did cleave and swallow them up, so that all the people fled away at their crie, and yet (the next day after) on the morrow, all the multitude of the children of Israel did murmur against *Moses and Aaron*, saying, *Iee have killed the Lords people, &c.* Hence we may learne, what a fearefull thing it is, to have a hard and obdurate heart, nothing will move it, neither the mercie nor the judgements of God: therefore let us pray to God to keepe us from this fearefull condition, and to give us a soft heart, that when he hath laid his judgements upon us, wee may be bettered by them, and

ART. III. when we taste of his mercies, we may be moved with them and brought to repentance.

Secondly, a meditation of the last Iudgement.

The second thing implied in the taking of Christ, is, that as he was taken of the Iewes, so this should put us in minde of the *fearefull taking at the last day*; for looke how Christ was taken in the Garden, so every unrepentant sinner shall bee apprehended at the day of Iudgement, the drunkard for his drunkenesse, the swearer for his swearing, the whore-master for his whoring; and so all unrepentant sinners shall be apprehended, yea, and it shall be in a more fearefull manner than Christs was;
 1 For first, he was apprehended of the wicked Iewes, wee shall bee of the
 2 Angels: Secondly, he was brought before the barre of an *earthly Iudge*, but we shall be brought before the barre of the heavenly Iudge, which doth not only judge of the outward deeds and actions, but of our hearts and thoughts; so hee saith, *Revel. 2. 23. Then all the Churches shall know that I am he that searcheth the reins and hearts.*

3 Thirdly, he was apprehended to *imprison* all priues, but the wicked shall be taken to eternall torments, as it is said, *Mathe 9. the worme that never dieth*; there shall be no end of their torments: And this shall be the fearefull apprehension of the wicked at the day of Iudgement: wherefore, as the Apostle Saint Paul, *2 Cor. 5. 11. saith, Knowing therefore the terrour of the Lord, we perswade men, &c.* So say I, knowing of this fearefull apprehension of the wicked, at the last day of Iudgement, we perswade men to repent them of their sins, and to please God, that so they may avoid it: If a man heare that the Kings Writ is comming out against him, to arrest and carry him away to prison, hee would surely make friends to stay the Proceffe and Writ; So, when we heare or know, that there is a Writ against us from heaven to come upon us, we must labour to stop it, and send up our prayers to God to stay his judgements, that so we be not farther vexed with them: thus the taking of Christ, should put us in minde of the fearefull taking of the wicked at the day of Iudgement.

Simile.

Simile.

2 The second was, *the binding of Christ*; one would not thinke that the Iewes would have bound him, seeing he was so willing to be taken that he offered himselfe; yet there be divers reasons thereof, in regard of the *Intention* both of *Man* and of *God*; and first in regard of the *Intention of man*, I will give you these three reasons:

The binding of Christ: three reasons of it, in regard of mans intention.

1. For paine and punishment.
2. For caution and securitie.
3. To put the more shame, and disgrace upon him.

First, for paine and punishment.

First, it was for *Paine and punishment*; so Paul in his persecution bound them that called upon the Name of the Lord, it was for punishment and for paine; and so Christ was bound in regard of both: Most thinke they can never be too harsh to Christ, and to his members, and never tender enough to themselves and to others; but these shall bee put to all the paines: So we see, *Psal. 105. 18. it is said, that Iosephs feet was in the stocks, and the irons entered into his soule*; that is, they entered into his live-flesh; so *Heb. 11. it is said of the faithfull, that some of them were sawne in sunder, some racked, some were stoned, and put to the greatest extremity that might bee;*
 theeves,

Theeves, and murtherers and vile persons, can finde favour and mercy, SEV. XVI. but Christ and his members can finde none at the hands of the world.

Secondly, it was *for caution sake and security*; because they would hinder him in his flight, and to keepe him safe; for this cause *Petr*, *Act. 12.* had chaines laid upon him, to abate his force that he should not hurt or resist them, and so *Sampson* was bound: now none of these reasons could move the *Jewes*: to binde *Christ*, for though he might have escaped, yet he came and did offer himselfe, and when they were downe on the ground, *Christ* might have escaped and would not; therefore there was no cause of feare: but this is the property of a bad conscience to be afraid, when there is no cause of feare: especially of *Christ* and his servants.

Secondly, for the more security.

Thirdly, it was *to put the greater disgrace and shame upon him*: therefore seeing *Christ* was content to have disgrace and shame put upon him for us, we should be contented to suffer the like for him and for holy Religion: now seeing *Christ* was contented to have disgrace and shame put upon him for us, though he was God, and wee men, he the Creator and we the creatures, hee our Lord and we his servants, hee holy and we unholy, therefore let us be contented to be ashamed and disgraced for him; saith the Apostle *Paul*, *I am not ashamed of the Gospell of Christ, &c.* So let every one of us say, I am not ashamed of Christian and holy Religion: And these be the Reasons why *Christ* was bound, *in regard of men.*

Thirdly, to put the more disgrace upon Him.

Now as *Christ* was bound in regard of men, so hee was bound in regard of *Gods intention*: and that for *three causes*, first, *To sanctifie the bounds of his servants*, that if any should suffer for his cause or for Religion, his bands might bee sanctified to them: if wee suffer with *Christ*, then our sufferings become the sufferings of *Christ*, he sitteth at one end of the ballance, and we at the other; *Act. 26.* saith the Apostle, *for the hopes sake of Israel I am bound with this chaine*; And *Phil. 1. 13.* *So that my bands in Christ are manifest in all the palace, and in all other places.* This may give comfort to a man in bonds and in affliction, that by the meanes of *Christ*s bonds, they are sanctified to him, this is the first cause why *Christ* was bound in regard of *Gods intention*.

Secondly, Hee was bound in regard of God: for three causes.

1

Secondly, *To teach us the desert of our sinnes*; for as *Christ* was bound and fettered for us, so wee deserved to bee bound with the chaines of eternall condemnation, and to be led away, that we should never see God: *Esa. 53. 5.* saith the Prophet, *The chastisements of our peace was upon him*, he stood in our roome and place; and therefore looke how the *Jewes* tied and bound *Christ*, so we deserve to be tyed and bound with the chaines of darknesse for ever: wee see how many a man goes jesting up and downe, and does not consider how *Christ* was bound and chained; but know thou whosoever thou art, this is thy desert for sinne, if God should draw out the arme of his justice against thee, and give thee thy due deserving punishment. It is the speech of the holy man *Ieremie*, It is the Lords mercy, that we are not all consumed, it is his mercy, that we have a house to put our heads in, a bed to lye in, one bit of bread to eate.

2

Thirdly, *Christ* was bound, *that wee might be loosed*; his binding is our loosing, for he was in our roome and place; now in that *Christ* hath suffered

3

fered

ART. III. fered and was bound for us, wee are freed; the old debt cannot be required of us; for (as the Lawyers say) if the debt bee paid of the surety, in good dealing it cannot bee required againe. Now there bee two kinds of chaines, that Christ doth free us from.

1. *The Chaine of Condemnation.*

2. *The Chaine of Corruption.*

First, the chaine
of condemna-
tion.

Simile.

Simile.

First, *the chaine of condemnation*; for (as Divines say) the guilt of sinne, is the binding of a man to answer at Gods judgement barre for it; and therefore every sin that a man committeth, is a spirituall chaine, to binde him to answer for it; and as poore prisoners goe bound in fetters and chaines to answer at the sessions, so a man goes bound in chaines by his sinnes to answer at Gods judgement seate. Now by Christ wee are freed from these chaines so soone as wee are converted, and lay hold on Christ: as *Rom. 8.1. There is no condemnation to those that bee in Christ*: some paine there may bee, as when a jaylor comes to knock off a prisoners irons, it may be he may wring him this way and that way, and that may be more paine to him than his chaines were before; yet he is well contented with it, because it is to free him; so when we bee converted to God and lay hold on Christ by faith, when the chaines of condemnation be a knocking off, we may have more trouble of conscience than before we had, but because it is to free us, we should be content with it; it will not last.

Secondly, the
chaine of corrup-
tion.

Simile.

Secondly, wee are loosed from *the chaine of corruption*, and of our sinnes; for as a man that is fast chained and bound cannot stirre, move, goe, or doe any thing; so when men bee bound in their sinnes they cannot performe holy duties and services to the Lord; therefore, canst not thou pray nor performe any good duty to God? then thou art not yet freed of thy chaines of corruption, for those that Christ hath redeemed, he hath redeemed *to serve him, in holinesse and righteousness, Luk. 1. 51. Rom. 6.* This is alwaies a consequent of the former, therefore if thou bee still a swearer, a drunkard, a deceiver, or a bad liver, thou art not freed from the chaines of condemnation, therefore wee must labour to bee freed from the latter chaine, and then wee shall be sure to bee freed from the former chaine.

Simile.

Again, seeing Christ was contented to bee bound of men, wee should be contented to be bound of God: *Ezek. 4. 8.* saith the Lord, *Sonne of man, I will lay bands upon thee*; so the Lord hath put bands and holy ties upon us; for every time we goe to the Lords Table, wee binde and tye our selves to the Lord in holy vowes and resolutions to serve him: *Psal. 118. 27. The beasts that were sacrificed were bound to the hornes of the Altar*, that they should not start away for feare of the bloody knife; so we should be content to binde and tye our selves to God, by all the holy bonds and ties that may bee, that wee doe not start away from Gods service, in trouble and temptation.

Thirdly, Christs
leading away.

The third thing is, *the leading away of Christ*; first, to *Annas*, then to *Caiphas*. Now as Christ was led up and downe, and tossed from place to place; so we deserve to be tumbled, and tossed from place to place;

not

not to have an house to dwell in, nor a bed to lye in, nor to have any resting place, for thus was Christ tossed up and downe, first to *Annas*, then to *Caiphas*; and what was the manner, how did they lead him, quietly (as his behaviour deserved?) no, but as *Marke* sheweth, they led him away in so great rage and fury, that a good man hearing of it (being in the dead time of the night) rose up and followed him in his shirt; whom when the souldiers saw, they straight-way laid hands on him, so as the man lost his shirt, and fled away to save himselfe; which the Evangelist notes to shew the extremitie that they used, they were so furious, that they would not suffer a naked man to follow Christ, but they would straight-way lay hold on him: Thus we may see what a deale of labour, and pain, and toile it cost Christ to redeeme our soules, that so we seeing it, may not sell our soules to the Devill for a little ease, pleasure, or profit: Doe thou but consider, whosoever thou art, that Christ doth speake unto thee in the way of his passion; O man, O woman, for thy sake was I taken of the *Jewes*, bound, led away to be judged, killed and laid in the grave; therefore seeing it cost me such a deale of paine and labour to redeeme thee, doe not sell thy soule for a little matter. But in this story of the naked man, foure things are to be considered:

1. *A description of the person.*
2. *A declaration of his love.*
3. *The rage of the souldiers.*
4. *The escape he made.*

First, *A description of his person*; there is great question who this young man should be, some of the Fathers take it to be *Iames*, the Lords brother, because he went in a linnen garment, for they say, he was one of the Priests: To this I answer, that it could not be *Iames*, for these two reasons: First, because in the verse going before, it is said, that *all the Disciples of Christ fled*; Now *Iames* was one of his Disciples, and therefore it could not be he: Secondly, although the *Priests* did weare linnen garments, yet they but weare them in the *Temple*; when they went out, they did plucke them off, *Ezek. 44. 19.* therefore it could not be *Iames*: Some others thinke it was the Evangelist *Iohn*, as *Chrysostome* and *Gregory*; but it could not be he, because *Iohn* did follow Christ into the high Priests Hall, *Iohn 18. 15.* But this man did flee away: And therefore I take their opinion to be most probable, who thinke it was a good young man, that dwelt thereabouts, that hearing such a stirre and adoe about the taking of Christ, did arise to see what would become of him; but what ever he was, we finde him thus described.

First, he is said to be a *young man* that did follow Christ; To teach us that young men must looke after Christ, and be followers of him: So the Wise-man, *Eccles. 12. 13. Remember thy Creator now in the dayes of thy youth*: And *Psal. 119. 9. Where withall shall a young man cleanse his way? by taking heed therunto according to thy Word*: So wee see that young men should look after Christ; it is the sinne of this age, that such never looke after Christ, but regard their ease, liberty, pleasures and profits; they

I
The Person.

I
A Young man.

care

ART. III. care not for Christ, they are no followers of him; *Hos. 12. 3.* we may see that *Isakob did strive for the birthright in the wombe*; so men must strive to follow Christ when they be young, for no man can come too soone; *Simile.* We see when men engrave letters on a tree, as the tree groweth greater, so will the letters; so labour thou to put the seeds of grace into thy childe when he is young, and hee will grow in grace, as hee growes in yeeres.

2 Secondly, it is said, *A certaine young man*; he was no great man of note, there was no fame of him, he was an obscure man, and yet he did follow Christ when his Disciples fled: Which may teach us, that if the Spirit of grace be in us, at one time or other it will shew it selfe in us; *James 2.* it is said, *shew me thy faith*; for if a man have true faith, it will shew it selfe at one time or other; this man was but an obscure man, and yet hee followed Christ when all his Disciples were fled; so it falleth out sometimes, when great professors fall away in the time of trouble, then weak ones shew their religion and be followers of Christ; as *Iohn 19.* we may see that *Ioseph of Arimathea* was a close Disciple, and yet when all the Disciples fled, he goeth to *Pilate boldly*, and begged the body of Christ: Which is an excellent comfort, that if the worke of grace be in us, it will shew it selfe at one time or other.

2 Secondly, *The declaration of his love*, and that is seene in his actions:
The declaration of his Love. First, that he did start out of his bed and come to Christ, for although he were in his warme bed, in a cold night, fast asleepe about midnight, when he had but a little inkling of him, he starts out to follow Christ: Which may teach us, that if we truly love Christ, it is not our warme beds that can hold us, nor our pleasures, profits, or ease from following him; so we see, *Luke 19. Zachew*, when he heard Christ should come by, *gets him up to a tree to see Christ*, because of the presse of the people; and so *Mary*, when she heard Christ in the house, she could not hold, but *went out to meet him*; so the Church, *Cantic. 5. 6.* when Christ had given but a knocke at the doore, shee runnes out after him, and could not be at rest till she had found him: Thus where there is true grace, or love, they will make declaration of it; and where there is a presence of Christ in grace and goodnesse, it is not their warme beds, nor their houses can hold them, but they will follow after Christ, where his presence is, there they delight to be; therefore when it is not so with us, but every little matter will hold us from Christ; this doth shew that our hearts are not possessed with the true love of Christ.

2 The second Action, wherein he declares his love, was, that *hee followed Christ*; he did not follow the souldiers; and this his love will be more perspicuous, if we consider it in these three circumstances:

I First, that he followed Christ *when he was in bonds*, when he was taken of the high Priests, and of the wicked Jewes; not in the time of peace and libertie, but in the time of trouble and danger, when the greatest disgrace and infamie was upon him: which may teach us, that it is an easie matter to follow Christ in the time of peace and libertie; but to follow him in the time of trouble and danger, this doth shew the true love of Christ;

Christ; *Revel. 2. 8.* the Church of *Smyna* is commended for keeping his Name, and that shee denied not the faith, even in the time of trouble, when *Antipas*, Gods faithfull servant was slaine; so the Church, *Psalm. 44. 17.* *All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy covenant, our heart is not turned backe, &c.* So it is a hard matter to follow Christ in the time of trouble and danger, but easie to follow him in the time of peace; we see when a flood comes, (as I have shewed you before) it will carry away sticks, and strawes, and such like, but such things as are rooted, as trees and the like, they stand fast, and move not; so when trouble and persecution comes like a flood, all that be not rooted and grounded in the truth it carries away; but if men be rooted and grounded in grace, then they stand and are not moved, nor carried away: this commends the love of the young man to Christ, that it was not in the time of peace, but in the time of trouble.

Secondly, he did follow Christ, *when all his Disciples fled*, which were the great preachers and professours of his name: This may teach us, that although wee see great preachers and professours fall away and decline from God, yet we should follow him and sticke to him; therefore we are not to depend upon any mans person whatsoever: For if a man have felt the worke of Christ in him, though all forsake him, yet he will follow him: we see in the Gospell, the man out of whom Christ had cast out a devill, when all the countrey forsooke him, yet this poore man did follow Christ still; so if Christ have cast out the devill in us, though all should forsake him, yet we should follow him.

Thirdly, he followeth Christ *in his shirt*, when he had nothing on but a shirt or a linnen garment, and that in a cold night too, when *Peter* was glad to goe to the fire; but it is our daintinesse and nicenesse, that wee cannot follow Christ, except it be in our warme beds, and in our cloaths; if we be punished and want, then we cease, every little matter will keep us from following of him; this is the reason why men doe not come to Church, in the Summer it is too hot, and in the Winter we stand with Christ for small matters, for a drop of water, when hee hath not stood with us for great matters, but hath shed forth streames of his most pure blood for us: thus this young man did declare his love to Christ, that he was contented to follow him with any inconvenience; so we, if we had tasted of the power of Christ, wee would be contented to follow him, notwithstanding any inconvenience.

The third thing was, *The rage of the souldiers*, that when they perceived him to be a favourer of Christ, they straight-way laid hold on him: This is the rage of the world still, that if men be friends to religion and favourers to that, they straight-way lay hold on them: but let a man be a drunkard, or a swearer, or a prophane person, they will never touch him; *Act. 9.* it is said, that *Saul bound all them that called on the name of the Lord*; this was matter enough to binde them for: So in *Tertullians* time, if men were friends to religion, O this man is a good man, this man is a Christian, a lover of religion; thus they reproched him, this is the entertainment, that Christ and his servants have in this world; therefore it

SER. XV^I.

2

3

3

The souldiers
rage.

ART 1. III. it is good to take that counsell that Christ gives us, that wee must doe like the *wise builder*, consider before-hand what his building will cost him; so we should consider what it may cost us when we enter upon religion, it may be it will cost us our libertie, our goods, our peace, nay, it may cost us our lives.

4
His escape.

Fourthly, *His escape*, he left his garment and fled. here is a question made, whether this man did well to flie? I answer, he did well, for a man may flie in two cases:

1. When he hath not a calling to stay.
2. When he hath not sufficient strength to suffer.

Simile.

Now this may teach us an excellent point of wisdom; this man was rather contented to lose all his garments, and flie, than to betray Christ, and to lose the peace of a good conscience: so if men finde not sufficient strength to suffer, rather than they should betray religion, and lose the peace of their conscience, let them rather lose their coat and shirt; as *Ioseph*, we see, rather than he would lose his honesty, he would lose his clothes; so we, rather than lose the peace of our conscience, let all other things fall to the ground: As a man in a shipwracke, hee never thinkes of his losses, but is well contented if hee can save his life, hee is thankfull to God, and rejoyceth that he himselfe hath escaped; so when the time of trouble and persecution is, let us not thinke of our losses, if we can escape with the peace of our conscience, let us bee thankfull to God; it is the course of the world, that if any strange disease fall upon their children, or their cattell, they say they are bewitched, when as indeed it is their sinnes that doth bewitch them; and what doe they then say? they have been damnified by a bad witch, therefore they must goe to a good witch to have helpe, and sometimes they doe so, losing thereby the peace of their consciences; but rather than we should doe so, let us lose children, and cattell, and all, before we lose Gods favour and the peace of conscience; *Matth. 10.* our Saviour saith to his Disciples, *Bee ye as wise as Serpents*: Now this is the wisdom of the *Serpents*, that he will take a wound any where rather than on his head, because life lieth there; so rather than we should lose Christ, let us lose all, because Christ is our life: Thus this young man teacheth us wisdom, who rather than hee would betray Christ, lost his garments, and ran away.

SERMON XVII.

MARKE 14. 55, 56.

And the Chiefe Priests and all the Councell sought for witnesse against Iesus, to put him to death, and found none.

For many bare false witnesse against him, but their witnesse agreed not together.



He Apprehension of Christ we spake of the last day: Now wee are to speake of *his Arraignment*; for though Christ might have beene killed in the tumult, yet he was preserved. In the *Arraignment of Christ*, we observe three things: I
before whom he
was Arraigned.

1. *The persons, before whom he was Arraigned.*
2. *The causes for which he was Arraigned.*
3. *The manner of his Arraignment.*

First, *The persons before whom he was arraigned*, Annas and Caiphas, the two high Priests; it is worth our observation that these Priests were gathered together *early* in the morning, for they could not be at rest, till they had apprehended and condemned him; no question there were a number of other Priests with them at the same time, who would not in all probabilitie have beene hired for any money to come out of their warme beds to have done good; but to condemne Christ they are up all night, and that a cold night too: so it is a corruption still, that men cannot abide to sit up about any good duties of religion, to repent of their sinnes, to pray to God; to speake of good things, then they are asleepe straight, but to sit up long at dice and cards and other pastimes, this is their delight: *Luke 5.* we see the *Disciples*, when they were fishing, they could hold out and not sleepe, but when they came to pray with Christ in the Garden, they were straight asleepe, and there also, *Matth. 26.* *Judas* he slept not, but was busie about his marker, with the *Priests* consulting to take him; it is said of such, *Prov. 4. 16.* That *they cannot sleepe, except they have done evill, and their sleepe departeth except they cause some to fall.*

Now this diligence in the Priests, should teach us diligence in the performing of good duties, for if they would spend whole nights to bring their wicked purposes to passe, oh how diligent should we be to performe service to God: *Marke 1. 35.* we see our Saviour *arose early in the*

ART. III. *the morning to pray, and yet how slow are wee who cannot get up an houre after Sunne in the morning to performe good duties?*

Secondly, the
causes why
Christ was ar-
raigned.

I

Secondly, *the causes why Christ was arraigned, were three: first, that wee might not be arraigned and condemned at the day of judgement; for he stood in our roome, interposed himselfe for us, and was contented to be taken of the Iewes, to be led away, arraigned and condemned, and to dye for us; therefore a Christian beleever may have comfort, that seeing Christ was arraigned for him before men, hee shall not be arraigned before God, as Rom. 8. 1. There is no condemnation to them that are in Christ Iesus, &c. and againe in the same Chap. vers. 35. Who shall lay any thing to the charge of Gods chosen? It is God that justifieth, who shall condemne? so Iob. 3. He that beleeveeth in me shall not perish, but shall have everlasting life: therefore if we beleeve, we have a certificate from God that wee shall not bee condemned: when the devill is ready to accuse us, and to say thou art a vile sinner, and thou must come before God, to bee arraigned and condemned for thy finnes, we must not deny the matter, but say, it is true Sathan, I am a great and grievous sinner against God, but Christ was arraigned and condemned for me, and though I suffer not in my owne person, yet Christ hath for me, and therefore it shall not be required at my hands.*

2

Secondly, *that he might have compassion, and pitty on them that suffer, and be arraigned for good causes; as Heb. 4. 15. saith the Apostle, For we have not an high Priest, that cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort as we are, yet without sinne: therefore seeing Christ was arraigned, doe not thou doubt, but if thou bee arraigned for a good cause, Christ will relieve thee and shew compassion on thee; as Pauls experience was 2 Tim. 4. 17. And I was delivered out of the mouth of the Lion, &c. This hath made good men confident to hold out in trouble, as Dan. 3. when the king would have had the three Children to have worshipped the image, which hee had made, say they, we are not carefull to answer thee in this matter, behold our God whom we serve is able to deliver us: so Act. 4. when the Apostles were brought before the governors, and forbidden to preach, they said, They could not but speake the things they had heard and seene: therefore (as Saint Cyprian saith,) a Christian may be killed, but cannot be overcome; because he that is in them is greater than he that is in the world.*

3

Thirdly, *that we might set up a throne in our owne hearts, and arraigne our selves of sinne; for Christs arraignment must teach us to arraigne sinne, as he was killed, so we must kill sinne, as Christ was buried, so wee must bury sinne, to which purpose it is said, 1 Cor. 11. 31. If we would judge our selves, we should not be judged of the Lord; so our judgement is to prevent the judgement of the Lord. Thus many good men have in holy Scripture arraigned themselves, as Iob, If (saith he) I should justifie my selfe, yee then would condemne me: David, 2 Sam. 24. 17. It is I that have sinned, but these sheepe what have they done? so the Church Esai. 53. we are all like sheepe, that are gone out of the way. To this purpose is that of Chrysostome; If thou wilt be a Iudge, set up a throne in thine owne heart, and arraigne*

arraigne thy selfe, God hath not made thee a Iudge of another man, S. R. but of thy owne life: thus the arraignment of Christ should teach us to XVII. arraigne our selves.

Thirdly, *the manner how*; judicially under a colour of law, as if they did intend justice, whereas they intended nothing lesse, under this colour they condemne the innocent: and I would it were not so still in the world, that under the shew of law, they destroy the innocent: that it was so of old appeares, *1 King. 21.* where *Ahab* killed *Naboth* under colour of law, and *Act. 7. 23.* *Steven* was before *Ananias*; yea and now also are there a number of such *Caiphas's* in the world, that will say they doe nothing but law, and yet under the colour thereof destroy the innocent: but this may be a comfort to a Christian, that though he be condemned in the court of man, yet hee is cleare in the great court of God, where he shall be acquitted from all unjust taxations. Now there be foure testimonies of *Christs innocency*.

Thirdly, the manner of his arraignment.

First, *that they sought picked matter against Him*, they had none before they had taken him, now they seeke matter against him, and therefore they examine him *of his Disciples, and of his Doctrine*; thinking thereby to picke out something that they might lay to his charge, and finde him guilty thereupon: but hee *who was the wisdom of the Father*, staves them off, and keepes them from taking any occasion from his words, by his wise and discrete answer; as shall appeare if we take into consideration these two things:

Foure testimonies of Christs innocencie.

1. *His holy concealment.*
2. *His holy defence.*

First, for *His holy concealment*: he doth not discover his Disciples, but answers onely for his Doctrine; not a word of them; hee might have said, One of them betraied him, and another had denied him, and that they all fled from him, and ranne away; but because he could not speake any good of them, therefore Hee rather would say nothing; would to God men would thinke of this, when they speake of their neighbours, if they cannot speake any good of them, rather not to speake at all: but it is a corruption in nature that men had rather speake of their neighbours vices, than of their vertues, contrary to that precept, *Tit. 2. to speake evill of no man.*

First, his concealment.

Secondly, *His holy defence*, he defends his doctrine, and sends them to al the common people, that they might testifie of it; saith hee, *I spake openly to the world, I ever taught openly in the Synagogues and in the Temple, whither the Jewes resorted continually; And in secret places have I said nothing; aske them that heard me, he cared not who should judge him, though it were his enemies: which should teach us that wee should so live, as that our enemies can have no just cause against us; so Paul carried himselfe, 1 Thef. 2. 10. Yee are witnesses, and God also, how holily, and justly, and unblameably we behaved our selves amongst you: and the Prophet 1 Sam. 12. 3. Behold (saith hee) here am I, witness against me before the Lord, and before his annointed, whose oxen have I taken, &c?*

Secondly, his defence.

Secondly, *that they sought for witnesses against him*; there were enow

ART. I. III. of witnesses for him, but they seeke for witnesses against him; if they had asked *Nicodemus*, he could have told that *no man could have done those miracles, except God were with him*. So if they had asked the *blinde man* *Ioh. 9. 33.* or the people, *Mark. 7. 37.* they would have told them, *Hee hath done all things well*: or the officers and sergeants, and they would have answered, *Never man spake like this man, Ioh. 7. 46.* they might have found enough to cleare Christs innocency, but they were bent the other way.

3 The third was, *that they got witnesses, but their witnesses did not agree*; for howsoever the Priests had plotted the matter, and put into their mouths, yet they disagreed; so let men take heed, how they bee false witnesses, they may plot the matter and yet be confounded in their speech, and so bring a reproch to themselves: and let such remember what is written, *Prov. 19. 9. That a false witnesse shall not be unpunished, &c.* Now the *Evangelists* declare the matter further by an example of two false witnesses, that came in against him, the one alleaging this man said, *I can destroy the Temple of God, and build it againe in three daies*; *Marke* relates it, *we heard him say, I will destroy this Temple that is made with hands, and in three daies I will build another made without hands*. Now the Spirit of God calleth them false witnesses, for though Christ spake some such words, yet it was contrary to this sence and meaning; for they spake of the materiall Temple, and Hee of the Temple of his body. And this must make us take heed how we report the words of Christ, lest wee be false witnesses against him, as the Papists are, who literally taking these words, *This is my body*, say, that the bread is the reall body of Christ, as he was borne of the Virgin *Mary*; Christ meaneth spiritually, that it is a signe of his body; though they take it for the materiall body of Christ; so also the Arrians are false witnesses because Christ saith, *My father is greater than I*, they say Christ is not equall with the Father: but he spake in regard of his humanity.

4 The fourth testimony of his innocencie was, that *Hee was condemned for the truth*; for he said, he was the *Sonne of God*, as he was indeed; and so he died an innocent man. But why doth Christ enlarge this answer: for two causes:

1. To comfort himselfe.
2. To terrisie his enemies.

1 First, *to comfort himselfe*; that howsoever hee stood now as a poore prisoner arraigned and condemned at their barre, yet one day they shall come before him, to be arraigned of him; there he doth comfort himselfe with future glory: now as Christ did comfort himselfe even so should all Christians in the time of their afflictions, when they be sicke, poore and in distresse, whatsoever thy estate be meane or poore, yet one day thinke, I shall be with God, where I shall not want any thing: thus Christ comforts his Disciples, *Matth. 19. Verely I say unto you, that when the Sonne of man shall sit in the throne of his majesty, ye which have followed mee in the regeneration, shall sit upon twelve thrones and judge the twelve tribes of Israel*: so Stephen comforts himselfe, when a showre of stones came about him,

him, in that *he saw heaven open, and Christ standing at Gods right hand, ready* SERM.
XVI.
to helpe him, and receive his soule.

Secondly, *to terrifie his enemies*; for howsoever they thought themselves great men; yet one day they were to have Christ to bee their Iudge: even this same poore Iesus: O that the world would thinke of this, that this *Iesus* whom they have despised and condemned, shall bee their Iudge, at last.

Now I thought to have passed over the condemnation of Christ, and to have spoken little of it, but we must doe, as the Goldsmith, who will not lose the least fine of his gold, but he will gather it up; so we should not lose the least thing or circumstance touching Christ, but should gather all up: as in the Law wee read the Lord commanded, that the ashes and cinders of the burnt offerings should be gathered up, and laid in a cleane place; in like manner wee should doe, gather up the very ashes and cinders of the sufferings of Christ, wherefore our hearts must bee the cleane place, to lay them up in; that so wee may thinke of the great love of Christ, to us and be provoked to love him againe, who hath loved us, and washed away our sinnes. Now Christ was condemned in two courts; in the Ecclesiasticall, before *Annas* and *Caiphas*; and in the Temporall, before *Pilate*; the one whereof was a forerunner of the other; and the reason is, because the government was not in the hands of the *Jews*, who could not put any to death: but in the hands of the *Romans* under whom *Pilate* was the chiefe governour, therefore wee will onely speake of the condemnation of Christ under *Pilate*; where we will observe these foure things:

Simile.

Simile.

1. *How many times Pilate sought to deliver Christ.*
2. *What was the meanes he used.*
3. *What made him stand so stiffe for Christ.*
4. *What drew him on to condemne Christ contrary to the light of*

his judgement.

First, how many times *Pilate* laboured to cleere Christ before hee condemned him; and that appeares to bee foure severall times; first, when they accused him, saying, they had found this man perverting the people, and forbidding to pay tribute to *Caesar*, saying that he is Christ our king, *Pilate* asked him, saying, *Art thou the king of the Jewes?* unto which he answered and said, *Thou saiest it*: then said *Pilate* to the high Priests, and to the people, I finde no fault in him; indeed it is true, that he is a king, but his kingdome hee saith is not of this world, therefore *Caesar* neede not to bee afraid of him, I see no cause of death in him: you say hee is a king: what though? it is of no worldly kingdome, as *Caesars* is, but it is a kingdome of another world: therefore *Pilate* laboured to free Christ at this time.

First, how often
Pilate sought to
deliver Christ.
The first time.

Now in the answer of Christ to *Pilate*; we observe two things: First, that hee doth professe hee is a king: this is that same good confession *Paul* speaketh of *1 Tim. 6. 12.* who (under *Pontius Pilate*) witnessed a good confession; therefore seeing Christ is a king wee must so accept of and receive him, as to bee ordered by him in our life and conversation, and

I

ART. III. governed by his Lawes, because hee is the King of the Church, and of all the world : it is the sinne of the time, that men can be contented to have Christ to bee their Saviour and redeemer, to save them by his blood, but they cannot abide to have him to be their King ; as *Luke 19.* they say, *Wee will not have this man to rule over us ;* so men now adayes can be contented to have Christ to teach and to preach to them ; but they cannot abide to have him to be their King, to rule or raigne over them, in their life and conversation, but for this cause was he borne, and for this cause did he die ; therefore if thou wilt ever raigne with him in the kingdome of glory, thou must be ruled by him in the kingdome of Grace.

2

Secondly, he saith, *his kingdome is not of this world*, it doth not consist in the pompe and glory of this world, for Christs kingdome is of another world, in heaven, a kingdome above the clouds, of glory and happinesse : Which must teach us, that seeing Christs kingdome is not of this world ; they that be subjects of Christ must not looke for especially worldly matters, or preferments ; therefore, in sicknesse, paines, troubles and afflictions, we must say, my kingdome is not of this world, but above the clouds, it is an heavenly kingdome, a kingdome of glory and happinesse, my comfort is laid up there : when sicknesse and troubles are come upon a man, hee must carry up his thoughts and say, though I am sicke, poore, in distresse and disgrace, yet it shall not alwayes be so with me, for my kingdome is not of this world : If the heire of a great King should be in a strange place, and hardly used there, he would gather up his thoughts and think with himselfe, I am but a stranger here, and therefore they use me hardly, but when I come home againe into mine owne kingdome, then it shall be otherwise with me ; so when wee bee hardly used here, we must consider that wee are strangers, and therefore they doe hardly use us, but when we come at our Fathers house, we shall have more comfort than this world can afford us. Again, seeing our kingdome is not of this world, but a heavenly kingdome, the glory whereof farre exceeds all the transitory things of this life ; therefore wert thou a subject of the best kingdome of the world, know it is nothing unlesse thou be a subject of Christs kingdome ; it is nothing to bee a citizen of the best citie in the world, unlesse thou be a citizen of the kingdome of Christ : Therefore labour to be a subject in the kingdome of grace, to live by faith, to be obedient to Gods Commandements, to be patient in troubles, and then thou shalt be a subject in the kingdome of glory : The *Queene of the South* came from the uttermost parts of the earth to heare the wisdom of *Salomon*, which when shee came and heard, she thought it a great preferment to be one of his subjects ; saith shee, *Happie are thy men, happie are these thy servants, which stand continually before thee, &c.* Now if it were a happie thing to be a subject in that kingdome, much more is it a happie thing to be a subject in the kingdome of Christ ; therefore let us labour to bee subjects to Christ in the kingdome of grace, that wee may be subjects in the kingdome of glory.

Simile.

1 King. 10. 8.

The second time.

The second time that *Pilate* laboured to free Christ, and to set him at libertie,

libertie, was, after he had sent him to *Herod*; it is said, That he called together the high Priests, and the rulers of the people, and said unto them, yee have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man, concerning those things whereof ye accuse him; no, nor yet *Herod*, for I sent you to him, and loe nothing worthy of death is done unto him. This ye see is the second time that *Pilate* sought to deliver Christ: Which may teach us to be constant in a good course, although things doe not succeed well at first, and have the successe we desire, yet we must not give over, but to it againe and againe: It is the sinne of the world, that if things doe not succeed well at the first, they give over a good cause, and are discouraged; as *Hag. 1.* when the *Jewes* were hindered from building the Temple, straight-way they left off; so men be quickly discouraged in good courses, but it must be the wisdom of a Christian, though things doe not succeed presently, yet to goe on againe and againe: This was the wisdom of *Pilate*, and must be our wisdom also; as it is observed of the Spider, that although she be hindered in her labour, and one come with a broome and sweepe downe her web, she will up againe the next day; so this must be the wisdom of a Christian, though he doe not succeed well in a good course, and in his labours at first, yet he must not give over, but to it againe and againe, as long as there is life in him.

Proverbs.

The third time, when he laboured to free Christ, was when hee joyned Christ and *Barabbas* together, thinking by this meanes they would have rather freed Christ than *Barabbas*; neverthelesse, when he saw this would not prevaile, he asked, *But what evil hath he done? I finde no fault in him*, it is against my conscience to put him to death; therefore he takes water, and washes his hands, but yet he could not cleare himselfe from the blood of Christ, all the water in the sea was not able to wash him cleane: Now there be some that have their hands as deepe as *Pilate* in the blood of Christ, I doe not say it of my selfe, but the Apostle *Paul* tels us as much, *Hebr. 6. 5, 6.* That they which have tasted of the good word of God, and of the powers of the world to come; If they fall away, it is impossible that they should be renewed againe by repentance, seeing they crucifie afresh to themselves the Sonne of God, and put him to an open shame: And *Hebr. 10. 26.* If we sinne wilfully after we have received the knowledge of the truth, there remaines no more sacrifice for sinne, &c. Therefore if thou hast beene inlightened, and hast tasted of the good Word of God, and of the powers of the world to come; take heed how thou commit sin wittingly and willingly, against thy knowledge, judgement, against the light of Grace shining in thy heart, and lye in it without repentance, thou dost no better than crucifie the Sonne of God, and so hast thy hands as deepe in the blood of Christ, as *Pilate* had; so when thou livest in thy sins in the light of the Gospell, art a drunkard, a whoremaster, a prophane person, a bad liver, take heed, thou hast thy hands in the blood of Christ.

The third time.

The fourth time was, when they cried, *Crucifie him, crucifie him*: I but *Pilate* would not doe it, and yet he was the Magistrate who had power in his hands to doe it; which must teach us, that although there bee a power

The fourth time.

ART. III. power in our hands to doe hurt unto our neighbours, yet wee must not doe it; as it is, *Proverb. 3. Withhold not good from them to whom it is due, when it is in the power of thine hand to doe it*: Although thou be mighty, yet God is mightier than thou, and thou canst not deliver thy selfe from him: Now these foure times did *Pilate* labour to cleare Christ, which shewes his innocencie, that he died an innocent man, and that not for himselfe, but for us: therefore never doubt, but that he hath made ex-piation and satisfaction for thee by his death.

²
The meanes used to deliver Christ. Now there were foure particular Meanes that *Pilate* used to deliver Christ; but before we come to speake of them, we will answer a doubt or two that may arise:

Quest. 1. First, *Whether Pilate did well to seeke to deliver Christ, seeing that Peter was reproved and reprehended for the same thing?*

² Secondly, *Whether Pilate did well to labour to free Christ, seeing it did crosse the will of God, for it was the will of God that he should die?*

Ans. 1. To the first I answer, That *Pilate* did well to seeke to deliver Christ; but *Peter* did not well, because hee did not seeke to deliver Christ by good meanes, and in due order, but hee would have delivered him, by resisting and fighting for him, therefore it was a sinne to him; but *Pilate* sought to deliver him by good meanes and in due order, therefore it was no sinne in him. Againe, *Peter* he knew the mystery of mans redemption, therefore it was a sinne in him, but *Pilate* was ignorant of it, who tooke him to be but an innocent man, therefore *Pilate* did well to deliver Christ.

Ans. 2. To the second I answer, the will of God is two-fold:

1. *The will of his Decree.*

2. *The will of his Commandement.*

The will of his Decree, is the disposing of every particular man, and of the whole world to his best pleasure, and can by no meanes be resisted.

The will of his Commandement is, what he would have us to doe: Now it was the will of God indeed, that Christ should die, but it was *the will of his Decree*; for *the will of his Commandement* was, that when he brought Christ into the world, all men should kisse him, seeke to him for his favour, and doe him all the honour that might bee; therefore *Pilate* did well in endeavouring to deliver Christ. Now to draw this downe lower to our selves, it may be it is the will of God, we should be poore, or that we should be rich; therefore must we not be idle and doe nothing, for this is *the will of Gods Decree*, which is secret to himselfe; but the revealed will of God, *the will of his Command* is, that every man should eat his bread in the sweat of his face, and apply himselfe to the means notwithstanding that God hath appointed. But to returne to the meanes that *Pilate* used for Christs deliverance.

¹
By speaking for Him. The first meanes that *Pilate* used to deliver Christ, was, *Loquendo*, by speaking for him: And when did hee speake for him? marry when all the world was silent: which is a worthy example for us to follow, to speake for Christ, and in his cause for the Gospell, though all the world should be silent, or else *Pilate* shall rise up in the day of Iudgement and condemne

condemne us; for if we be silent in the cause of Christ and holy religion, before men, he will also be silent, at the day of Iudgement for us, before his heavenly Father; and if we speak in the cause of Christ before men, and in the cause of religion, he will also speake for us at the day of Iudgement before his heavenly Father. *Gen. 41.* wee see that *Pharaohs Butler* did dreame a dreame, which *Ioseph* did interpret, for which all that *Ioseph* did request in recompence of him, was, that he would make mention of him to *Pharaoh*; so our good *Ioseph* hath done much for us, and shewed us great kindnesse, for which this is all that hee desires at our hands, to make mention of his Name to the world, that wee should speake in his cause and for religion: this we see the Apostles did, *Act. 4.* when they were rated and rebuked for speaking in the Name of Christ; they made answer, *That they could not but speake of the things that they had both seene and heard*: so *Hester* 4. when the *Iewes* were in distresse, saith *Hester*, *If I perish, I perish*; as if shee should say, Should I forsake the cause? no, whatsoever befall me, I will venture my selfe, *if I perish, I perish*: to this purpose, *Exod. 4.* saith the Lord to *Moses*, *Goe thy way, I will be with thy mouth*; from which words *Augustine* collecteth, That if a man speake for the Gospell, and in a cause of justice, then God opens his mouth; but if a man open his mouth to sweare, lye, deceive, slander his neighbour; or open his mouth against the Gospell, then it is the Devill that doth open his mouth; therefore it is a pitifull thing, that Christ, Religion and the Gospell is condemned, and yet men will bee silent at it; but doe not thou wonder in this case, if Christ bee silent for thee at the day of Iudgement.

Simile.

The second meanes that *Pilate* used was *Mittendo*, by sending Christ to *Herod*, for he hoped that the *Iewes* would not have followed him at all to accuse him, or if they did, hee should have found some favour and friendship from *Herod*, seeing he was desirous of a long time to see him, not out of any love to Christ, to be saved by him, draw any grace from him, or take good by his presence, but out of an humour and conceit he had, touching him, having heard of the strangenesse of his miracles that hee did, that hee was a Iugler, or some cunning man, that would have done feats; this it was that made him desirous to see Christ: So there be a number of men desirous to see Christ, but they have divers ends, some because they would be fed, some because of his miracles, some to get credit and favour amongst men, to bee well accounted of; but few seeke him to a right end, to get grace and strength against sinne, to bee quickened up in their affections; as *Iohn* 1. 38. *Iesus turned about when hee saw them, that did follow him, and said unto them, What seeke yee?* So the Spirit of Christ askes us, when wee come to the ministry of his Word, what seeke yee? if ye seeke for worldly ease, preferment, or credit amongst men, then ye come to a wrong end, but if ye seeke to Christ, to have your graces encreased, and to be strengthened against sinne, then yee shall be blessed in your coming; therefore when we come to the Word, we must see that we come to a right end. Now when *Herod* had not that that he looked for, that Christ did not follow his humour, hee falls

2
By sending Him
to Herod.

ART. III. fals a mocking of him, puts on a white garment on him in derision, and so sends him away: this is a strange thing, that *Herod* had a desire a long time to see Christ, and now when he seeth him, hee makes a mock of him, and puts a white garment upon him, though hee had done so much at *Iohns* preaching, that he *did many things wel & heard Iohn gladly*: yet now he makes a mock of Christ: here we may see what a dangerous thing it is, to nourish sinne, for if a man harbor some secret sinne, though hee hath good affections, and good graces, it will eate out the heart of them, so *Herod* harbord one sinne, the taking his brother *Philips* wife, and the nourishing of this one, eate out the heart of all his good affections. This was the case of *Herod*, and is the case of thousands in the world, though they be hearers of the Word, and have reformed many a thing, yet because they nourish some secret sinne, they fall to bee mockers of Religion which eats out the heart of all their graces and of good affections: as *Maith. 3.* our Saviour shewes, that *some seede fell in stony ground*, and sprang up, and when the Sunne arose, it parched, withered, and came to nothing, because there were stones in the bottome, so if a man have good affections, if hee nourish one secret sinne, all will come to nothing, it will eate out all the heart of his graces.

Simile.

Thirdly, by joyning Christ with Barabbas.

Simile.

Simile.

The *third meanes* hee used to deliver Christ was, *jungendo*, by joyning Christ and Barabbas together, for it was a custome at their feasts, to let loose a prisoner: now Christ was matched with a notable theefe, that was in the prison, one that was a traytor, and a murtherer; therefore *Pilate* thought they would not have chosen him that was so vile, but would rather have chosen Christ, but the *Priests* through envie stirred up the people, who did chuse Barabbas, and refused Christ: this, was a notable policie in *Pilate*, and must teach them that have fine wits, and politike pates to use them for Christ and not against him; as *Levit. 2.* The Lord commands that they should offer fine flowre, so if men have fine wits and fine policies; God must have a handfull of them, *Psalme. 22.* *David* desires to be kept from the horne of the *Vnicornes*; why was this? though is were a good, and sufficient horne, yet it was a naughty head, that did beare it; so learning, wit and policie is a good thing, when it is in a good heart, but if it be in a bad heart, then we had need to pray to God, as *David* did, to keepe us from the horne of the *Vnicorne*, keepe me from his policie, his wit and learning: a man that hath a good wit, must use it for Christ, and not against Him, for if he doe, God will destroy his wit and him: In all the histories of the Heathen, wee finde not the like example to that in the Bible of *Achisophel*, whose counsell was as the Oracle of God, and yet because he used policie and wit against God, and not for God, it was overthrowne by a plaine man; so, the *Papists* and *Iesuits* beyond sea, are great Polititians, have fine wits, and goe far beyond us, in their policies, yet they have been often overthrowne in their deepe fetches and subtile plots, and it hath pleased God to blesse us in our simplicity and weakenesse; the reason whereof is, because their policie is against Christ and the Gospel, and ours is for it. Thus much for *Pilate*.

Now for the people, we see that they preferred Barabbas before Christ, who

who was a traytor and a murthrer, Christ being an innocent man; and **S E R M.**
yet by the instigation of the Priests they chole *Barabbas*, and refused **XVII.**
Christ. Now I dare say, there is not any here, but will be ready to con-
demne the *Jewes* that they preferred *Barabbas* before Christ: but what
doe we **not** as ill who preferre our vile lusts and sinnes before Christ?
For (as Divines say) *in every choise and election, there is a practicall discourse in*
the court of a mans conscience, either to make choise of Christ and his graces; or
else of his owne sins and his delights; there is Christ on the one side, and all
his graces, with heaven and happinesse thereunto belonging, and on the
other hand, sinne, and all the delights thereof, our vile lusts, pleasures,
and profits: wee stand in a middle betweene them both, and put Christ
into the one scale which we have in our hands, and our sinnes and lusts
into the other: then this question is made in the court of every particu-
lar mans conscience, which of these wilt thou make choise of? whether
Christ and his Spirit shall live in thee, or thy vile sinnes? if we answer,
it is better to live in our whoredomes, in our prophannesse, it is better
to live in our pleasures than to choose Christ; what doe wee else but
preferre *Barabbas* before Him: wee condemne the *Jewes* but wee have
much more need to condemne our selves, they did it in the time of
their ignorance, and we doe it in the time of our knowledge; they did it
in the time of Christs humilitie, and we now he is in his glory; they did it
once, but we often: and therefore if there bee a question come into the
court of thy conscience (by the hearing of a Sermon) whether the spirit
of Christ shall dye or thy sinnes; when wee make choice of our sinnes,
and let the spirit of Christ die in us; what doe wee but as the *Jewes* did,
preferre *Barabbas* before Christ? and therefore every one should labour
to take this home to himselfe.

The *fourth Meanes* was, *Flagendo, by whipping of Christ*; this was worst
of all, and when he had so done, he puts on him a purple garment, and so
brought him forth; then *Pilate said unto them, Behold the man*; as who
should say, if there be pity or any mercy in you, Looke on the man, and
let it move you to let him goe: now this one word of *Pilate, Looke on*
the man, is good for every Christian to remember, to looke upon the
man; to looke upon *Christ*, to consider what a deale of paines hee hath
suffered, what a deale of labour it cost to redeeme us, *Ecce homo*, Looke
upon the man, see how his shoulders were whipped, his face buffeted,
his head crowned with thornes, how his sides were pierced, how his
hands and feete were nailed, his body racked and tormented; all this he
hath done to redeeme thy soule, therefore doe not thou sell that for a
small matter, which cost Christ so deere. Every morning, let us consider
this one word of *Pilate, Behold the man*, and when wee are about our la-
bours, in the fields, when we goe to bed, looke upon Christ and con-
sider what a deale of paines it cost Christ to redeeme us.

Secondly, we must looke upon Christ, and consider what wee are to
looke for at the hands of the world; if Christ was crowned with a
crown of thornes, then wee must not looke to bee crowned with a
crown of gold: if he suffered such contumelies and reproaches, then
we

*Fourthly, by
whipping of
him.*

ART. III. wee must not looke to goe scot-free : if wee suffer with him, wee shall raigne with him : if we would partake with him in his glorious crowne then must we with him in some sort be crowned with thornes.



SERMON XVIII.

JOHN 19. 5.

Behold the Man.



Esheved the last day, how before *Pilate* condemned Christ, he used foure meanes to deliver Him; first, by speaking for Him; secondly, by sending Him to *Herod*; thirdly, by associating him with *Barabbas*; fourthly, by scourging him, that so pittie might have staied the cruelty of the high *Priests* and *Scribes*, but all would not availe, their fury pressed on to his death: The uses whereof wee were the last day cut short of by reason of the time, therefore now we will prosecute the same.

Use 1.

The first use is, that in looking on Christ, wee may see what we are to looke for at the hands of the world; for if hee was crowned with a crowne of thornes. Then we must not looke to be crowned with a crowne of gold; if he was *mocked* and *scoffed* at, we must not looke to goe free; *Ecce homo, behold the man*; if we suffer with him, wee shall raigne with him in glory. And therefore doe not thou looke to partake with him in his crowne of glory, unlesse thou partake with him in the crown of thornes. In the 18. of *Iohn*, *Pilate* asked Christ, if hee was a king: he answered, *hee was, but his kingdome was not of this world*; even so a Christian may say, my kingdome is not of this world, but I looke for a kingdome above the clouds, a kingdome of glory and happinesse.

Use 2.

Secondly, a Christian may comfort himselfe in afflictions and troubles, by looking on Christ; *Ecce homo, behold the man*: let thy troubles and thy afflictions be what they will be, yet they are not like to Christs, he was God, we are men; he the sonne, and wee the servants; he pure and holy, we wretched and sinfull; therefore let thy troubles bee what they will, sure it is, thou canst not attaine to the halfe of Christs, to the crowne of thornes, the buffetings, mockings and railings upon, to his whippings, rackings and tormentings; therefore if wee looke upon Christs wounds, we shall finde ours to be nothing to his; thus we must comfort our selves in our afflictions by looking on Christ.

Use 3.

Thirdly, we may comfort our selves in temptations, for as a Christian hath

hath his *Ecce homo*; so the devill will have his time for it; when we be sick and like to die, then he will come and say, *Ecce homo, behold the man*; thou hast seemed to be a great professor, but now death seazeth on thee, and thou must be flung into the grave, and there consumed to dust, and therefore what canst thou doe for thy selfe? A man must not be discouraged at this, but must have his *Ecce homo*: and send him backe againe to Christ, and say, *behold the man*, behold Christ, hee hath done for me, hee hath gone before death, hath leazed upon mee, he hath beene trampled and trodden under foot of it, flung into the grave and risen againe, therefore seeing Christ hath gone before me, I must not be afraid to follow his steps that he hath stepped in before me.

The third generall point which we observed in the condemnation of Christ is, *what it was that made Pilate stand so stiffe for Christ*; though after he was drawne on to condemne him, partly through feare of *Caesar*; and partly through the importunitie of the people.

Now there were five reasons that made him stand so stiffe for Christ:

1. *His owne conscience.*
2. *The admonition of his wife.*
3. *Christ's strange silence.*
4. *His holy Confession and protestation.*
5. *His Commination.*

First, *his owne conscience*, for hee was perswaded hee was an innocent man, and delivered unto him through the malice of the *Jewes*, therefore hee was loth to condemne him, and so sinne against his conscience; and yet he was but a heathen man, therefore what a pittifull thing is it, when a Christian shall sinne against his conscience, and that shall smite him, as it did the *Lepers* in the midst of their jollity, 2 *King. 7. 7.* who said, *we doe not well to tarry here, &c.* so when a mans conscience shall tell him, O, I doe not well to sweare, to lye, and yet that same man should goe on still in his wicked courses, this is a pittifull thing, therefore a man must take heed hee sinne not against his conscience; if a man should have a snake or a worme crawling in his body or in his bowels, though it should bee quiet sometimes, yet upon every little occasion it should crawle and stirre about, hee would thinke it were better to dye a thousand deaths, but what is this to the worme of conscience, that will torment a man for ever and ever and never dieth? therefore (as a learned man saith) all other plagues a man may fly from, but hee cannot fly from an evill conscience; a man may fly from the plague, from famine or from the injury of men, but he cannot fly from an evil conscience, whither soever he goeth that will with him, if he goe into merry company, or into his chamber, into his closet, or into any roome under the earth the secretest place that may bee, his evill conscience will goe with him and pursue him; like unto a man that hath an ague, he thinkes if he were in this or in that place, in this roome or in that, hee should have ease, but so long as hee carrieth the matter of his owne griefe about him, he can have none; so a man that hath an evill conscience, hee may thinke to have peace in this place, in this and that company, but as long as he carrieth about him the

S E R M.
X V I I.

Thirdly, what made Pilate so stand for Christ.

First, his owne conscience.

Simile.

Simile.

ART. III. matter of his griefe, hee must never looke to have ease, therefore wee must take heed of sinning against our conscience.

Secondly, the admonition of his wife.

The second thing, that made *Pilate* stand so stiffe for *Christ*, was the admonition of his wife, for *Pilate* being in the judgement seat, shee sent him a message, *Matth. 27. To have nothing to doe with that just man*: in which message we observe divers things:

1. The partie that sent the message, *Pilates Wife*.
2. The time when shee sent it; when *Pilate* was upon the judgement seate.
3. The tenour of the message; have thou nothing to doe with that just man.
4. The reason, because I have suffered many things this night in a dreame touching Him.

First, who sent the message.

First, who it was that sent the message; *Pilates wife*: hence observe, it is a good thing for women to stop and stay their husbands in the course of sinne, they must labour to prevent them, by good speeches and good admonitions, for women were made to this end, to be helpers to their husbands, to helpe them to heaven, therefore when the wife shall admonish the husband, and hee doe not regard but despise and neglect it, *Pilate* shall rise up in judgement against him, and condemne him, at the day of judgement.

Secondly, when it was sent.

Secondly, when it was; as hee sate in judgement, it was a very fit time, a good season; as *David* bad his servants say to *Nabal*, *1 Sam. 25. Wee came in a good season*; so it is a good season to stoppe a man in sinne, when hee is about the doing of it: so the Angell of the Lord stopped *Ioseph*, *Matth. 1.* when he thought to have put *Mary* away secretly, so *Gen. 20.* when *Abimelech* thought to have taken *Abrahams* wife, saith the Lord unto him, *thou art but a dead man*; it is a good thing then to admonish one of sinne, when they be about doing of it.

Thirdly, the message.

Thirdly, the tenor of the message; have thou nothing to doe with this just man. If a man be a just man and an innocent man, let us take heed, how wee have to deale with him or doe him any wrong or any hurt, *Psal. 37.* It is a note of a wicked man, that he persecutes the godly man, for if a man be a just and godly man, then there is matter enough for them; but we must take heed, wee doe them no harme or wrong: a man may handle gold, Oare, iron, as long as it remaines in his owne nature, but if the nature of fire be put to it, then if we handle it, it will burne us; so we may deale with men, as long as they remaine in their owne nature, but if once they have the nature of God, take heed how we deale with them; lest it happen unto us, as *Revel. 11. 5.* it is said of the two Prophets, that if any man hurt them, fire shall come out of their mouthes and destroy them.

Simile.

Fourthly, the reason and cause.

The fourth reason was, Because she had suffered many things in a dreame touching him, this is the property of a good conscience, to bee moved and stirred by the judgements of God: it is a wofull thing when his judgements be upon us, yet we are not moved and stirred at them; when hee shall take away our wives, our children, our cattell, or our goods, and yet wee bee not moved at it. If a Physition give a man Physicke, the next question

question that he will aske him, when hee comes to him, is, whether his physicke did worke or no? if it did not worke and stirre the humours, it is twenty to one, but the party will dye; so the judgements of God are his physicke, and if they doe move and stirre us, there is some good hope, but if they doe not move and work upon us, there is danger, twentie to one but we shall be more afflicted or die; therefore it is a pitifull thing that Gods judgements be upon us in this unseasonable weather, and yet we are not moved and stirred by them, nor drawne unto repentance to returne to God: the Lord complains of this, *Ier. 5. Thou hast stricken them, but they have not sorrowed: And Zephan. 3. Every morning doth he bring his judgements to light, and yet the wicked will not learne to be ashamed.* It is a good thing to be afflicted with the judgements of God, as *Numb. 21.* the people come to *Moses*, and desire him to pray to God, to take away the fiery Serpents, not desiring to have their sins taken away; therefore when that judgement was at an end, they had a greater, and so had no rest, till the Lord had destroyed them; so men doe now, when the judgements of God be upon them, then they pray to have sicknesse, famine, scarcitie and unseasonable weather taken away from them, but never pray to God to have their sins taken away, to give them repentance; and therefore when one judgement is at an end, it is the beginning of a greater, the Lord will never rest till hee hath destroyed us, if wee doe not repent us of all our sinnes, and turne to him in the truth of our hearts.

This must teach Christians, that have more light and knowledge, than they had, or than *Pilate* had, to take heed that they doe not sinne against their conscience; *Pilate* had the light of Nature, wee have the light of Gods grace; it is a fearefull thing, when a man shall sinne against his conscience; though a man sinne of weaknesse, and of infirmity, yet let us take heed we sinne not against conscience; for what a pitifull thing is it that a mans conscience shall say, as the *Lepers* said, *O, we doe not well,* that we doe so; I doe not well to sin, to sweare, to prophane the Sabbaths, I doe not well to nourish any sin, to backbite my neighbours: It is a fearefull thing to sin against conscience, all other accusers, one thing or other will stop them, either bribes, or favour, or friendship, or intreatie, or flattery, but there is nothing that will stop the accusing of evill conscience, neither bribes, nor flattery, nor friendship, nor intreaty; *Revel. 20. 12.* conscience is compared to a booke that all things are written in, when there is question about a debt, come to the booke and that doth manifest the matter; so there is a question, whether thou hast sinned or not, come to thy conscience, and that will resolve thee, all thy sins are written there, although thou doe not see nor feele them, yet at the Iudgement day, when the booke shall bee opened, then all shall bee manifest, as if they were but new commixed.

Secondly, other accusers doe accuse us, but certaine times, either at Terme time, or when anger is stirred, but an accusing conscience will give them no peace at any time; the worne of conscience will torment a

ART. III. man at all times, in the night, and in the day, when hee is in company, and when he is alone.

3 Thirdly, other accusers a man may flie from, for if they be in one country, hee may flie into another country; but there is no man can flie from the accusing of an evill conscience, unlesse a man flie from himselfe; *Augustine* saith, all other plagues a man may fly from, from the famine, from the envie of man, from the pestilence he may flie, but he can never from an evill conscience; Man (saith he) get thee into thy chamber, or into the secretest place that may bee, and although thou shut the doore, yet thou canst not shut out the accusing of an evill conscience, unlesse thou shut up thy selfe: If a man were in a close chamber full of small lights, and there were in the same roome one great light, though he should put out all the other, and leave but this one, yet that were sufficient to disclose, and to lay open his shame: so in the chamber of this world, there be a number of lights, if all should be put out, and there be left this great light of a mans conscience, this is sufficient to discover and to lay open a mans shame.

Simile.

3
The strange silence of Christ.

Thirdly, *The strange silence of Christ*, that answered nothing, though *Pilate* did urge him, and it did concerne his life; therefore the more ready he should have been (as one would have thought) to defend himselfe, for naturally men are ready to defend their lives; as the *Devill* saith of *Iob*, *all that a man hath will hee give for his life*: But see, *Christ* was silent, which shewes how ready he was to lay downe his life for us, and how willingly; this was the reason why *Christ* was silent and said nothing: here we may see the great love of *Christ*, that whereas we should have lost our lives, have perished in hell for ever, hee was contented to lay downe his life for us. Now *Christ* hath not laid downe his life onely that wee should lay downe our lives for him againe, but that we should lay downe our sinnes; he was willing to part with his life, and wee are not willing to part with our sins for his sake; *Hester* 6. when *Ahashuerosh* could not sleepe in the night time, he calls to a servant to reade in the *Chronicles*, and then found what *Mordecai* had done in preserving of his life, and so makes this inquiry, *But what honour and dignity hath there been done to Mordecai for it?* So when a Christian cannot sleepe in his bed, hee should be thinking how willing *Christ* was to lay down his life for him, he should make this enquiry, what honour and dignitie have I done unto *Christ* for it? *Augustine* saith, this is the reasoning betwixt *Christ* and us; O man, wilt thou make a change with me, wilt thou forgoe thy sinnes and take my blood, take the merit of my death, and I will take the punishment of thy sinnes!

Simile.

4
Christ's protestation.

Fourthly, *His protestation and confession*, that hee is the *Sonne of God*; for when *Pilate* heard that, he was afraid that God was engaged against him, and to oppose himselfe against God, he was loth; this it was that made him to stop and stay, the reverence hee had to the name of *Christ*: O that we Christians had this reverence to the name of God, that it might stop and stay us in the course of sinne! *Pilate* was stayed at the mention of

of the name of God; but we heare of the name of God every day, from SERM. day to day, and yet it cannot stop us in the course of our sinnes; we see, XVIII. *Gen. 39. 9.* that the reverent awe that *Ioseph* had of the name of God, kept him from sinning against God; so *David*, *Psal. 21. 22.* *Because I kept the wayes of the Lord, I did not wickedly against my God; for all his lawes were before me, and I did not cast his Commandements from me:* And so here *Pilate* an Heathen did reverence the name of God, this it was that stopped him, and made him stand so fast for Christ.

Fifthly, *The holy commination of Christ*, saith hee, *Hee that delivered mee to thee, hath the greater sinne:* There is no man that can have his hand in the death of Christ, but he must needs sinne: This was it that made *Pilate* a Heathen man loth to condemne Christ, be cause he should sinne against God. This must teach us, that when wee heare it is a sinne to sweare or lye, not to doe it, though it be to save a mans life. Wee have heard it is a sinne to prophane the Sabbath, to mispend the time wickedly, and yet nevertheless, dare we goe on and doe it: Surely *Pilate* shall rise up in judgement against us at the last day, and condemne us for it. We see *1 Sam. 14. 33.* when *Saul* heard that the people had sinned in eating of blood, hee laboured to stoppe and to stay them: O that there were such affection in Christians to labour to stoppe others, but especially themselves in the course of sin! For it is Gods great mercie that any thing comes in the way to stoppe or stay us in the course of sinne, whether it bee our conscience, or the admonitions of our wives, or any thing else. The *Philosophers* say, that the upper Heavens would set all the world together, if they were not staid by the nether, but whether that be true or no, this is; that there is such greedinesse in man to commit sinne, that all would come to confusion, if God should not restraine him: *1 Sam. 25. 32.* when *David* was in his heate, hee thought to have killed *Nabal*, and all his household; but when hee met with *Abigail*, and was come to himselfe, *Blessed be the Lord God of Israel*, saith hee, *which hath sent thee this day to meete mee; And blessed bee thy advice; and blessed bee thou, which hast kept mee this day from comming to shed blood, and from avenging my selfe with mine owne hand:* So, when we be in our heate, then we care not what we doe; but if we once come to our selves, then we can say, O blessed be God for such a man and such a woman, that kept me from sinning against him. When *Balaam* went to curse the People of God for a bribe, if the *Ass* had not spoken to him and made a stoppe, the Angell of the Lord had killed him: The *Ass* saw the danger, but hee saw it not; therefore the Lord gave *Balaam* cause to blesse God for his *Ass*; even so if there bee any thing that stops us from committing sinne, and though it be but an *Ass*, we have cause to blesse God for it.

The fourth generall point that wee observed in Christs condemnation was, *What made Pilate to condemne Christ?* And that appeares to be:

1. *The importunitie of the Jewes.*
2. *The feare of losing Casars favour.*

First, *the importunitie of the Jewes*. for the more hee pleaded for him, the worse they were; the more they cried out, *crucifie him, crucifie him.* At last being wearied with their importunacie, hee yeelds to them and condem-
neth

⁵
Christs Conma-
nation.

⁴
What made Pi-
late to condemne
Christ.

¹
The importuni-
tie of the Jewes.

ART. III. neth him. Here we may see what a wicked thing it is to yeeld to any bad thing for any importunitie whatsoever. *Adam* yeeldeth to his wife, and so brought death upon himselfe and his posteritie, and was thrust out of *Paradise*: So *Sampson* yeeldeth to *Delilah*, and lost both his eyes. If a man yeeld because hee would have rest, he shall bee condemned for it: If it bee good to stand out in the cause of *Christ* the first and the second time, it is good to stand out to the end: As if one be set to keepe away birds, he cannot excuse himselfe to say the birds are busie, and I cannot make them leave; but the more busie the birds be the more busie he should be to suppress them: So the more wee be importuned to sinne, and the more busie the Divell is to tempt us the more busie we should be in Prayer and meditation, to suppress the temptations of the Divell. It was *Iosephs* glory, that notwithstanding his Mistris lay at him day by day, yet he yeelded not to her: So this shall be the glory of a Christian, that notwithstanding hee bee tempted to sinne from day to day, hee yeelds not to it. It is noted of *Christ* that when the Tempter ended, the Angels came and ministred unto him: So when wee have stood out in temptations, and they be ended, the Angels will come and minister to us a Cup of comfort, or a Crowne of glory. But *Pilate* because he stood not out in the cause of *Christ*, as hee had begunne, but yeelded; lost all his glory; therefore, it is said in our Creede, *He suffered under Pontius Pilate*, which is a marke of disgrace unto him, to the Worlds end.

2
 Feare to lose Ca-
 sars favour.

The second thing that drew *Pilate* to condemne *Christ*, was feare of losing *Casars* favour: for when the *Iewes* told him, that if he let him goe, hee was not *Casars* friend, this did so perplex and amaze him, that he sinne against his conscience, and inclines to the worser side: Hee had good affections and stood out in the cause of *Christ*, when all were against him, but when it came to this, that if he stood out still, he should lose *Casars* favor, or else *Gods* favour; He makes choyse of *Casars* favour: So it is with the world still, so long as *God* and *Cesar* goe together, so long as the world and religion goe together, so long they hold, but when it comes to this, that they must lose *Casars* favour, or *Gods* favour, they will leave *God*, and choose *Casars* favour. But it is remarkable and worthy our observation, that he that will make himselfe a friend to the world, may have indeed *Casars* favour for a time, but he shall be sure to have *God* his enemy, and then perhaps *Cesar* too; as we may see in *Pilate*, who laboured for *Casars* favour, and chose that before *Gods* favour, yet through the just judgement of *God*, he lost *Casars* also, for upon complaint made he was sent for, and put from his Office, banished the Land, and so through griefe and vexation, laying hands upon himselfe, desperately killeth himselfe: Let men take heed of this, how they keepe mens favour and lose *Gods*; for if it be so with them, they may looke for *Pilates* judgement, to have neither of them both, because they doe not choose *Gods* favour above all.

SERMON XIX.

MATTH. 27. 31.

And after that they had mocked him, they tooke the Robe off from him, and put his owne raiment on him, and led him away to crucifie him.



Having spoken of the sufferings and condemnation of Christ; in the next place we come to speake of his *Crucifying*, wherein divers things are to be considered.

1. *Why he must die the death of the Crosse.*
2. *How he was led to be Crucified.*
3. *The place where he was Crucified.*
4. *The time and manner when.*
5. *How Christ carried himselfe upon the Crosse.*

The first thing, Christ must die the death of the Crosse for foure reasons.

I Because it was onely accursed.

First, why of all other deaths, *He must die the cursed death of the Crosse*, for foure Reasons:

First, because of all other deaths, this was *accursed by the Law of God*, none else was: burning, stoning, dying by the sword, or any other, there is no curse annexed unto, but to this one onely, *Cursed is every one that hangeth on tree, Gal. 3. 13. Deut. 21. 23.* So that he died not the least death, but the worst that might be, even the cursed death of the crosse; and it was because he would take our curse upon him, for by reason of our sins, we deserved to be cursed both in life and death: that we might be blessed in our deaths, and freed of the curse, hee was contented to take this same accursed death upon him. Let us therefore never forget this great love of Christ to us, yea, remember what Saint Paul saith to *Philemon*, concerning *Onesimus*, *If he oweth thee any thing, set it on my skore, I will satisfie thee for it*; So Christ doth ingage himselfe to God for us, to take our curse on him, that we may be blessed, to die for us that we may live, to be forsaken of God, that wee may be received of God; therefore let us never forget this love of Christ to us, as *Iohn 13.* Saint Peter wonders at Christs humility, *Wilt thou wash my feet?* So we may much more wonder at the humility of Christ, that he that was the Sonne of God, higher than the Angels, would die the cursed death of the Crosse, that wee might be blessed, die a death temporall, that we might not die a death eternall.

Secondly,

ART. III. Secondly, because of all deaths, it was a shamefull death, for it was not onely a cursed death, but a shamefull death: therefore *Paul* saith, *Heb. 12. 2. Who endured the Crosse, and despised the shame.* The reason why Christ died this shamefull death, was to sanctifie all kinds of deaths to his dying members; so that let the death bee never so shamefull, if one die in faith, or in the pardon of his sinnes, in the feare God, his death is sanctified unto him: he is a happie man, *Heb. 11.* it is said of such, *They all died in faith,* they died not all in their beds, or of a lingering disease, but some of them were racked, some stoned, some sawne asunder, but *they all died in faith,* and therefore they were blessed men, what death soever they died on: So let men labour to die in faith, and in the feeling of Gods love, in the pardon of their sinnes, then let their death be what it will be, such a one, he shall be an happie and a blessed man.

Because it was
one of the painefull
deaths.

Reasons 4.

1

2

3

4

Thirdly, because it was one of the painefullest deaths that was, as appears by these foure reasons: First, because they that were to die this kind of death were whipped and scourged; for so Christs bloud was spent with whipping and scourging, that hee was not able to carry his Crosse. Secondly, because they suffered in the most sensitiue parts, in the hollow of the hands, and feet, for these places are the quickest and fullest of sense; As *Galen* saith, because there all the ligaments and sinewes make a meeting, therefore it must needs be painefull. Thirdly, because they that were crucified on the Crosse, were sore racked; For although they had a thing to rest their feete on, yet they did hang by the hands, with the weight of their whole bodies; Therefore *Peter* saith, *Acts 5. The God of your Fathers hath raised up Iesus, whom yee slue and hanged on the Tree.* Fourthly, because it was a lingering death, they were two or three daies dying. Now we may make these two good uses of this point, Christs dying such a painful death.

Vses 2.

1

2

Why Christ dyed
not an ordinary
death.

First, to teach us that it is not an easie matter to reconcile us to God; when wee have sinned: wee thinke it an easie matter to bee reconciled to God, but it cost Christ a painefull death; and therefore it is not an easie, but a great thing that must redeeme soules.

Secondly, seeing Christ dyed such a painefull death, and overcame that which was sorest, wee know that hee will comfortably raise us up from other deaths that wee shall dye of; *Athanasius* giveth a good reason why Christ dyed not an ordinary death as others doe, but a painefull death; he brings it in against the heretikes, for they objected, Why did not Christ dye an ordinary death as others doe? To this hee answereth, that men of ordinary deaths dye because of ordinary infirmities, that they can live no longer; sicknesse and diseases come upon them, which they are not able to withstand; but there can be no infirmitie in Christ, he is the eternall word, the Sonne of God. I, but why did he not make choice of some other kind of death, but would dye such a painefull death? To this he answereth, that if he had made choice of some other death, then they would have thought that hee had not had power to overcome any other death, but that; But now hee taking any death that they could put upon him, even the most painefullest and sorest, and having power to overcome that; it is evident, that hee hath power to overcome any other whatsoever. And so gives us comfortable

comfortable hope that hee will raise us up, his members, from all other deaths: Even as a Champion comming into the field, hee will not make choice of the weapon, or the man hee is to fight with, but will take that which is put upon him; so Christ doth not make choice of what death he will dye, but hee takes that which the world puts upon him. This is the reason, why hee dyed not by the sword, as *Iohn* did; nor was sawne asunder, as *Esaiah* was, nor knocked on the head as *Amos* was, but was crucified: So that he triumphing over his death, we may know and have comfortable hope, that we shall bee rayed from other deaths.

Fourthly, because it was more eminent and apparent to be seene, for they that were to be crucified, were lifted up, that all men might see them. Of which two reasons may be given, why Christ must dye thus aloft.

First, to conquer the divell, the prince of the Ayre in his owne country, and at his owne doore; And so dedicate a way to heaven, and reare a ladder in his death and bloodshed, that it might be a step or a scaffold, whereby we might climbe up to heaven.

Secondly, Christ dyed aloft, that all the world might see and know hee was the meanes of mans reconciliation and redemption; Therefore hee dyed not in a corner, nor below, but that all men might see, and behold it aloft: as good *Moses* set up a *Brazen Serpent* on a pole, that so if any were stung with the fiery serpent if they could but creepe to their tents, and cast up their eyes to the brazen serpent, they had helpe; so God hath set up Christ on a pole on the Crosse, that men may see the meanes of their salvation and redemption, and so bee saved: Therefore let us doe as *Mary* and *Iohn* did, creepe to the Crosse of Christ, as neere as they could get, so that they heard the words of Christ, speaking to them upon the crosse; in like manner though wee cannot heare the words of Christ speaking from the Crosse, yet let us get as neere as wee can, that so some of the warme drop of the blood of Christ, may fall into our hearts, to comfort and refresh us, to cleanse and to wash away our sinnes.

The 2. point observ'd in his crucifying, was how they led Christ to be crucified; And to open it thrughly unto you, let us consider these 2. circumstances:

1. Hee was led in his owne Garments.
2. They made him beare his owne Crosse.

First, he was led in his owne garments, they put on him a purple robe to disgrace him; but it is said they pluckt off that, and put on his owne garments; and that chiefly for these two reasons.

1. That he might bee the better knowne to the people.
2. To fulfill the scripture, that had foretold that his garments should be divided.

Wherein we may consider, that God hath a secret hand in it; the leaves were in haste because of the preparation of the Sabbath, & the 6. hour ere they could get Christ condemned, about noone; and yet they must needs tarry to put off the purple robe, & to put on his own garments; which must teach us that the wicked for all their rage, heate, and malice, can doe no more than God hath appointed: for God doth so bridle them though they be brutish, full of rage and runne on in their courses, yet they can do nothing, but that God hath appointed: As a blinde horse in a Mill, hee knoweth not the end

Simile.

4.

I

2

The second point how Christ was led to bee crucified.

I

In his owne garments.

vs I.

Simile.

of

ART. I. III. of his owne motion, but his master doth, who hath determined it: so the wicked are like blinde horses in a Mill, that goe on and knowe not the end of their motion, but God hee knoweth it, who hath determined what they shall doe, and how farre they shall goe? And therefore this may be a comfort to us, that the wicked can doe nothing, but that which hee hath appointed them to doe.

2 Secondly, that the least things that fall out in our estates, God hath appointed and decreed even the very garments we weare; as we see in Christ, that his garments were fore-determined, that hee should be led in to bee crucified. This is a great comfort, that there is not any thing, that falls out in the course of our lives, but God hath appointed what shall be, what estate wee all liue in: yea and our Saviour saith, *There shall not fall a haire of your heads to the ground, without your Heavenly Father*: Hence a learned man inferres, If the Lord hath such a care of the superfluiries of his servants, that nothing shall fall to the ground but by his appointment; In what great safetie is their soules in? Therefore, let a man labour to feare God, to repent his sinnes, and to bee in Christ: and then let the rage of the wicked bee what it will, they shall not bee able to take a haire from his head, nor the meanest coate off his backe, without Gods permission and appointment.

2 Secondly, *They laid his crosse upon him*; and when hee fainted vnder the burthen of it, they met with *Simon of Cyrene*, and compelled him to beare his crosse: not for any pittie they had of Christ, but because they thought he would have fainted and died, before hee came at the place: Here three things may be observed:

1 First, *That every one that is Christs Disciple, must take up his crosse and follow him*: so if we be Christs Disciples, wee must bee carriers of the crosse; for Christ hath determined this in his owne person, therefore we must bee contented to beare the crosse; as it is exhorted, *1 Pet. 4. 13. But rejoyce in as much as ye are partakers of Christs sufferings, &c.* So *Heb. 12. 8. If ye be then without correction whereof all are partakers, then are ye bastards and not sonnes.* Therefore every man must fit himselfe to beare the Crosse of Christ.

2 Secondly, *we must be contented to carry the Crosse of Christ*; for can a man see Christ fainting or groveling on the ground, and yet goe by and not be affected therewith? No, but he must set his shoulders to beare it: no man must make a crosse to himselfe, but if it be laid on him by God, hee must be contented to beare it.

3 Thirdly, *we must beare all crosses imposed*: there bee diuers crosses in the world. Some be crossed in their children, some in their servants, some in their names, some in their goods: But whatsoeuer our crosses be, we should be contented to beare them. But it is a corruption in the world, that wee thinke if our crosses were as such and such a mans, then wee could beare them. Thus wee are ready to buckle and take up another mans crosse, but not willing to carrie our owne which Christ injoyne, *Math. 16. Hee that will be my Disciple, must take up his Crosse and follow me*: wee must not take up another mans crosse, but take up our owne; and when wee doe so carry the crosse as well as we can, if we faint under it, God will send some *Simcon* of

of Cyren or other to helpe us beare it; under the Law if an Asse was bur- SER M.
thened and fell under it, they were commanded to helpe him up againe. XIX.
Now if men were bound to shew pittie to an Asse, much more to Christ, Simile.
when he falls under his burthen; But it is a pittifull thing to see that Christ
is as it were fallen under his load and burthen, yet there is none that will
set to their shoulders, to helpe beare it; We see *Iob* complains of it in his
time, *He that is in misery ought to be comforted of his neighbours, but men have*
foraken the feare of the Almighty; so *Psal. 69. 20, 21. I looked for some to have*
pittie on me, but there was none; and for comfort, but I found none; therefore it
is a miserable thing, that Christ now in his members is under the crosse,
yet few there are that will helpe to beare up his crosse.

The third generall point was, *The place where he was crucified,* consi- The third thing
dered: where Christ
was crucified

1. Generally.

2. Particularly.

Generally, the place was *without the Gate,* without the Citie, so the Without the
Scripture saith; *And when they came out, they found a man of Cyrene named*
Simon; that is, when they came out of the citie, out of the gate; So *Paul*
Heb. 13. 12. Therefore even Iesus, that he might sanctifie the people with his owne
blood, he suffered without the gate; and that for 3. Reasons.

The first, *To shew he was the sinne offering of the Church;* for the sinne offe- Three Reasons
ring was offered without the Host; *Lev. 16. 27. So Christ was crucified*
without the gate, to shew he was the sinne offering of the Church, the great
propitiatorie sacrifice that should make expiation for sinne; therefore as
in the Law when they offered a beast, they laid their hands on the head of why Christ suf-
the beast, and so by humble confession put their sins on it which was killed, fered without
and they went free; so seeing Christ is the sinne offering of the Church, the Gate.
that should make expiation for our sinnes, wee must carry them over to I
Christ and lay them on him: This is the deduction which *S. Paul* makes
of it, *Heb. 13. 12. That Iesus might sanctifie the people with his owne blood, Hee*
suffered without the gate, and so shew himselfe to be the sinne offering of the
Church. Here wee may learne, as the people carried their sinnes unto the
beast, so that must bee our wisdom to carrie our sinnes unto Christ, or
else wee shall answere for them. Therefore, consider with thy selfe who so-
ever thou art, what a burthen thou hast laid upon Christ; it is not long
since thou laidst a great burthen on him, and thou art comming with ano-
ther to day and to morrow, and so shalt every day as long as thou livest;
and when all is together, consider what a load it will be, I doe not speake
this to forbid thee that thou shouldst not bring them being past recovery;
for if they be on thy selfe, woe bee to thee, thou art like to perish. There-
fore, lay them still on Christ, bring to him still, but doe it with the more
shamefastnesse and humilitie: come with them as *Noahs* sonnes did, when Simile.
they covered their father, *they went backward,* ashamed to looke on their
fathers face; so we should goe to Christ with the greatest humilitie, and
the most shamefastnesse: In that we be the men and women that lay such a
load on him.

Secondly, *To teach us that if wee suffer with Christ, wee must goe out of the*
gates,

ARTIC. III. *gates, and out of Ierusalem*; That is, wee must goe out of our pleasures and our sinnes, to suffer with Christ, as the Apostle saith, *Christ suffered without the gate*; so let us goe forth of the campe bearing his reproach: many an one can be contented to have their part in the sinne offerings of Christ, but they will not go out of the campe, out of their sinnes, pleasures, profits, and be contented to beare the reproach of Christ. But we have heard Christ suffered without the gate, that we should follow him, and come out of our sinnefull pleasures and profits; therefore let us bee obedient and doe so. Wee see *Hebr. 11.* that *Moses* is commended, *for that he esteemed the rebuke of Christ greater riches than the treasures of Egypt*; and therefore as *Mephiboseth* said of *Ziba*, *2 Sam. 19. 30.* *Yea, let him take all, seeing my Lord the king is come againe in peace unto his owne house.* I will never strive for it, but let him have it, it is enough for me, that the king liveth: so we should say, Let the world take their pleasures, their profits, &c. I will leave that to the world, I will not strive for that, it is enough that *Christ* is my glory, and that I shall be partaker with him of eternall Happinesse.

Simile.

3 Thirdly, to teach us, that the casting out of Christ out of the earth from Ierusalem, and out of the societie of men, is the bringing of us into the societie of God and his blessed Angels: *Christ suffered without the gate*, therefore when we see that hee suffered without the gate, and was cast out of the earthly Ierusalem, wee must consider it is the bringing of us into the heavenly; for as he was cast out of the one, so we are brought into the other by the Angels at the day of Iudgement: The first *Adam* lost the earthly Paradise, and the second *Adam* hath purchased for us the heavenly Paradise, where we shall eate of the Tree of life, that is in the midst of it, and of the hidden *Manna*, that is spoken of *Revel. 2.* as *Ionah 1. 12.* saith unto the men that were in the ship in the great distresse that fell upon them, when the Sea was troublesome, *Take me up, and cast me into the sea, so shall the Sea be calme unto you*; so Christ said to the Father in the great distresse of all mankinde, *Take mee and cast mee into the Sea, away with mee unto the crosse, fling me into the grave, cast me from the societie of men, and so shall heaven, and earth, and hell, be at peace with you, and God pacified and pleased with you*: and as *Cantic. 3. 11.* *Salomon* saith, *Come forth yet daughters of Ierusalem, and behold king Salomon crowned with the crowne wherewith his mother crowned him*: so we are called out to behold Christ hanging on the crosse, on mount Calvary, crucified and killed for thy sinnes.

Simile.

Simile.

2
In Golgotha.

Secondly, the particular place is *Calvarie* or *Golgotha*, the place of mens skulls; Now some thinke it was so called because *Adam* was buried there, where his skull being found it gave name to the place; But this opinion *Saint Ierome* refutes as a fable; some againe thinke it was called *Calvary*, because it was made round like a skull; Othersome thinke it was called *Golgotha*, because it was the place of execution, where commonly malefactors suffered, and where were left the bones and skulls of such as were executed; which opinion I incline to. Now this wee see could not chuse but be a very infamous, loathsome, and fearefull place, in which Christ was put to death: which may teach us these two things, the desert of our sinnes; that we deserve to die, in the infamous, loathsome and fearefull places that may

may bee; to have all the disgrace that can be put upon us: indeed in regard of men, it may bee, wee doe not deserve it; but in regard of God we doe; for as *Christ* died in *Golgotha*, so we deserve not onely to die in *Golgotha*, but to die in *Hell* for ever and ever: therefore whereas wee would have honour put upon us at our death, and desire to be as much graced as may be, we must thinke of this, that *Christ* died in *Golgotha*, in a lothsome place, to shew the desert of our sinnes, that we doe deserve to die in the disgracefullest places that may bee.

Secondly, *Christ* died in such a disgracefull place, to purchase and procure a better place for us to die in; he died in the *fields*, that we might dye in our *beds*; amongst the *Priests* and *Pharises*, and his *enemies*, that we might dye amongst our *friends*; he on the *cross*, that wee might dye in ease and comfort; for his *condemnation* is our acquiting, his *death* our *life*, his *paines* our *ease*. It is an observation that if a Bee hath stung any one thing, it can sting no more, though it make a buzzing and a great noyse; so it is with death which having stung *Christ*, hath now left her sting in the body of *Christ*, therefore though death may keepe a buzzing and adoe about a Christian, yet he can doe him no hurt, because he hath left his sting in his sacred body: therefore the *Apostle*, 1 *Cor.* 15. 33. triumphs over death, saying, *O death, where is thy sting? O grave, where is thy victory? O death, I will be thy death, O grave, I will be thy destruction*, Heb. 2. 14. *Forasmuch as the Children, were partakers of flesh and blood, hee also tooke part with them, that hee might destroy through death him that had the power of death, that is, the devill.*

The fourth point was, *The maner how*, now before they did nayle him to the *cross*, they gave him *vinegar* to drinke mingled with *gall*, so *Saint Matthew*: but *Marke* saith they gave him *wine mingled with myrrh*; now how can these two agree together? I answer, the one speaks of the quality of it, and the other of the substance; *Matthew* speaketh of the qualitie, *Marke* of the substance, for indeed it was wine in substance, but sowre wine, as sowre as vinegar, and it was myrrh, yet as bitter as gal in respect of the quality, for it was a marvellous distastfull and bitter cup which they gave *Christ* to drinke; one would not have given it to any man; what was the reason that they gave him this? some say, it was to take away the sense and feeling of his paine: but it cannot be so, for there be two reasons against it; first, because the *Jewes* had no such intent, to ease him but rather to afflict him; secondly, there is no such operation in the things, for wine is a comforter of the vitall spirits, the heart and braine: other thinke the reason was to hasten his death, and to rid him quickly of his paine, for myrrh doth open the veines; and in the margins of our *Bibles*, wee finde it so noted: *Physitians* say, that wine being taken inwardly, doth open the veines also, but being taken outwardly doth stoppe them: it is reported, that it was the maner of the *Jewes*, when they would hasten the death of any, they gave them some bitter poyson to drinke: but this cannot be the reason why they gave it *Christ* for they did it not, out of kindnesse or favour, but in cruelty, as we may gather by the words of *David*, *Psal.* 69. 21. where he saith, *they gave me also gall for my meat, and in my thirst they gave*

Fourthly, the manner of *Christs* crucifying.
Matth. 27. 34.
Mark. 15. 25.

ARTIC. III. *gave me vinegar to drinke. Prov. 31. Solomon willet h us to give wine to those that are weake, and strong drinke to those that bee afflicted; to the Iewes did give wine to Christ, but it was wine mingled with Myrrh, it had a tang, and a sowre tast with it: so also many such mingled cups, we give to our brethren, it may bee wee releeve and helpe them, but it is with a tang, with bitternesse and sowrenesse: it is said in the Scripture that God gives to us a pure cup of comfort, and addes no sorrow to it, such pure cups of comfort wee should give to our brother: I dare say there is not any man but would bee ready to condemne the Souldiers and the Iewes, because in his extremitie, they gave him a mingled cup; But let us looke into our selves, what doe we? wee give him such a mingled cup; for every sinne we doe commit, is as a drop of poyson put into a cup for Christ to drinke; therefore whereas we see, that we can complaine of the souldiers and of the Iewes; we had neede learne to complaine of our selves much more.*

Quest.
why Christ refused th. bitter cup.

Sol.
Division of
Passion two-
fold.

Now Christ refused to drinke of this. This may seeme a strange thing in Christ, seeing hee yeelded his backe to the whip, and his head to bee crowned, his hands to be nailed, his face to be spitted on, and to bee buffered, refusing none of these things, What therefore was the reason that he refused to drinke of this? I answer; first, to teach us the true latitude and extention of Christian patience; for there bee two sorts of passions, some there be that be of necessity, and some voluntary or arbitrary: now those that be of necessity, such our Saviour did not refuse, such as was needfull for the salvation of man: but those that were arbitrary, and voluntary, those our Saviour refused; which may teach us this high point of wisdome, that those passions that bee by authoritie, and those that come immediate from God, these we must with Christian patience beare: but if it be an arbitrary or voluntary passion, then we may refuse it: it is an opinion of the world, that a Christian must beare any thing that is put upon him, but we see in the example of Christ, how farre our Christian patience doth extend.



SERMON XX.

MATTHEW 27. 34.

*They gave him vinegar to drinke mingled with gall,
and when he had tasted thereof, hee would not drinke.*



He may behold the resemblance and similitude of *Simile.*

a great tree in a glasse, but not in the same proportion that it hath as it groweth, but a great deale lesse, for alwayes the resemblance is lesse than the thing it selfe that is resembled; so the Gospel is a great glasse that doth shew unto us, the great love of Christ in the worke of our redemption, but as resemblances be lesse than the things resembled, so whatsoever wee say of the love of Christ it comes farre short of the love it selfe, which Christ hath shewed unto us: as it will easily appeare by the due consideration of the manner of Christs crucifying: and therefore let us proceed in order from that which we left at.

The last day we made entrance upon the point, when amongst other things we spake of that bitter cup presented unto him, whereof hee refused to drinke: one reason whereof wee shewed then, which was to teach us the extent of our Christian liberty, now wee passe on to that which remaines.

The second was, that we might more sensibly see the love of Christ to us: for all the sufferings which were needfull for our salvation he refused not, but did with patience endure them, but whatsoever was voluntary or did concerne himselfe, those he refused. *Ionas* he could not endure the heate of the Sunne for himselfe, yet hee could abide to be throwne into the sea for the good of others and for their safety; so Christ was contented for our good to be apprehended, condemned, and to be spet upon, to be crowned with thornes, whipped, nailed to the crosse, flung into the grave; and yet he would not suffer any thing, that did concerne himselfe, but refused it. *Simile.*

Now the next generall point to be observed, is, *the very act of his crucifying*, shewed but in a word, *Hee was crucified*, and yet there is much paine, much adoe, a great deale of torment shut up in the belly and bowels of that word: For, first, they threw downe the Crosse upon the ground. Secondly, they drew or pulled out all the fearfull instruments for that purpose. Thirdly, they stripped him. Fourthly, they laid him

Fifthly, the crucifying of Christ.

ART. III. on his backe, and they stretched out his hands and his feet upon the
 5 Crosse, and nailed him unto it. Lastly, they did reare up the Crosse into the ayre, as though he were unworthy to be upon the ground. And thus we see, what a deale of paine and torments, is shut up in the bowels of this one word: whence for our learning we may gather these good instructions following:

Vse 1. First, seeing Christ was crucified for us, this should make us bewaile our sinnes with bitternesse, that we should be the parties should bring all these pains upon Christ, for he suffered not for his own sins, for he was innocent and holy, but for my sinnes, and thy sinnes, which we daily live in; *Esay, 53.* the Prophet saith, *The chastisement of our peace was upon him;* and *1 Pet. 3.24.* it is said, *Who in his owne bodie bare our sinnes upon the tree:* therefore seeing our sins brought all those paines upon Christ, we have

Simile. cause to bewaile them, we can bewaile the punishments we bring upon our selves, but how much more should we bewaile the punishment wee bring on Christ; as the spickes and the nails being driven into the hands and feet of Christ, when he was crucified, made the blood runne out at the holes; so the meditation and consideration thereof should cause our consciences to bleed. And now seeing our sinnes have brought Christ on the crosse; what will we doe? mock him as the wicked *Jewes* and the souldiers did; or be silent, as the Disciples were, or stand still? No, but we must after a spiritual manner go to the crosse of Christ and say, Lord, wilt thou die for me, and suffer such great paines and torments? *I have eaten soure grapes, and thy teeth are set on edge with them;* It is I that have sinned, but Lord thou hast done nothing worthy of these great paines; therefore, O Lord, that I may never forget this great love of thine, though I cannot perfume thy body, as *Mary* did, with sweet spices, yet will I never cease to wash it with the daily teares of true repentance for my sinnes: But alas, we can weepe for the losse of our wives, of our children, but we cannot weepe for our sinnes; therefore we should doe as the Physitian, who when hee findeth men dangerously bleeding at the nose, lets them blood in another place, and so turnes the course of the blood another way; so our weeping for worldly losses, we should turne to weeping for our sinnes, and for the losse of Gods favour, that thus Christ was crucified for them.

Vse 2. Secondly, seeing Christ was crucified, we should labour to see all our spirituall enemies crucified with him; for when Christ was upon the Crosse, he pulled the Devill, sinne, death and damnation to the Crosse with him, and so also were crucified; so Christ was not crucified alone, but all the enemies of mans salvation with him: So the Apostle, *Coloss. 2.14.* speaking hereof, saith, *And putting out the hand-writing of ordinances that was against us, which was contrary to us, he even tooke it out of the way and fastned it to his crosse; and having spoiled the principalities and powers, hee made a shew of them openly, triumphing over them in it:* therefore the same Crosse that served to crucifie Christ, the same hath served to crucifie our spirituall enemies; and though the *Jewes* saw none but Christ upon the

the Crosse, thou that art a Christian must goe further, and see all the **S. R. XX.** enemies of mans salvation, the Devill, damnation, and sinne, crucified with him.

Thirdly, seeing Christ was crucified upon the crosse, we must be contented to crucifie our selves; and therefore after a spirituall manner we must goe to the Crosse of Christ, and naile our hands and feet unto the Crosse, that we may not move a hand or a foot, to displease God; Nay, we must goe further, and crucifie our sinfull and carnall lusts, and inordinate affections; for the Apostle saith, *that they that are in Christ have crucified the flesh with the affections and lusts thereof*: So that there is not a true Christian, but hath beene upon the crosse already, and hath carried his corruptions thither to be crucified; therefore looke how busie the Iewes were in crucifying of Christ, be thou as busie to crucifie thy sinnes and corruptions; howsoever men may talke of the crucifying of Christ, yet if thou have no care to crucifie thy sinnes, and thy carnall lusts, thou canst have no comfort by it; be sure then, as the Iewes did apprehend Christ, condemned him, set a crowne of thornes upon his head, spet on his face, nailed him to the Crosse, killed him, and flung him into the grave; even so doe thou by thy sinnes, labour thou to apprehend thy sinnes, to condemne them, set a crowne of thornes upon them, spet at them, doe all the disgrace that may be to them, naile them to the crosse, and bury them in the grave of Christ, that so they never rise againe. *Vse 3.*

Fourthly, seeing Christ was crucified, and suffered such extremities; *Vse 4.* This must teach us to see what extremitie all unrepentant sinners must looke for at the day of judgement; for if Christ suffered such extremitie, that had but the imputation of our sinnes upon him, what shall become of them that live in their sinnes, inherit them? Our Saviour wee know saith, *If they doe this to the greene tree, what shall become of the dry?* If they did so to Christ that had no sinne, what shall become of thee? I will tell thee, if thou be found in thy sins, and have not repented them, thou must looke for no mercy; for if he spared not his Sonne, then look that he will not spare thee: *For (as the Apostle saith, Rom. II. 21.) if God spared not the naturall branches, but cut them off, take heed lest he spare not thee, who art a wilde olive tree.*

Fifthly, seeing Christ was crucified, and suffered such extremitie for the saving of thy soule, then thou must be contented to suffer any thing to be saved: For, did Christ suffer for thee? And art not thou that art a Christian contented to suffer any thing, that thy soule may be saved? If men did know the true value of their soules, they would be contented to suffer any thing to save them, as the Apostle saith, *Philip. 3. I count all things as dung and drosse, to be found in Christ*: And so the holy Martyrs, *Hebr. II.* it is said, *Some of them were racked, some were sawne asunder, and would not be delivered, that they might obtaine a better resurrection.* *Vse 5.*

The third thing that the Evangelist shewes in his crucifying, is, how they did strip him; they did pull off his clothes, we see, first they put off the purple robes, and put on his owne garments, and now when they

Of the stripping of Christ.

ART. III. naile him to the Crosse, they strip off his owne garments, and let him hang naked on the Crosse.

Vse 1. This sheweth the *merit of our sinnes*, that wee deserve not the least bit of bread, nor the meanest coat that may be, to live or to die in; hence we may learne that every man must labour to finde this guiltinesse in himselfe, for it is the Lords mercie that we have any thing; as Christ was stripped at his death, so we deserve to be stripped of all comfort at the day of death; and as *Iaakob* said, *Lord I am lesse than the least of thy mercies*; so we may say, *Lord I am not worthy of the least bit of bread, nor of the meanest coat, nor of the least comfort that may be.* Thus the Prophet declares Gods goodnesse, *Lament. 13. It is the Lords mercy that wee are not consumed*; and it is Gods mercy that we have a coat to put on our backs, that we have a bit of bread to put in our mouths, a bed to lye in, an house to put our heads in, and if we have any thing more than others, we must acknowledge it is the Lords great mercy to us, and wee are to blasse God for it, that he hath made our life any way comfortable to us: And the same Prophet *Ieremie* complaines of this neglect in his dayes, *Chap. 5. 24 Neither say they in their hearts, let us now feare the Lord our God, who gave us raine both early and late, and appointed unto us the weekes of harvest:* And even so the Lord bestowes on us abundance of his blessings; O that men would feare the Lord for those his blessings, that from day to day they live in, but we have our hearts hardened like them, who, *Marke 6. 52. had not considered the manner of the loaves, because their hearts were hardened.*

Vse 2. Secondly, seeing Christ was naked on the Crosse, this must teach us, *how naked we are in the sight of God*; that wee have not a spirituall grace to cover our foules with, for Christ was not so naked in the sight of men, as we be naked in the sight of God; every man can see the nakednesse of his bodie, and can complaine of that, but they cannot see the nakednesse of their foules; according to that which the Spirit of God saith, *Revel. 3. 17. Thou sayest I am rich and inclosed with goods, and have no need of any thing, and knowest not that thou art wretched, and miserable, and poore, and blind, and naked.*

Vse 3. Thirdly, seeing Christ was naked on the crosse, this his nakednesse doth serve *to purchase and procure clothing for thee*; therefore Christ was naked on the crosse in the sight of men, that thou shouldest not be found naked in the sight of God, but that thou mayest stand with comfort before God at the day of judgement, covered with the righteous robe of Christ Iesus.

Next crucified
betwixt two
thieves.

The fourth thing observed in the manner of Christs crucifying, was, That *he was crucified betwene two thieves, and he was numbred amongst the wicked*; they did hang him in the middle, as if he were the chiefe of them: Whereby we learne, first, as it was the portion of Christ to be accounted and numbred amongst the wicked; so it is the portion of Gods people to be numbred amongst the wicked still to this day.

2. Secondly, seeing Christ was crucified betwene two thieves, this must

must teach us wily to distinguish between the crosse of Christ, and the crosses of the thieves, for although the punishment was alike, yet the cause was not alike, for Christ he died an innocent man, but they died worthily, for that which they had done, and even so heere wee must learne to distinguish between the punishment of the godly, and of the wicked, for many times they taste of the same punishment, but the cause is not alike. Yet let us beware of Popish superstitions which so admire the crosse outwardly that they eat out the life of all internall devotion thereby: and to this end let us take notice of these five falsehoods in their Crucifixes.

Five falsehoods of popish Crucifixes.

First, they picture Christ *hanging on the crosse*, whereas he stood on his feet, and wee have great authority for it, as *Irenaeus, Iustine Martyr, Gregory, and Bellarmine*; all these affirme hee did not hang on the crosse, but stood: this is the first falsehood.

1

Secondly, they affirme and make *the wound to bee on the right side of Christ*, whereas it was on the left side, for when the souldiers pierced him, water and blood came out of it, now there is water no where about a man but at the heart, for that onely wants cooling, which is the office of the water about it; therefore in probability it was on the left side, that being neerer the heart: and this is a second falsehood.

2

Thirdly, they naile his feet but *with one naile*, whereas Christ had two nailes, in each foot one: the Heathen could say, Away with him to the crosse, two nailes to naile his hands, and two nailes to naile his feet; and every man cannot chuse but thinke more than one naile was needfull to naile his two feet. A great *Iesuite* was the first inventor of this doctrine, and hee pictured Christ with one naile in his feet: this is the third falsehood.

3

Fourthly, Saint Paul saith, *1 Cor. 11. Doth not even nature it selfe teach you, that if a man wear long haire it is a shame to him?* It was not lawfull for a man to weare long haire, except he were a *Nazarite*; but they picture Christ with *long shag haire*. Now we are to thinke, that Christ would not sinne against nature, for there was no sinne found in him; againe he was no *Nazarite* after the custome of the Law, (though hee were of *Nazareth* or a *Nazarene*, by reason of habitation or the place where hee dwelt) for he did drinke wine and strong drinke, which was not lawfull for the *Nazarite* to doe: therefore it is very probable, (if not certaine) that Christs haire was short: this is the fourth falsehood.

4

Fifthly, all the Evangelists say, that the titles that were set over the head of Christ, were written, in *Hebrew, Greeke, and Latine*; but in their crucifixes, it is written in Latine onely; this is the fifth falsehood. So that wee see, they are so farre from the true power and vertue of the crosse of Christ, as they have not a true forme of it; therefore doe thou whosoever thou art, leaving these dead images, labour in the crosse of Christ to crucifie the immoderate care of the things of this life, thy covetousnesse, thy impatience, thy sinfull anger, thy uncleannesse, and though thou have no wooden crosse, nor no stone crosse, as the Papists have, yet this crosse shall be thy comfort and joy in life and death.

5

The

ARTIC. III.

*Fifthly, Christs
Behaviour on
the crosse.*

The fifth point is, *The behaviour of Christ on the crosse*, which of all other is most worthy to be considered, for though he did cary himselfe holily and patiently, the graces of God being fully seen in him in his life time, yet especially they did shine most bright and cleere when he came to dye; for as the starres doe shine brightest in the darkest nights, so the vertues and graces of Christ did shine brightest, when he was upon the crosse. Now this carriage of Christ upon the crosse, must teach us especially to looke to our behaviour in our crosses, for although a Christian mans speeches, actions, and behaviour, should be seemely and holy at all times, there being no time wherein wee should not walke worthy of a Christian calling, yet especially when hee is upon the crosse, as it were; then he must shew all his Christian vertues and holy graces, for (saith one) such as a man is in trouble, such he is indeed, because then for the most part he cannot deissembles, when trouble is upon him, as he may at other times, when he is in peace; let one put water into a glasse, if the water be cleere, shake and joggle the glasse, and there is nothing but cleere water seene, but if there bee mud or drugges in the bottome, if then you shake it, it will flie all abroad and easily appeare: so if a mans affections be pure, stirre and shake him, and there will nothing appeare, but that which is pure, but if there bee drugges or mud in the bottome, sinnes or corruptions, then shake and stirre him, and all will fly about and be seene. I have shewed you heretofore that the devill is like a dog, whose quality is, if a man let fall a bone or give him any thing, when hee is at meat with him, then the dogge will wait for more, but if hee give him nothing, let fall no bone or crumme, the dogge will waite no longer, he will seeke him a new master; so the devill doth; if a man bee in trouble, afflicted with crosses, hee will waite to see if a bad word or action doe escape, if wee let fall any, then he will waite still, but if none fall, the devill will seeke him a new master: therefore as every man should looke to his behaviour at other times, so especially hee should when he comes to the crosse and in affliction.

Simile.

Simile.

*The seven last
words of Christ
upon the crosse.
The first word
of Christ on the
crosse.*

Now the carriage of Christ on the crosse is seene in the seven last words of Christ which he uttered on the crosse.

The first is, *Father forgive them, for they know not what they doe.* Here we may see, the love of Christ, that he prayeth for his enemies; and for such kinde of enemies as were his foref and greatest, such as did not take away his garments onely, but tooke away his life; and that hee prayed at such a time, when the blood ranne downe his hands and feete, when his shoulders were rent and torne with whipping, and his face was swelled with buffeting. Now from these first words of Christ on the crosse we may observe these foure things:

1. *Whom it was he prayed for; for his enemies, his greatest and sorest enemies, such as did not take away his garments onely, but his life also.*
2. *What he prayed for; that their sinnes might be forgiven them, and that they might not answer for them, at the day of judgement.*

3. *The time when he prayed*, at that instant when the action was a SER. XX.
doing, at that time when *he did hang on the crosse*, when the
blood ranne from his hands and feete, when his shoulders
were rent and torne with whipping, when his face was swel-
led with buffering.
4. *The reason why hee prayed*, that God would forgive them, be-
cause *they knew not what they did*.

First, *whom it was that he prayed for*; it was, *for his enemies*; not such as First, for whom
Christ prayed.
did take away his garments onely, but such who tooke away his life also
in the greatest extremity that might bee. Which teacheth us two
things:

First, *to love our enemies, and to pray for them, that hate and persecute us*,
such as doe not onely take away our garments, but our lives in the grea-
test extremity that may be; so we see *1 Pet. 2. 21. For even hereunto were*
ye called, because Christ also suffered for us, leaving us an example, that wee
should follow his steppes; and *Col. 3. saith the Apostle, forbearing one ano-*
ther, and forgiving one another, even as Christ forgave you so doe ye: this is
the first lesson that Christ taught us on the crosse; for as *Augustine saith,*
Christ made a pulpis of the crosse, and the lesson that he taught us was, *that*
we should love our enemies. But in these daies of sinne and corruption, we
are so farre from loving our enemies, that we can hardly love our friends
whom we are bound to love, both by the Law of nature and Religion,
therefore how farre are we from that example of Christ, which shewes
that every one is bound to love his enemies, and pray for them: I know
a man shall have much adoe to bring his heart to doe this; neither am I
a Pope to give you a discharge if you doe it not; but this I say, that if
you will take no more upon you than comes easily, yee shall never bee
true Christians, nor truely religious: a man must force and dresse him-
selfe against the haire (as they say) against his nature; we see naturally
water will runne downe the hill, but to make it runne up wee must force
and drive it up by violence; so we must force our selves, and goe against
nature, against the haire as it were if wee would come to heaven: if a
man come into a strange country, where he can have nothing but wine
to drinke, if his stomacke will not beare it, the custome is to allay it with
a little water; so seeing heere is in us a great heate of sinne, that wee
can hardly love our friends and our enemies, wee must therefore labour
to allay this heate in us, that so we may not onely love our friends, but
our enemies also: and that we may doe this, there bee five considerations
to helpe us and to further us.

Simile.

Simile.

*Five Considerations to move us
to love our ene-
mies.*

First, *the commandement of Christ, Math. 5. 44. But I say unto you, Love*
your enemies, blesse them that curse you, doe good to them that hate you, and pray
for them that persecute you: I say unto you, I that am your Lord, I that am
your Saviour, *love your enemies*, and although you cannot love them for
your owne sake, yet love them for the Lords sake, as *Luk. 5. 4. Our*
Saviour bids Peter, cast downe his net into the sea; saith Peter, wee have
travelled all night and caught nothing; as if hee should say, it is against the
haire, we are like to doe no good of it, it is in the night time, yet at thy
com-

I

ART. III. commandement I will doe it : So ought we to obey the command of Christ, how unlikely soever the issue be, God will reward it, wee shall have an happie end and issue.

2 Secondly, *The example of God, Matth. 5. 45. Hee maketh the Sunne to shine on the evill and on the good, and the raine to fall on the just and on the unjust: So because Gods generall goodnesse comes to all sorts men alike, to good and to bad, our goodnesse must extend it selfe to all sorts of men, good and bad; if we be the children of God, we must be like him; Balaam could say, when he was sent for to curse the people of God, How can I curse them, whom God hath blessed? So if God bid us blesse them, we must not curse them, unlesse wee will bee worse than Balaam. Againe, though they be our enemies, yet they may be Gods friends, and them which hee loveth; as also it is a gift that God doth bestow upon his children, to love their enemies.*

3 Thirdly, *Because it is the greatest love, to love that which is not capable of love: It is nothing for a man to love his friends, but it is a hard matter to love our enemies: The Philosophers could say, that which is the hottest fire burnes up that which is not capable to burne: as we see in the Kings, The fire that burned the sacrifices, did lick up water, and consumed that which was not capable to burne; so that is the greatest love, which workes upon an object where there is least matter of love, as the love of God to us was.*

4 Fourthly, *Because it is the best way to make our enemies love us; as wee cannot quench fire with fire, but must quench it with water; so wee must overcome enemies with kindnesse, as the Apostles counsell is, Rom. 12. Be not overcome of evill, but overcome evill with goodnesse.*

5 Fifthly, *Because if it doe not bring a blessing upon them, yet it will bring a blessing upon our selves; as Matth. 10. our Saviour bids his Disciples, when they come to an house, they should say, Peace be in this house; and if it did not rest on the house, yet it should returne to them againe; so, when we pray for our enemies, and blesse them, if it doe not rest on them, it shall returne to us againe.*

The second Lesson.
Quest.
Sol.

Secondly, *Seeing Christ loved his enemies, and prayed for them, much more will hee love and pray for his friends, servants and people. But how doe wee prove that? Because he loved his enemies, and prayed for them: The chiefe Butler forgot Joseph, when he was lifted up and restored to his Office againe: But Christ will not forget his servants and his people; but even as good Joseph when he was exalted in Egypt, his father and brethren being in distresse, he goeth to Pharaoh and said, Sir, I have a poore father in the Land of Canaan, and eleven brethren; there is a famine in the Land, and they are like to starve; Sir, you have bread and corne enough, I pray you let me send for them, and let them dwell in thy countrey and kingdome, even in the Land of Goshen: So Christ saith to his Father, Father, I have a great many of poore distressed servants in the world, afflicted and troubled with the temptations of the Devil, and their owne corruptions, and with wicked and bad men; Father let us send for them, let them be in thy countrey, and come into thy kingdome, let them be in*

joy,

joy, and in all that glory which thou hast prepared for them : therefore labour thou to bee one of Gods servants and friends, and then thou mayest assure thy selfe, that Christ loveth, and prayeth for thee every day and houre, when thou art dead-hearted and heavie, and canst not pray, then Christ prayeth for thee, this may give thee comfort.

Secondly, *What he prayeth for*, for the pardon of their sinnes, that God would not lay them to their charge at the day of judgement : Now the pardon of our sins is the greatest blessing that we can have in this world; this it was that Christ prayed for.

Thirdly, *When he prayed for his enemies*, even in the very act, when they drove the nailes into his hands and feet, when the blood did trickle downe, when his shoulders were rent and torne with whipping, when his face was swelled with buffetting, even when all his paines were upon him : In which observe two things :

First, that it was in the heat of sin, when admonition and good counsell would doe no good to them, then he prayed for them : which must teach us, when we should pray for our enemies, when admonition and good counsell can doe them no good : When a clocke runs ryot, what will a man goe and pull downe the plummetts ? No, then it may be, he may have his load, even to lay all on his head, but they will goe to the great master-wheele that stirres all; So we should doe when we see men goe head-long to sinne, that nothing will stay them, we must not runne to the plummetts to stay them, to the men, but we must goe to the great master-wheele of the clocke, to him that carries all things and ordereth all things, that is, to God, as 1 Sam. we see in the example of Abigail.

Secondly, in the very act of his crucifying, when they were in the very heat of their malice, when the blood did trickle downe from his hands and feet, then he prayed for them : It may be some can pray for their enemies when the heat is over, and there is a calme, but see, Christ prayeth in the very act of their malice ; so Act. 7. Steven did, in the very act, when a showre of stones came about his eares, hee kneeled downe and said, *Lord, lay not their sinnes to their charge.*

Fourthly, the reason why Christ prayed for his enemies, because they did they knew not what. Now the words were ;

1. *Words of Compassion.*

2. *Words of Extemuation.*

First, *of Compassion*, as if he should have said, *Lord, they know not what they doe* ; for if they knew what an high sinne, and great offence it were to kill the Sonne of God, they would not doe it ; so wee may say, when we see men runne into all kinde of sinnes, of drunkenness, breaking the Sabbaths, swearers and whoremongers, &c. Alas, they know not how highly they sinne against God, for if they did they would not doe so, they doe not know that it is the Devill that blindeth them, and leadeth them downe to hell by these meanes, therefore good Lord spare them, good Lord forgive them.

Secondly,

ART. III. Secondly, *words of Extenuation*; Lord, what they doe is not of knowledge, but of ignorance, therefore good Lord spare them: which may teach us, *That finnes of ignorance be lesse, than finnes of knowledge*: therefore when men sweare, and know it is a sinne to sweare, it is a greater sinne than if they did it ignorantly, for there is no kinde of ignorances worke than finnes of knowledge.



SERMON XXI.

JOHN 19. 26, 27.

When Iesus therefore saw his mother, and the Disciple, standing by, whom he loved, he saith unto his mother, Woman, behold thy Sonne.

Then saith hee to the Disciple, Behold thy mother. And from that houre that Disciple tooke her unto his owne home.



HE began to speake the last day of the holy carriage of Christ on the Crosse, many testimonies hee shewed in his life time, of faith, humility, patience, and of pietie, but especially when he came to die, and was upon the Crosse, then all his graces did shine forth most cleerely; which carriage of his (I shewed) must teach us to looke to our behaviour, when we are under the crosse, in any affliction and trouble, for howsoever the speeches, actions and carriage of a Christian should be seemely and holy at other times, yet especially, when he is under the crosse, in trouble and in affliction, then he must shew all his Christian graces and vertues, as Iob did, Iob 1. 22. when hee was on the racke, it is said, *In all these did not Iob sinne, nor charge God foolishly*: So the holy people, Psal 44. 19. say they, *Thou hast smitten us in the dens of Dragons, and covered us in the shadow of death, yet have we not forgotten the Name of our God, &c.* Thence we came to speake of the first words of Christ on the Crosse, and divers other things which wee will not now repeat, but come to that which followes. *The second words of Christ on the Crosse*; wherein we observe three things:

1. The

1. The occasion of the speech.

SER. XXI.

2. The speech it selfe.

3. The effect of the speech.

First, *The occasion of the speech*, was, that hee being on the Crosse, saw his Mother, and Iohn the Disciple whom hee loved; for when others fled away from Christ, these tarried with him, and followed him to the Crosse, to see what would become of him, and got as neere it as possibly they could: this was the occasion, of which there be two Vses: I

1. A morall, and

2. A spirituall Vse.

First, the *Morall* use, that as *Mary* and *Iohn* gathered to the crosse of Christ, when he came to suffer; So we should gather to our good friends when they be in any trouble or affliction, especially when they be in their last extremitie, ready to die, that we be there to helpe and to comfort them: It is *Iosephs* blessing, *Genes. 46. 4.* That he should put his hands upon his father *Iacobs* eyes, that is, that hee shall not leave them in the time of death: It is the tenderneffe of many, that they cannot abide to bee with their friends at the time of death, but wee that bee Christians must labour to overcome this, and performe this good duty, to helpe and comfort them, as much as we can: It is said of *Abraham*, *Gen. 19. 16.* That when the Angels came to his house, and were to goe from him, he brought them on the way: the consideration of which dutie, should put us in minde to performe another, namely, that when wee see them readie to depart, we should attend them, with good speeches, with our prayers, and never leave them, till we have brought them as farre as we can: we reade *2 King.* when God would take away *Elias*, *Elisha* would not leave him, but attended him till a fiery chariot came, and tooke him away, and so carried him to heaven; so we should not leave our friends and neighbours, but attend them with good speeches and prayers, till God hath received them into heaven, a place of glory, the very seat of God. Occasion of the speech.

Secondly, the *Spirituall* use is, that as *Mary* and *Iohn* gathered to the Crosse, as neere him as possibly they might; so every man should gather to the Crosse of Christ, as neere as possibly he can, that when others attend their pleasures, profits and their sins, yet thou mayest get as neere the crosse as thou canst, and joyne thy selfe to Christ, that every drop of blood there may fall upon thy soule and conscience: If a man come where there is a fountaine of water, if he be a-thirst, he will make way to it, upon his hands and knees; so seeing God hath opened a fountaine for us in the blood of his Sonne, as it is, *Zech. 13. 1.* If we be a-thirst we will creepe upon our hands and knees, to make way to this fountaine and drinke of it, that so wee may be nourished to eternall life: The Papists run to *Ierusalem* to see the wooden crosse of Christ, which when they have done, they are never a whit the better for it; but doe thou labour to mortifie thy sinnes in the crosse and death of Christ, joyne thy selfe to him by a true faith, and then thou shalt partake of his crosse, eat his Simile.

ART. I. III. his body to live eternally, and to drinke his blood to thy everlasting comfort. Thus much for the spirituall use.

2 The second thing that was observed, is, *The speech of Christ*, wherein wee observe two things :

The Speech it selfe.

1. *The tenour of his speech.*

2. *The time of it.*

1 First, *The tenour of it*, is, *Woman, behold thy Sonne*, and to his Disciple, *behold thy mother*, as if he should say, take this man for thy sonne, and hee shall performe the duty of a sonne unto thee in my roome, take him to be thy sonne, and take this woman to be thy mother.

2 Secondly, *The time when hee spake it*, when hee was in paines and torments upon the crosse; wherein divers things are to be observed.

1 First, we may see the care of Christ for his mother, that he provides carefully for her, and therefore commends her to *Iohn*: Which must teach us to be carefull to provide comfortably for those we leave behinde us in this world, our wives and our children; wee reade to this purpose, *Hebr. 11. 21.* that *Iaakob blessed both the sons of Ioseph, by faith, when he was a dying*; It is a heathenish saying, when I am dead let heaven and earth run together; such care for no body but themselves; but we who are Christians must have a care of the good of those we leave behind us: So *Isaak* did, *Gen. 27. 2.* *I am old* (saith he) *and know not the day of my death, come and let me blesse thee before I die.* So likewise *Elias* saith to *Elisha*, when he was to ascend in a fiery chariot, *What shall I doe for thee before I bee taken from thee?* I, but some may say, I have no body to commit my wife and childrento, I have no friend nor kinsman: I answer, If thou have no body to commend them to, neither friend nor kinsman, then commend them to God, and he will provide for them; if thou layest them downe in the armes of God, he will keepe them: So saith our Saviour Christ, *Iohn 17. 11.* having none but God to commend his Disciples to, when he was to depart this world, (saith he) *And now I am no more in the world, but these are in the world, and I come to thee; holy Father, keepe them in thy Name:* So *Paul*, *Act. 20. 32.* when he had no body to commend the people to, he commends them to God, when he was to depart from them, (saith he) *And now brethren, I commend you to God, and to the Word of his Grace, which is able to build you up further, and to give you an inheritance amongst all them who are sanctified:* Therefore, if wee have no friend nor kinsman to commit those we leave behinde to, we must commit them to God, and he will provide for them; this must be our care, when we are to depart this world.

*Object.
Sol.*

2 Secondly, this care of Christ may teach us, that hee is not onely the Saviour of our soules, but of our bodies; therefore *Luk. 22. 35.* our Saviour saith to his Disciples, *When I sent you out without bagge, and scrip, and shoes, lacked ye any thing? And they said, nothing:* so we see Christ did provide for the body and soule: this is the reason why Christ did not onely teach the people, but he did feede them too, to shew that he was not onely the Saviour of the soule but of the body too, hee did not onely

take

take care of their soules but of their bodies also: this meetes with the **SER. XXI.** common corruption of these dayes, in that men commit the care of their soules to God, but they are afraid they shall want food, rayment, and things needfull for this life, therefore they will take care for their bodies themselves; but it is certaine, that if Christ have care of our soules which is the greater, hee will have a care of our bodies which is the lesser, this Christ teaches us in reason, *Matth. 6 Is not the life more worth than meate, and the body more worth than rayment;* and is not the kingdom of glory more worth than the things of this life; therefore if he give the greater, let us not doubt he will stand for to give us the lesser, which are the things of this life.

Thirdly, this care of Christ must teach us that we must so performe our duty to God, as we doe not neglect it to men, and we must so performe our duty to men, that wee doe not neglect it to God; therefore the Lord hath joyned both together, as *Mic. 6. 8. He hath shewed thee, O man, what is good: and what the Lord requireth at thy hand, surely to doe justly and to love mercy, and to humble thy selfe, to walke with the Lord.* As *Exod. 25.* the Cherubines that did stand upon the Arke, did so stand upon the mercy seat as they did looke with their faces one towards another; so wee must performe our duty to God, that we doe not neglect our duty to men; but in what order must this be performed?

First, wee must doe our duty to God, then wee must doe it to men; Christ was carefull for his mother, but it was from the crosse, for first he did submit himselfe to the will of his father, and was obedient to the death of the crosse, after that he was carefull for his mother: so we must doe, when we have done our duty to God, we must be carefull to performe duty of love and kindnesse one to another.

Fourthly, if Christ were carefull for his mother, let us not doubt but that he will be carefull for his church: *Ioseph* when he was in *Egypt*, and his father in *Canaan*, saith unto *Pharach*, Sir, I have a poore father, and eleven brethren, that are like to starve, you have corne enough, I pray Sir, let mee send for them, and let them dwell in the land of *Goshen*, so Christ saith to God his father, I have a company of poore distressed servants in the world, afflicted and troubled, I pray thee send for them, bring them home unto thee, that they may behold thy glory. I but, some men may say, indeed Christ was carefull for his mother, because she was his mother, and his good mother too; but what is that to me? How may I assure my selfe, that he will be carefull for me too? To this I answer, that if we doe the will of God, then wee are his brother, his sister, and his mother, so Christ saith, *Matth. 12. For whosoever shall doe the will of my heavenly father, he is my brother, my sister, and my mother*, so if we doe the will of God, wee are his brother, his sister, and his mother; and as he was carefull of his mother, and did commend her to *John* when hee was to depart this world, so hee hath given a charge to this whole world concerning his church, to heaven and earth hee hath given a charge; to his Angels, *Psal. 91. 11, 12. For hee hath given his Angels charge over thee to keepe thee in all thy wayes, they shall beare thee in their hands, that thou*

ART. III. *thou hurt nor dash thy foot against a stone.* Which although it be especially spoken of Christ, yet there is not a member of Christ, but it concernes too; so hee hath given a charge to the whole world concerning his Church, *Psa. 105. 15. Touch not mine annointed, and do my Prophets no harme:* so also hee hath given particular men a charge to doe us good, even a number we know not of, as *1 King. 17. 8.* When *Elias* was in distresse at the river and wanted meate and drinke, the river being dried up, *The word of God came unto him, saying, arise, get thee to Zarephath, which is in Sidon, and remaine there: Behold, I have commanded a widow there to sustaine thee:* so God hath given a charge to a number of men wee know not of to feed us, and sustaine us; therefore as *Christ* commended his mother to *John*; so God hath given a charge concerning his Church, to Angels, to the whole world, to particular persons.

Secondly, the
time when he
spake.

Secondly, *the time when he spake*, when hee was in paines and in torments upon the crosse: which may teach us when bodily paines be upon us wee should stirre up our selves to doe good, to those wee leave behinde us; so *Christ* did, he forgate his paines and trouble, that was upon him, and stirred up himselfe to doe good; I know through frailty of the flesh, we shall have little minde to thinke or to speake of any good, but Christians must not give place to the flesh, but stirre up the graces of God, which is in them; so *Steven Act. 7.* comming neere his death, when a shower of stones came about his eares, kneeled downe, and called upon the Name of God; old *Isaak* also when he came to dye he gathered up himselfe, and worshipped towards the end of his staffe, and bowed himselfe; so a Christian must reare and stirre up the spirit of grace which is in him; if a man fill a bottle of ale, and sling it into the sea, howsoever a man may pull downe the bottle, it will rise againe, if it be not held by plaine strength; so howsoever a Christian man may bee held downe through the paines that be upon him, yet as long as there is a Spirit of grace in him, it wil shew it selfe at one time or other.

Simile.

Heb. 11. 21.

Thirdly, the
effects of his
speech.

Thirdly, *The effects of the speech*, that from that time forth hee tooke her home to himselfe, that is, hee tooke her for his mother, which must teach us, that every one must bee carefull to performe the will of the dead: if it be the will of the dead, we must be carefull to doe it, *Gal. 3. 15.* (saith *Paul*) *Though it is a mans testament, yet if it be confirmed, no man does abrogate it, or aade any thing to it;* so the will of a dead man is not to be disanulled: and this is seated in nature, that it is an injury and wrong to a dead man when they doe not performe his will, as *Ier. 35. 6.* *And I set before the children of Rechab, bottles full of wine, and said unto them, Drinke wine: But they said, We will not drinke wine; for Ionadab our fasher commanded us, saying, Yee shall drinke no wine, you nor your sonnes for ever;* which they observed onely, because it was the will of their dead father: much more we that be Christians, how carefull should we be to performe the will of the dead, seeing wee beleve the Resurrection, that we shall all rise againe: and then with what faces can we looke on them at that day? with what face can the wife looke on her husband, and the childe on his father, and one brother on another, when we have not done their wils,
but

but have rather done injury and wrong to them.

Secondly, as *Iohn* was obedient to Christ, in the estate of his humility when he was upon the crosse, much more we should be to him, in the estate of his glory: let us bee carefull to remember his will and commandements, and doe them, for although he hath not laid, it may be, the care of wife, or of children on thee, or of servants, yet he hath laid the care of the preserving of thy owne soule, and conscience; take heed therefore, doe not starve or famish it, for if we doe neglect that he puts us in trust to doe, how shall wee looke upon him at the day of judgement? we see in experience, if a man commit a childe to one to nurse, if she shall neglect, starve, and famish the childe, how can she look on the party that did put the childe to her? so it is a greater sinne, to starve thine owne soule, for this is the last charge that Christ gave to us to feed and to nourish our soules, but if we neglect, starve and famish them, how shall we be able to looke on him at the day of judgement?

Now we come to *the third speech of Christ on the crosse*, which was to the *Theefe* that was crucified with him; wherein two things are to be observed: *The third speech of Christ on the crosse.*

1. *The occasion of the speech.*

2. *The speech it selfe.*

First, *the occasion of the speech*; it was concerning the conversion of the *Theefe*: for there were two theeves crucified with him, of whom the one blasphemed and rayled on Christ, because hee would not save his body nor assuage or mitigate his paines; the other applied himselfe to Christ for the saving of his soule, and did not care what became of his body, so his soule were saved: hee did not pray Christ, to pull out they spickes out of his hands and feet, nor to assuage his paines, but his prayer was for the saving of his soule. In which two are figured out all men when they come to die, some desire to have their body saved, and to have paines mitigated, to be restored againe to their health, and because they be not, some of them murmure against God; the other sort desire to have their soules saved, and care not what become of their bodies, so their soules may bee saved, they desire not so much to have health and ease, but let all goe, so they may have their sinnes pardoned, and have the salvation of their soules, to come into Gods kingdome. *First, the occasion of the speech.*

Now *in the occasion of the speech*, which was the conversion of the theefe, we may observe three things:

1. *The Party that was converted.*

2. *The time when he was converted.*

3. *The fruits and effects of his conversion.*

First, *the party that was converted*, it was a *Theefe*, a notorious offender and a bad liver, and a naughty man, all his life time, yet now he is converted unto God, and saved, therefore let no man despaire of Gods mercies, whatsoever thy sinnes be, it may be thou hast been a vile liver all thy life time, haply thou hast lived a whooremaster, a drunkard, haply thou hast been a scoffer of Religion, a hater of good things, a covetous person, a coozener of thy neighbours, doe not despaire of Gods mercy, *First, the party who was converted.*

ART. III. mercy, if thou canst repent, and turne to God, thou shalt be saved: so Paul saith, *that it is a worthy saying, and worthy of all men to be embraced, that Christ came into the world, to save sinners; of whom I am the cheife*: therefore seeing Christ came into the world to save sinners, no man must exclude himselfe from Gods mercy; so likewise *Ier. 3. 1. saith the Lord, If a man put away his wife, and shee goe from him, and become another mans, shall he returne againe unto her? shall not that land be greatly polluted? but thou hast played the harlot with many lovers, yet returne againe to me saith the Lord*: In like manner, *1 Sam. 12. 20. The Prophet speaketh unto the people, Feare not, yee have done all this wickednesse, yet depart not from following the Lord, but serve the Lord with all your hearts, &c.* So howsoever men have lived wickedly, and done badly, yet let them not turne away from serving the Lord, but let them be desirous to please him, to repent of their sinnes, and they shall finde mercy with God; when Caine had killed Abel, he cryes out, *My punishment is greater than I can beare*: upon which words Augustine, *Thou lyeist Caine, the Lords mercy is greater than any mans sinnes, if he can repent.* Bernard saith well, We know right well, O Lord, thou dost not reject the Theefe that confessed, the sinfull woman that wept unto thee, nor the Canaanitish woman, that did humble herselfe before thee; nor the wicked Adulteresse brought unto thee, nor the Toller or Tribute gatherer that did follow thee, nor the Publicane that repaired unto thee, nor the Disciple that denied thee, nor Saul that did persecute thee, nor thy Tormentors that did naye thy sacred body to the crosse; O Lord, all these are fragrant fruits of thy most sweete mercy, and by the sent of these sweet ointments, we runne unto thee and doe follow thee. And from hence wee conclude, that no man must wilfully exclude himselfe from Gods mercy.

Simile.

Secondly, the time when he was converted.

I

Secondly, *The time when he was converted*, which is to be considered in three circumstances: first, *it was when others did scoffe and scorne Christ*, and when the Iewes did mocke, raile and revile at him, with his fellow theefe, then at that time hee was converted: This should teach us, that we be not carried away with the bad examples that be amongst us, that although others set not a flye by Christ, nor care for his precious blood which hee hath shed for us, but rather despise it, yet wee must regard it, and set it at a high price, and desire to have our parts in him, as *Gen. 6. the Lord said unto Noah, Make thee an Arke*, when the world attended their pleasures and profits, and did what they would, hee provided an Arke; so doe thou, make thee an Arke, labour to repent thee of thy sinnes, and to turne unto God, and to get faith in Christ, that thou maist be saved though all the world does otherwise: wee see (by experience) when a flood comes, loose things, and such as are not rooted, and unsettled or light things are carried away with the streame, but such as are rooted and setled these remaine, the poore theefe was then converted, when others did mocke at Christ, railing at him and reviling him.

Simile.

2

Secondly, when Christ was on the crosse, in his greatest humility and abasement, not when he was walking on the sea, or on the water, or working of miracles, giving sight to the blind, making the dumbe to speake,

speake, the deafe to heare, cleansing of Lepers, casting out devils, raising the dead; not when hee was giving life to others, but when others were taking life from him; even then the theefe was converted: Here-upon *Augustine* saith well, *Moses* beleevd God, but when was it? when he spake out of the firy Mount; and *Abraham* was obedient to God, to goe out of his countrey, and from his kindred into a strange land, when God spake from heaven; the *Patriarches* beleevd when he spake in dreames and visions; the *Disciples* and *Mary* saw the wonderous miracles; the *Centurion* he was converted and beleevd, when the veile of the *Temple* rent, when the *rockes* did flye asunder, and when the *graves* did open; but the poore *Theefe* hee was converted, when hee saw none of these wonders, but when Christ was in the greatest abasement that might be: now if the Theefe was converted to God when Christ was on the crosse, in his humility and abasement, how shall wee answer to God at the day of judgement, that we are not converted to him, now he is in his glory? As *Matth. 12. 41.* our Saviour saith, *That the Ninivites shall rise up in judgement and condemne the Jewes, because they repented at the preaching of Ionas, and behold, a greater than Ionas is here:* they would not repent at Christs preaching: so say I, the Theefe shall rise up in judgement and condemne this world, in that he repented, and turned to God, when Christ was in his abasement, on the crosse, and they have not repented and turned to God now he is in his glory.

SER. XXI.

Simile.

Thirdly, hee was converted at the last houre of the day, when hee came to dye, all his life time he had neglected it, and had not a thought (it may be) of it, yet now at the last gaspe hee did repent him of his sins, and turned to God: which may teach us, howsoever we have neglected our repentance and conversion in our life time, and have not looked after it, and it may be, we had not a thought that way, yet when wee come to dye, it is high time to looke after it then or never: but I dare not wish any man to deferre his repentance till the last gaspe, for that is dangerous, but the best way is to repent as soone as may be: the reasons I will not stand to shew now, because I have sufficiently spoken of them heretofore: the world abuses this example of the Theefe, and will therefore deferre their repentance till the last gaspe that they come to die, and so make of a precious oyntment, ranke poyson. Now that it is a dangerous thing for a man to deferre his repentance till the last houre, I make it cleare, first, because *this is a singular example*; for there is but this one in all the Booke of God, that repented at the time of death, of so many thousand spoken of that have died without repentance; therefore this is a dangerous president for any man to follow: saith one, *There is but one example that no man may presume, and there is one, that no man may despair.*

3

Danger of late Repentance.

Secondly, hee repented no sooner, because he was called no sooner; for if he had beene called sooner in probability, he would have repented sooner and turned to God: as *Augustine* saith, no man must defer his repentance, for hee that was called the first houre of the day, came the first houre, and hee that was called the second houre of the day, came the second houre

2

ART. III. houre, and he that was called the sixth houre, came the sixth houre; and so he that was called the first houre did not deferre his comming till the fourth houre, nor he that was called the sixth houre, did not stay till the last houre, but they came at the same houre of the day, that they were called. Which must teach us that when God calleth us, we must not deferre the time or delay it, but straightway turne to God; saith *Chrysostome*, God hath promised the pardon of thy sinnes, if thou doe repent, not when wee will, but when God will give it thee: and to that purpose *Heb. 3.* it is said, *To day if ye will heare his voyce, harden not your hearts,* &c. never deferre it till to morrow, nor while the next day, for it is a dangerous thing to deferre repentance, but more dangerous to deferre it till the last gaile.

Thirdly the
fruits and effects
of the theifes
conversion.

Thirdly, the effects and fruits of his conversion; which are foure:

1. He reprooves his fellow theefe.
2. He confesses his sinne, and the punishment due unto it.
3. His apologie, and defence for Christ.
4. His prayer that he made to Christ.

First, the re-
proove of his
fellow theefe.

First, the reproove of his fellow theefe; hence we observe three things:

1. Of what he reprooved him.
2. Vpon what ground he reprooved him.
3. With what affection he reprooved him.

First, for what he reprooved him; for the want of the feare of God, saith he, *fearest thou not God?* as if he should say, if thou didst feare God, thou durst not speake as thou dost, nor doe as thou dost, it is the want of the feare of God, that makes thee doe so: hence we collect the reason, why men runne into all disorder and sinne, because they want the feare of God, therefore men sweare, be drunken, runne into all prophanenesse and vilenesse, because they are not afraid of the power of God, nor of his wrath, they thinke not of condemnation or of hell; for if they were afraid of these things, they durst not so doe: therefore it is that the want of the feare of God, makes men runne into all disorder: of such *Paul* complaines *Rom. 3. 15.* *Their feet are swift to shed blood:* and a number of other sinnes he reckons up that men runne into for want of this feare, which the Apostle sets downe as a cause of all; *the feare of God is not before their eyes,* ver. 18. for where this feare is not, there is no sin so vile but men will be ready to runne into it: so *Deut. 25. 17.* saith the Lord, *Remember what Amaleck did unto thee, in the way when yee were come out of Egypt: how he met thee by the way, and smote the hindmost of thee, even all that were feeble, faint and wearie amongst you: and he feared not God:* so it is the want of the feare of God, that makes men runne into all disorder; therefore it is a good signe, when men bee afraid to sinne against God, afraid of his power, wrath, displeasure, hell, and damnation; but when men thus feare God, this stops them in sinne; so *Nehem. 5. 15.* saith hee, *I durst not doe as the governours before me did, because of the feare of God:* we read *Iob. 31. 19, 20.* the holy man making his Apologie, thus, *If I have seene any perishe, for want of clothing, or any poore without covering: if his ynes have not blessed mee, and if hee were not warmed with the fleece of my sheepe;*

stepe; If I have lift up my hand against the fatherlesse, when I saw my helpe in the gate; Let mine arme fall from my shoulder-blade, and my arme bee broken from the bone: and presently hee giveth a reason of it, For destruction from God was a terrour to mee; and by reason of his highnesse I could not endure: Therefore it is a good thing to be afraid to displease God. A man that dwels by the sea side, as long as there is a wall or a banke, though it flow fearefully, yet thinkes himselfe safe, so long as the wall holds, but if it be once broken downe, then he thinks himselfe in danger of drowning; so, as long as we have the feare of God, to be a banke or a wall about us, we be safe, but if wee once breake this wall, we are ready to be drowned with sinne and all disorder; therefore it is good and profitable to have the feare of God alwayes before our eyes.

SER. XXI.

Simile.

Secondly, *On what ground he reproved him*; because hee was readie to die, aswell as he, and yet it was not long before they should both come before God in judgement, to answer for all their sinnes; therefore now it is high time to feare God: In like sort, although our case bee not yet come to that extremitie as theirs was, that we are readie to die presently, yet because sentence is passed upon us; for as the Apostle saith, *Rom. 8. The body is dead because of sinne*; let us, though death hath not already taken the castle and tower of our hearts, yet seeing hee is entered within the walls and suburbs of the citie; let us, I say, therefore be carefull to feare God, and to walke conscionably before him; for we know not how soone death will take the tower and the castle of our hearts, and then we must come to judgement: This use *Isaak* made of this uncertaintie of life; *I am old* (saith hee) *and I know not the day of my death, come and let my soule blesse thee before I die*; so because wee know not the time of our deaths, how soone we must come to judgement; therefore, before we stirre or move a foot, let us labour to repent us of our sinnes, and convert and turne to God.

2

Simile.

Thirdly, *Out of what affection hee did it*; out of love to doe good to him, for this is the nature of one that is truly converted, to draw others to Christ: So we see, *Iohn 1. 41. Andrew said to Simon, We have found the Messias, which is by interpretation, the Christ*; And *Iohn 4. 28. The woman of Samaria, when she had beene talking with Christ, goeth into the Citie and sayth to the men, Come, see a man which told me all things that I ever did; Is not this the Christ?* and so many came to be beleevers. In nature we see all naturall things desire to make other things like themselves, as fire doth desire to make all things that comes neere it fire, so water; and other living things, when they be come to strength of nature, then they beget things like unto themselves, as a man, to beget a man, a beast, a beast like to himselfe; even so it is with a Christian, he will labour to make others like to himselfe, when he comes to his strength and ripenesse; indeed in his weaknesse he doth not, but when he cometh to his strength he labours to make others like to himselfe.

Simile.

2

Secondly, *The confession of his sinne, and the punishment due thereunto*; for first, he doth not say, thou art here justly to receive things worthy of that thou hast done; but hee brings or takes in himselfe; *Wee are indeed* righteously

His confession of sinne and punishment due thereunto.

I

ARTIC. III. *righteously here, for we receive the due reward of our deeds*: This is a note of a man truly converted to God, to confesse his finnes, to shame himselfe and give glory to God: So if men be converted to God, they will not talke of other mens finnes, but they will inclose themselves with others, and make confession of their owne sins also; therefore when men cloake and hide their finnes, it is a shrewd signe that they are not soundly converted.

2 Secondly, he confesses that all these punishments and judgements of God are justly upon them; this is a good signe of a man that is truly converted to God, to cleere the justice of God: as the Church, *Mat. 23. 34. I will beare the wrath of the Lord, because I have sinned against him, and will bepead my cause, &c.* So *Ezek. 20. 43.* saith the Prophet speaking of sound conversion, *And there shall ye remember your wayes, and your works, when ye have bin acused, and you shall loath your selves in your owne sight, for all the evils which ye have committed.* So we must labour to cleere the justice of God, in all our punishments that befall us; therefore when men will wrangle and dispute with God, and doe not labour to beare with patience the judgements of God that doe befall them, it is a signe that such an one is not rightly converted unto God.

3 Thirdly, *His apologie and defence for Christ*; But this man (saith he) hath *done nothing misse*: when every man was against him, the Governour, souldiers, and lewes, this poore Theefe could not be silent: This is a signe of true conversion, when men can beare any thing, concerning themselves, with patience and silence, but if it be against God, and his honour, they cannot beare it: this affection was in *Moses*, for it is said, *that hee was the meekest man on earth*, when things concerned himselfe: but when the people committed idolatry, *hee brake the Calfe in peeces and stamped it*, and made them to drinke of it, and he commanded every man to put his sword by his side and to kill his brother: Which must teach us, that every man in his owne quarrell must bee silent: But when the cause concernes God, then silence is dangerous, and a very great sinne against God.

4 Fourthly, *The prayer that hee made*, was, *Lord remember mee when thou comest into thy kingdome*: The other theefe desires to have his body saved, to have his paines asswaged and mitigated; of which, because hee was not eased, hee railed on Christ; but this Theefe did not desire to have his body saved or his paines mitigated, or to have the nailes and spickes pulled out of his hands and feet, but he was contented to suffer any paine, he cares not what become of his body, so his soule may be saved, and he may come into Gods kingdome: Which must teach us, that when we come to die, wee should not take care of our bodies, but for our soules, *Lord remember my soule*, I beseech thee give mee the truth of thy faith, give me patience, let my body feele and suffer what it may, yet let my soule be saved, and bring it into thy kingdome, and then no matter what become of my body, any thing shall content me.



SERMON XXII.

LUKE 23. 39, 40, 41, 42, 43.

And one of the evill doers, which were hanged, railed on him, saying, If thou bee the Christ, save thy selfe and us.

But the other answering, rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

And we indeed righteously, for wee receive the due reward of our deeds; but this man hath done nothing amisse.

And he said, Lord remember mee when thou comest into thy Kingdome.

And Iesus said unto him, Verely I say unto thee, To day shalt thou be with me in Paradise.

IN these words wee proposed two things to bee considered; first, *the occasion of the speech*; secondly, *the speech it selfe*; the occasion of the speech was upon the conversion of the theefe, at the time of his death: Now in the conversion of the theefe wee consider three things; first, *the party that was converted*; secondly, *the time when hee was converted*; thirdly, *the effects and fruits of his conversion*: from whence we then spake of many things we will not now repeate, but come directly unto that which followes.

The fourth thing wee began to speake of was, *his prayer hee made unto Christ* in that extremity: wherein two things are to be considered: *Fourthly, the theefes prayer.*

1. *The ground of his prayer.*

2. *The prayer it selfe.*

The ground of his prayer is threefold, first, that hee was perswaded he had a kingdome prepared for him, howsoever hee did hang on the crosse basely, and contemptibly; and that he had the dispensation and disposing of it.

The

ART. III. The second is, a perswasion that he will not keepe it to himselfe, but that he will impart it unto others.

2 The third is, that he will impart it to others who are poore penitent
3 sinners, not onely to the just, but to the penitent, and this was the ground
of his prayer. Now every one of us must lay this ground of prayer.

1 First, he must be perswaded that Christ hath a kingdome, and that he
was come into it, and hath the power and dispensation of it; so *Matth.*
28. 18. *All power is given mee in heauen, and in earth;* so *Ioh.* 5. 22. *For*
the Father judgeth no man, but hath committed all judgement to the Sonne.

2 Secondly, a perswasion, that he will not keepe it to himselfe, but will
impart it to others; even as a conduite receiving water, doth not keepe
Simile. it to it selfe, but conveys it to others; so Christ received this kingdome,
not to keepe it to himselfe, but to convey it unto us: as *Luk.* 22. 29.
therefore *I appoint unto you a kingdome, as my Father hath appointed unto me:*
so Christ doth not retaine it to himselfe, but hee doth impart it to all
others.

3 Thirdly, that he will impart it to poore penitent sinners; *Matth.* 9.
13. our Saviour saith, that *he came not to call the righteous but sinners to repen-*
tance; and therefore if men will repent of their sinnes, let them not
feare but that Christ will bestow it on them, for he will not bestow his
kingdome on the just onely, but on poore penitent sinners: this is the
ground of his prayer.

Now for the prayer it selfe, and herein wee observe two things:

1. *What he prayed for.*

2. *The time when hee prayed.*

*First, what he
prayed for.*

First, *for what he prayed:* hee prayed to bee remembred when *Christ*
came into his kingdome, hee did not pray Christ to pull the nailes and
spickes out of his hands and feet, to have his body saved, or his paines
mitigated or asswaged, but he desires to be remembred when he comes
into his kingdome, so he lets all the care of his body goe, and applyeth
himselfe to have his soule saved, to be remembred when Christ comes
into his kingdome. Now with the other, all his care was for the saving
of his body and to have his body eased of his paines, which becaule
Christ would not asswage, he railes on him; but this man is contented
to let all goe, so his soule may be saved: now in these Theeves are figu-
red out all the men in the world, when they come to dye, with some all
their care is to have their life prolonged, their bodies saved, to have
their paines asswaged and eased; so wee see it was the care of *Abaziah*
king of Israel, *shall I recover my fall?* all his care was to know whether he
should recover of a bodily cure; so it is with the world, all their care is
to know whether they shall recover or no; but the Saints care not so
much for the saving of their bodies, as their soules; let the body suffer
what it will, they are contented to suffer any paines, so they may have
their soules saved: I have shewed you heretofore, that if an house bee
on fire, they will fetch out all the best things, so that if any perish, it
Simile. shall bee the worst, because if all cannot bee saved, it is wisdom to save
the best; so if our soules and bodies bee in danger, that wee cannot save
both,

both, let us labour to save the best, which is our soules, as this theefe did, **SE. XXII.**
not desire to have the spickes pulled out of his hands and feet, to have
his paines asswaged and eased, but his desire is to bee remembred, so
what paines soever wee endure, we must say, I am contented to beare it,
save my soule onely. If a man by a shipwracke bee cast into the sea, a
planke comming to him, will hee not let goe his gold and silver and
catch hold on the planke to save his life? so we are all floating in the sea
of this world, ready to be drowned with the pleasures and profits ther-
of, ready to be sunke as low as hell; therefore how much more had we
need to cast away every thing that doth hinder us, and take hold on the
meanes that God hath appointed for saving of our soules.

Simile.

I, but what is it that he prays for? he prays to be remembred: why
should he be remembred? hee was a theefe, a bad liver, a notorious fel-
low, one would have thought, hee would have desired *Christ* to have
forgotten him.

Object.

To this I answer, that there be two kinds of Remembrances.

Ans.

1 Remembrance of God in Iudgement.

2 Remembrance of God in Mercy.

First, there is a remembrance of God in judgement; as *Psal. 9. 12.* For when
the Lord maketh inquisition for blood, he remembreth them: he forgetteth not
the complaint of the poore. So likewise in *Hos. 7. 2.* And they consider not in
their hearts, that I remember all their wickednesse. The Lord remembreth
all the othes they have sworne, all the lyes they have told, all the Sab-
baths they have prophaned, all the houres they have mispent; and so
all their sinnes the Lord remembreth to punish them.

I

Secondly, there is a remembrance of God in mercy, as *Gen. 8.* it is said, The
Lord remembered Noah: that was in goodnesse and mercy; *Psa. and 132. 1.*
Lord remember David, and all his afflictions, and so the Theefe desired to
be remembred, not in judgment but in mercy; in like manner, David
desired not to be remembred in judgment; where he saith, *Psa. 3. 25.* Lord,
remember not the sinnes of my youth, nor my rebellion; hee desires God to
remember him in his tender mercy, and his loving kindnesse; as also
here the Theefe prayed Christ not to remember him in his sinnes,
and in his transgressions, but to remember him in the multitude of his
mercyes.

2

Secondly, the time when he prayed; and it was, when hee was upon the
crosse in paines and torments, ready to dye, then he stirred up himselve
to prayer: and this must teach us that when wee come to dye, wee
must stirre up our selves to prayer, and to repentance, and to other
Christian duties: I know when paines be upon us, wee shall have little
minde to speake, or to doe any thing, but wee must then stirre up our
selves to prayer, and gather up our selves; so wee see Stephen did, in
the 7. of the *Act.* even when a shoure of stones came about him, then he
stirred up himselve, and called on the name of God.

Now the next thing we are to speake of is, the Answer of Christ: and
that is a Promise, wherein we observe foure things.

1 Upon what his promise was made.

Y

2. Unto

ART. III.

2 Unto whom it was made.

3 What was promised.

4 When he would performe his promise.

1 First, upon what he made his promise: upon his prayer, which may teach us, that, true prayer shall not want his due fruit; so *Matth. 18. 32.* saith the Lord, *I forgave thee thy debts, because thou didst pray me.* And *David Psal. 120. 1. I called upon the Lord in the time of my trouble, and hee heard me:* so *Psal. 11. 1* love the Lord, because hee hath heard my voyce, &c. This is a great encouragement for a Christian man to pray unto God, because prayer shall not want his due fruit, but the Lord will heare him, and make a supplie of his wants, as shall be meet for his glory and our good.

2 Secondly, to whom he made his promise: to a poore penitent *Theese*, one that was a vile liver. This is a sweet comfort and encouragement that Christ will promise heaven to a poore penitent sinner, upon his repentance, and put him in possession of it. All the comforts and commodities in this life, all pleasures and delights cannot doe it; let the wantons set their minions before them, the worldly man his goods, the covetous man his money, the hatefull man his reuenge, and the proud man his fine apparell, all these cannot doe it; but upon repentance Christ promises heaven, and puts us in possession of it: nay, the kings favour cannot doe it, hee may put us in possession of lands and goods while we live here, after death he cannot: but repentance will put one in possession after death.

Thirdly, what hee promised.

Thirdly, what he promised: he promised two things:

1 Paradise.

2 His owne companie.

First, Paradise.

First, hee promised Paradise: there were two Paradises spoken of in Scripture; an earthly, and an heavenly Paradise: now it was not the earthly paradise, for that was laid waste many thousands yeeres before Christ was borne; but it was the heavenly Paradise, of which *Paul* speaketh *2 Cor. 12. 2. I knew a man in Christ above foureteene yeeres agoe, whither in the body or out of the body, I cannot tell, God knoweth which was taken up into the third heavens.* Hence arise two points of instruction:

First, instruction.

First, wee may see what a goodly change a Christian makes at the time of death; for all the while he liveth here he hangeth on the crosse, (as the theefe did) in trouble and affliction, in paines and in sicknesse, but when death comes it sets an end of all; it takes a man off the crosse, it enters a man into heaven; therefore a Christian hath no cause to bee afraid of death; for if a man be prophane and live in his sinnes, he hath cause to be afraid of death, because it is an ugly gate to let him into hell; but if hee be a man of repentance then death is onely a gate to let him into heaven: therefore a Christian hath no cause to bee afraid of it. If a King should promise one that if he would come unto him hee would bestow some great office, or place upon him, if there should bee at the palace gate an ugly and grisly Porter to let him in, he would not cast his eye on the ugly porter, but upon the Kings palace; even so death is as this ugly and grisly porter, to let a man into heaven, let us not therefore

looke

Simile.

looke upon the ugly face of death, but upon heaven, the place we are S E R M.
going to. We see when *Elias* was taken up into heaven, there came a XXII.
firy chariot, and horses of fire to fetch him, and yet he was not afraid, be-
cause it was the chariot and horses that should carry him to heaven; So Simile.
death, though it came like a *firy chariot*, and bring horses of fire with it,
yet let us not be afraid of it, because it is the chariot and horses which
shall carry us to heaven.

The second instruction is, *That a Christians estate is better than Adams*
was in the time of his innocencie; for he had an earthly Paradise, but a 2
Christian shall have an heavenly Paradise: therefore seeing we would be Instruction.
contented to take any paines, to be put into possession of the earthly Para-
dise, if it were possible; how much more then should wee labour and
take paines to be put into possession of the heavenly Paradise?

Secondly, *He promises him his company*, that he shall fare noworse than 2
he fares, and shall goe where he goes: And this is a sweet comfort to a His owne com-
Christian, that Christ hath made such a promise, that he shall have his pany.
company; as *Iohn 17.24. Father, I will that they which thou hast given mee,*
be with me, even where I am, that they may behold my glory: So *Iob. 14.3. And*
if I goe and prepare a place for you, I will come againe, and receive you unto my
selfe, that where I am, there you may be also: Therefore let a man labour to
be joynd to Christ here in the use of good meanes, in the kingdome of
grace, and he shall be joynd to him in the kingdome of glory, he shall
goe where Christ goes, shall fare as Christ fares, and shall bee where
Christ is.

Fourthly, *The time when he promiseth Paradise, and his company*; *This day*, 4
he would not deferre it, for moneths and for yeares, but *This day*: Which The time of ful-
may teach us, that the soules of the faithfull, when they die, goe into filling this Pro-
heaven immediately; the Papists say, that there is a middle place, that phete.
their soules must go to, where they must stay a time, til they be through-
ly purged from their sinnes; but this errour is refuted in the example of
the *Theefe*, for when he died, his soule went into Paradise immediately.
I, but some object and say, that this was a speciall priviledge of the *theefe*, Object.
and to none other. To this I answer, that the same priviledge is to eve- Sol.
ry faithfull man; as we may see, *Luke 16.22. when Lazarus was dead, hee*
was carried by the Angels into Abrahams bosome, into a place of rest and joy:
And the *Rich-man* when hee died, was carried into hell, a place of tor-
ment; there are but these two places to goe to, when a man is dead, that
the Scripture makes mention of, there is no middle place; when men
die, they goe either to *Heaven* or to *Hell*, for we know that all men that
die in the state of repentance, goe to heaven; they which die impeni-
tent, to hell: and therefore it is a vaine thing to pray for them, for their
estates cannot be altered.

I, but is there any hurt to pray for our dead friends? I answer, if thou Quest.
knowest not, I will tell thee what hurt there is by it; it shewes thy infi- Sol.
delity and unbelcefe, that thou doest not beleeeve the Scriptures. I, but Object.
may I not speake of my dead friends, would you have me say nothing
of them? If thou doest not know what to say of them, say as *Paul saith* Sol.

ART. II. of the godly, that *they are asleepe in the Lord*; so we see what we may say of our friends, that they be now asleepe in the Lord: Or as *Salomon* saith, that *the remembrance of the just are blessed*, such an one is of holy remembrance, such an one was an holy man.

Use.

The use of this point is, seeing after death the godly goe to heaven, a place of glory and happinesse: we therefore must labour to be obedient to God to doe his will, and to be content to endure the troubles of this life with patience; as the children of Israel walked in the wilderness forty yeares together, following God in a cloud by day, and a pillar of fire by night, enduring many troubles and afflictions till they came to the Land of *Canaan*: so we must follow God, labour to doe his will, and be contented to endure the troubles and afflictions of this life, be it forty or fifty yeares together, till wee come to this heavenly *Canaan*.

Matth. 27. 46.

The fourth words of Christ on the Crosse, were, *My God, my God, why hast thou forsaken mee?* But having spoken of these words not long since, I shall not need to speake of them againe at this time: Oncly I will give you the heads of them, which are foure:

1. *What it is to be forsaken of God.*
2. *How farre forth a true Christian may be forsaken.*
3. *What a grievous thing it is to be forsaken of God.*
4. *How a Christian should carry himselfe, when hee is forsaken.*

I

First, *What it is to be forsaken of God*, that is to want the gratefull and the acceptable presence of God, which is two-fold: First, *There is a presence of God in power*, to uphold his creatures, and to give a being to them. Secondly, *There is a presence of God in goodnesse and grace*; to want this presence, is to be forsaken of God.

2

Secondly, *How farre forth a true Christian may be forsaken*: In the life of nature he may be forsaken; in the life grace he cannot finally or totally, for *there is the power of grace*, and *there is the comfortable feeling of grace*. Now every true Christian hath the power of grace, but many times want the comfortable feeling of it: and so farre a true Christian may be forsaken. Thirdly, *What a grievous thing it is to be forsaken of God*, for if he have forsaken us, whom shall we make our moane to: it was the complaint of *Saul*, that *the Philistines were come upon him*, and *God was departed from him*: wee count it a great matter to be forsaken of our kindred, or of our friends; O but it is a far greater matter to be forsaken of God: therefore though our kindred, our friends, and the world forsake us, yet pray to God that he doe not forsake us. Fourthly, *How a Christian is to carry himselfe when he feelles himselfe forsaken*; which was shewed in the example of Christ: First, *he carried himselfe mournfully*: Secondly, *he carried himselfe holily*: he rested himselfe on God by faith. Thirdly, *he laboured to recover himselfe by prayer*.



SERMON XXIII.

JOHN 19. 28, 29.

After this, Iesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

Now there was set a vessell full of vinegar : And they filled a sponge with vinegar, and put it upon hyssope, and put it to his mouth.



IN 1 Pet. 2. 21. the Apostle *Peter* doth offer to our consideration, all that Christ did upon the Crosse : Hee did not all as the price of salvation onely, but also as an *example* of holy life, and Christian vertues : therefore looke how Christ carried himselfe when hee was on the Crosse, so we must carry our selves, when we be under our crosses in any affliction or trouble. Many testimonies Christ shewed in his life time, of love, patience, humilitie, zeale, pietie, and a number of other vertues, yet when hee comes to die, and was on the Crosse, then all his graces were gloriously dispersed and displayed : So, howsoever a Christian is to shew many testimonies in his life time of faith, patience, and of pietie, yet especially when he comes to die, then all his graces must bee gloriously displayed, and made to shine forth. *Simile.*

Now the Holy carriage of Christ is scene in the seven last words of Christ on the Crosse. The first was, *his prayer for his enemies*. The second, *the care he had of his friends*. The third, *the promise he made the theefe upon his conversion at the houre of his death* ; whereby all the people of God have assurance of a blessed and a happie change after death, though they hang on the crosse, in trouble and affliction, in paines and in sicknesse here ; yet death shall take them downe from the crosse and shall transforme them from men to God, from earth to heaven ; from mortalitie to immortalitie, from paines to ease, from sorrow to joy, from shame to glory : and as he said to the Theefe on the Crosse, *This day thou shalt be with me in Paradise* ; so hee saith to his servants on their sicke beds, this day

ARTIC. II. day shalt thou be at ease and rest. Of these I have already spoken; as also of the fourth, *His desertion*; when hee cried out, *My God, my God, why hast thou forsaken me?* And now I am come to handle the fifth words of Christ on the Crosse, containing a *complaint* that he made of *bodily thirst*: where in we are to consider foure things:

1. *What were the causes of his thirst.*
2. *How he carried himselfe in his thirst.*
3. *When he complained of thirst.*
4. *What were the effects of his thirst.*

First, *What were the causes of his thirst*, and they were two:

1. *Naturall.*
2. *Morall.*

I
The naturall
cause of it.

The *Naturall causes* were these: The first was *long abstinence from meate and drinke*, hee was a whole night and day without any refreshing; Hee never ate bit from the time hee ate the *Passover*, till this time; this was a great matter especially in that Country: for we read, *Luk. 13. 15. How the Jewes did loose their Oxen and their Asses on the Sabbath, and had them to the water*, they could not well carrie a day without drinking; therefore it was a great matter for a man to carrie without meate and drinke so long, especially being so tossed and tumbled as Christ was; indeede if he had beene idle and done nothing, he might the better have borne it: But Christ was in action and in employment, for they puld him in the Garden, from thence hurried him to *Annas*, and from *Annas* to *Caiaphas*; and in the morning from *Caiaphas* to *Pilate*, from *Pilate* to *Herod*, from *Herod* backe againe to *Pilate*, and then to the *Crosse*. So Christ was in action and motion, and yet all that while tooke no sustenance, he was without any refreshing; this could not chuse but make him thirsty. When *Sampson* had killed a thousand *Philistins*, hee cried out, *give me water, or I shall die for thirst*: so when Christ had encountred not with the *Philistins*, but with our spirituall enemies, the *Devell*, *Sinne*, *Death*, *Hell* and *Damnation*, and had overcome them all, he cried out, *I thirst*.

Simile.

2
By exication,
or drinnesse.

The second reason was, *Exication* or drinnesse within him; for he had lost much blood; some in the Garden, and some in *Pilates Hall*, and on the *Crosse* for (as the *Philosophers* say) the blood is the Charriot of the Spirits, which wanting moysture drieth up, and then the spirits must needs faile, as we see many times men fall in the Streetes, by reason of the want thereof; according to that *Lament. 4. 4.* where it is said, *The tongue of the sucking Childe cleaveth to the roose of his mouth for thirst*.

3
Extremity of
griefe.

Thirdly, *Extremity of griefe and sorrow that was upon him, for mans sin*: for the *Schoolemen* say, that a sorrowfull heart drieth up the bones. And these were the *Naturall causes* of his thirst: All which was to shew that it was not a light matter to redeeme us, but it cost him a great deale of pains and sorrow. Therefore we must take heed we doe not cast away that for a little ease, pleasure, or profit, that cost so much to redeeme us.

The Morall causes
of Christs
thirst.

I
That we might
not thirst.

The *Morall causes* were: First, *hee thirsted that we might not thirst*; for such is our sinfulness, that we deserve not when wee lie on our sicke beds and come to die, to have a drop of wine; nay, we are not worthy of a drop of

of wine to refresh us, nor of cold water to coole us: wee that have so many S ■ R M.
pots to drinke by the pound, or by the dozens, by the yard, the time may X X I I I.
come that we cannot have a drop of water to coole us with. We see the
rich glutton that in all probability had his tasters, and all varietie of dain-
tiest dishes and rarest wines to please his palate in this life, being in Hell,
desires but a droppe of water to coole him and could not have it; and
this is the desert of our sinnes. But Christ thirsted, that wee might not
thirst: And therefore wee may say, O blessed bee God for the thirst of
Christ, for it hath procured many a sweete drop for us.

The second cause that Christ thirsted was *to fulfill a Scripture*. This is
a point very observable, that all that Christ did was to fulfill the Scrip-
tures; which is a phrase very common through the whole Booke of
God: I will instance onely in the Gospell by Saint *Matthew*; Christ was
borne of a Virgin, to fulfill the Scripture, chap. 1. 22. So also he was borne at
Bethlehem, chap. 2. 5. *He dwelt in Nazareth*, vers. ult. *Went and dwelt in Caper-
naum*, chap. 4. 13. onely to fulfill the Scriptures: and so in many other
places both of this and the other Evangelists, it is said, Christ did so and
so, that the Scriptures might bee fulfilled: whence wee learne this point
of instruction; *That all that Christians doe, must be to fulfill a Scripture*: wee
must not looke to our owne ease, and to our owne content, but wee must
carrie our eye to the Scripture to fulfill that. This must be the reason why
we read, why wee heare the Scriptures, or come to heare the Word pre-
ached, why we pray and come to Church, why we doe give to the necessi-
tie of the Saints, and why we doe the duties of our Callings; all to fulfill
the Scriptures. As Marriners when they be at Sea, howsoever the windes
blow here and there, yet looketo their Card and Compasse, and eye that,
because it is their direction; so Christians must doe, how ever the winds
blow here and there, yet they must eye the Scriptures, because it is their
direction, and keepe close to them, when prophane wretches, the sons of
Belial, be swilling and drinking; doe they eye the Scriptures? doe they
that they doe to fulfill the Scriptures? No verily, except it be this Scrip-
ture in the *1 Corin. 10. 7.* *They sate downe to eate and drinke, and rose up to
play*: or this, *Iob 21. 13.* *They spend their dayes in wealth, and suddenly goe
downe to the grave*; so they shall have but small comfort of such fulfilling
the Scriptures. But let us fulfill the Scripture, as Christ did, and then wee
shall have comfort in life and death. He fulfilled many Scriptures before,
and had but this one to fulfill; so that hee could not be at rest till hee had
fulfilled it: So when we have fulfilled many Scriptures, and be upon our
sicke beds, if there come one more into our mindes, there is such a Scrip-
ture to be fulfilled, such a neighbor to be reconciled unto, or there is some
wrong to be righted, we should not bee at rest till wee have done it. It is
the manner of the World, if they have fulfilled one or two Scriptures,
they take a dispensation for the rest, if they come to Church in the fore-
noone, they thinke they neede not come in the afternoone; If they pray
in the morning, they may live loosely all the day after; If they have done
one dutie or two, they have done enough? But a Christian must doe all
the Scripture commands, and have an eye to all the commandments of
God,

ART. III. God, to doe them: As David did, *I have respect to all thy Commandments*, and *Psalm 18.* for faith he, *His Lawes are before me*, and *I did not cast away his Commandments*. Therefore if a man hath done a number of good duties that the Lord commands him, and he remembers one thing that he hath not done, he must labour to doe it; for we must not make conscience of some duties, and neglect others; but ought to make conscience of all the Commandments of God.

3
That by his
thirst, we might
learne to thirst.

The third cause is, that by *his thirst*, wee might *learne to be athirst*; for all the Actions of Christ on the Crosse, are for our example: Therefore as Christ thirsted for water, so we should thirst for the Spirit of grace. As he said, *I thirst*, so a Christian man must say, *O good neighbour I thirst*; but what dost thou thirst for? not for wine and strong beere, but I thirst for *Iesus Christ*, for sanctified graces, faith, repentance, the pardon of my sinnes, for Heaven and happinesse, and for Gods favour. *Augustine* saith, there be divers thirsts in the world, some thirst after wine & strong drink, some after goods and lands, some after honour and preferment, some after pleasure, and some after blood: But thou O man, doe thou thirst after Heaven and happinesse; be athirst for Gods favour, for the pardon of thy sinnes and for righteousness, and then thou shalt bee satisfied: for our Saviour saith, *Blessed are they that hunger and thirst after righteousness, for they shall be satisfied*. Indeepe there bee a number, of Christians in the World, every one of whom hath his thirst; the covetous man after his goods, the hatefull man for revenge; but the Christian man he must thirst for Gods favour. So David saith, *My soule thirsteth after thee*, &c. therefore howsoever the men of the world thirst after lands and livings, thou that art a Christian, must thirst after *Iesus Christ*, and for the pardon of thy sins, and thou shalt bee satisfied, when they with the rich glutton in Hell shall thirst, and have not a droppe of water to refresh them or coole them.

Math. 5.

2
Christs carriage
in his thirst.

Secondly, how Christ carried himselfe in his thirst, hee complained and cryed out and said, *I thirst*: which may teach us, that the people of God are not flocks and blockes, but they have sense and feeling of their wants. We see Christ complained of his thirst, so we may complaine to God of our wants: And is it not also as lawfull to complaine to men? Yes, but wee must be sure to use no unlawfull meanes to ease our selves, but wait on God where we may see the difference between a true christian and a man of this world: for the one may desire peace, ease, wealth and such like, but there is a moderation in their desires, not to have it with any condition, but by good means; which if they thus obtaine not, they can rest contented with the good wil of God; so we may desire these things, but not against the peace of conscience; but the other, the men of this world care not what means they use, to have their desires, as *Matth. 4.* when Christ was hungry, the devill came to him, and bade him *turne stones into bread*; so the devill doth still, when Christians are in want and necessity he will come to them, and bid them turne stones into bread: that is, use unlawfull meanes, put themselves upon bad courses, to come out of it; but wee must take heed of this, if wee have not our desires, yet wee must waite on God and be contented with his good will: So *Psalm 123.* the Church doth, *As the eyes of a servant looke to the hands of his*

Simile.

Master,

master, and as the eyes of a maiden to the hands of her mistris, so our eyes waite on the Lord our God till he have mercy on us. In like manner if we be in want or in any trouble we may desire to come out of it, but we must use no unlawfull meanes, only waite we must on God, and be contented with his good will whatsoever it be, in the use of good meanes.

Thirdly, *the time of his complaint*; When all things were accomplished, when he had lost a great deale of blood, and indured a great deale of paine; All this time he held it to himselfe, till he had set mans salvation in safetie, and made that sure, he never complains of his thirst. Wherein we may consider the marvellous love of Christ, that till hee had made mans salvation sure, did not looke to himselfe; such a carefull eye he carried for our good, and safetie: Which love of Christ to us, must teach us to shew the like love to him againe, to forget our owne ease, profit and pleasures, that wee may doe service to him: as *Iob* did, *I have* (said he) *preferred the words of his mouth before my appointed food*: So *Iob*. 4. Christ being weary set himselfe downe on a Well when his disciples were gone into the citie to buy meat; in which time came a woman to draw water, whom hee did convert, after which when his disciples came againe with meat, and would have had him to eate, he made this answer, *That it was meate and drinke to him to doe his fathers will*: He had not so much regard to himselfe as to his Fathers will; so it must bee with a Christian, hee must passe by himselfe, and care not what become of him, so God may have glory: VVee may see a worthy example hereof in *Abrahams* servant, *Gen*. 24. 32. who being sent to get a wife for his masters sonne, when there was meate set before him, he could not eate till he had done his businesse he came about: Now if a servant have so much care of his masters businesse, that hee would not eate or drinke till hee had done it, much more should we be carefull to do Gods will; therefore when men have so much regard to their owne ease, and profit, and passe by that which tends to Gods Glory, this doth shew that there is not the like love to Christ, we see in experience, if a childe fall into the fire, or water, if the mother heare of it, what businesse soever she hath, shee lets all alone, and cannot be at rest, till she hath set her childe in safetie againe; so it was with Christ, he forgate himselfe till hee had set our salvation in safety, and then he did thirst, and we should shew as neere as may be the like love to Christ againe.

The fourth was, *The Event of his thirst*; Christ being on the crosse complains of thirst; Now is there any that brings him wine, to comfort him, or drinke to refresh him, or water to coole him? No, but *they give him vinegar to drinke*: And because it was not afflictive enough, they gave him it with *Hyssope* to make it more bitter and sowre. Here we may see the villenesse of the souldiers to give such a draught to Iesus Christ, our Lord and blessed redeemer in his extremity, we are all ready to condemne them, and that justly for it, but I pray God we be not the men and women, that doe the like: For as Christ said vpon the crosse, *Sitio, I thirst*; so he saith now to all the men and women by his spirit in the world, *Sitio, I thirst*, what wilt thou stand still and gaze upon him, or wilt thou not regard him? I dare say, that there is never an one here but would be ready to say, Lord, what wouldst

SE. XXIII.

Simile.

Simile.

4

The event of his thirst.

ART. III. wouldst thou have, what is it thou thirstest for? Why, I thirst not for the wine, nor for the strong drinke, nor for thy honey or thy milke; But, O man, I thirst for thy salvation, thy conversion, thy Repentance, and for thy faith. And therefore seeing we heare that Christ doth thirst, what wilt thou doe, O man, wilt thou give him vinegar to drinke, as the souldiers did? or wilt thou give him wormewood to drinke, or temper a cup of poyson and give him? Now the truth is, There is no wormewood or gall so bitter to our taste, as thy impenitencie, hard-heartednesse, and the sinnes thou livest in are unto Christ, for every sinne we commit, we doe as it were, put a drop of poyson into a cup for Christ to drinke; therefore whereas we condemne the souldiers, we had neede condemne our selves, and come home to our selves; Let us therefore temper a better cup for Christ to drinke on than this, let us repent us of our sinnes, convert and turne to him, this will satisfie Christ. Wee reade in the English Chronicles of a Monke, that got a Toade, and pricked and pressed her into a cup of wine, and gave it to his Liege-lord to drinke; Now I dare say there is never an one here but doth detest the fact. But the truth is, every sinne we commit, we doe, as it were, temper such a cup of poison for Christ our blessed Saviour and Redeemer; therefore I pray God, whereas we condemne them for this vile fact, that there be not just cause to condemne our selves.

Simile.



SERMON XXIII.

JOHN 19. 30.

When Iesus therefore had received the vinegar, hee said, It is finished.



Simile.

Mongst the seven last words of Christ, this is the sixth in order; And it is a Song of Gratulation, and a triumphing Song, for the worke of mans Redemption and Salvation. When *Moses* had led the children of Israel through the red sea, and had drowned their enemies, then they sung a song of thankes-giving for their deliverance, *Exod. 15.* And so likewise *Deborah* and *Barak*, *Judges 3. 1.* when they had overcome *Sisera*, sang a song of thankes-giving: so also the holy people, *Revel. 15.* when they had passed through the glassy sea, mingled with fire, and were delivered out of trouble, then they sang a song of thankes-giving to the Lord: in like maner here, Christ when he had conquered all our spirituall enemies, *death, hell, sinne, and the devill*, sung this song

song on the crosse, to the joy of the world, *It is finished*; Now is mans sal-
vation accomplished and perfected: As if he should say, All this while it
hath beene but a working out: For this cause was I nine moneths in the
wombe of the Virgin, borne in a stable, laid in a manger, fasted forty dayes to-
gether, prayed on the mount, sweet in the garden, and did hang three houres
together on the crosse in paines and torments; but now I have finished and
perfected mans salvation, now it is at an end, sinne is abolished, death is de-
stroyed, hell is conquered, the devill is subdued, heaven is opened, God is
pacified and pleased, this is that hee uttered in these words. Now for the
better understanding of them, we are to consider three things:

1. *What he meant, when he saith, It is finished.*

2. *The time when he saith, It is finished.*

3. *By what actions it was finished.*

First, *what he meant, when he saith, It is finished*: The full meaning is not
expressed in this place, but it was some secret and close action, that was in
the minde and thought of Christ, that he had an eye to the perfecting and
fulfilling of. Now what was that, all these Scriptures shew us, *Luk 19.10.*
The Sonne of man is come to seeke and to save that which was lost; *Mat. 20.28.*
The Sonne of man came not to be served, but to serve, and to give his life for the
ransome of many; and *Hebr. 9.12.* *Neither by the blood of Goats and Calves;*
but by his owne blood, entered he once into the holy place, and obtained eternall sal-
vation and redemption for us: these were in the heart and minde of Christ,
therefore it is out of question, that Christ, by saying *It is finished*, meant the
finishing and perfecting of the great worke of mans Redemption, which
the Apostle intimates, *Hebr. 10.14.* *With one oblation and offering hath bee*
consecrated for ever them that are sanctified: Alluding to this very action of
Christ; so that by this saying of Christ, *It is finished*; is to bee understood
the finishing and perfecting of mans salvation and redemption. Now be-
sides this consummation or finishing, there is another consummation, that
is spoken of *Gen. 2.* *Thus the heavens and the earth were finished and all the host*
of them; which finishing is of the worke of Creation, but what comfort could
a man have, that God hath made the heavens to cover us, and the earth to
beare us, sea and land to feede us, the sunne and moone and the starres to
give us light, if Christ also had not finished and perfected mans salvation
and redemption on the crosse.

There is also another consummation and finishing, which is spoken of,
Revel. 10.7. *That the myserie of God shall be finished, as he hath declared to his*
servants the Prophets. Now what is this myserie of God? It is the end of
the world. But alas, what avails it us for the world to have an end, if it
redemption and salvation be not finished and perfected by Christ; there-
fore all other consummation is nothing without this: for what is it to fi-
nish a great building, or to finish ones estate in greatnesse, or to finish all
his dayes in joy and delights, unless hee have finished his salvation, and
applied Christ unto himselfe? This is the happiest consummation that is,
this is the joy and content of a Christian when he lyeth on his death-bed;
he can say, Lord I thanke thee, I know my salvation is finished in Christ,
I have applied him unto my selfe, and I finde by the merit of his death
and

First, what is
meant by fini-
shing.

ART. III. and passion my salvation to be perfected : Therefore, into thy hands will I commend my spirit, stedfastly beleeving, that at the latter resurrection I shall enjoy the blessed presence of my Lord and Saviour Iesus Christ. Happie, yea thrice happy is the estate of such a man that shall thus depart in the Lord. The uses to be made hereof are these following.

Use 1.

First, seeing our salvation and redemption is perfected and finished in Christ, as the Apostle concludes, Rom. 8. 1. *There is no condemnation to those that be in Christ Iesus: Why? because Christ hath answered the justice of God, and hath beene condemned already; therefore, hee that is in Christ, shall not be condemned: As Esay 53.5. It is said the chastisements of our peace is upon him, and with his stripes we are healed; and vers. 6. All wee like sheepe have gone astray, we have turned every one to his owne way, and the Lord hath laid upon him the iniquitie of us all.* Wee see Iohn 18. when the souldiers came to take Christ, saith he, *If yee seeke for me, let these goe: let me suffer, and let these goe free: So Christ doth interpose himselfe to the Iustice of God, and saith, Father, let my people goe free, let me suffer that which they should suffer, and beare that which they should beare.* Thus we see our salvation is made sure in the holy Person of Christ, and there is no condemnation belongs to them who are in him; therefore let us labor to be in Christ, that wee may say with the Apostle, *The life which I live now in the flesh, I live by the faith of the Sonne of God, &c.* and then there is no condemnation belongs to us, but life and salvation is sure, because all is finished in the holy person of Christ.

Use 2.

Secondly, seeing our salvation is perfected and finished in Christ, all our care must be to apply and to lay hold on Christ; for though hee hath purchased salvation for us, yet if wee doe not apply him, and lay hold on him, we are never the better for it. If a man should stand in the cold starke naked, and one come by and see him, who should show compassion to him, and get clothes and put it to make for him; how would this man carry his eye all the while to the workman; and when hee saw it all was finished, would lay hold of it with both his hands, and put it on his backe to cover his nakednesse: So we ought to carrie our eyes on Christ, seeing salvation is wrought in the midst of us; as the Psalmist saith, therefore we ought to put forth both our hands, and to lay hold on this salvation finished and perfected by Christ. It is a strange corruption, that many know it and heare of it, that it is finished; but they so attend their pleasures, profits, and ease, that they never regard it. Therefore, it must bee every mans care, seeing salvation is finished by Christ, to apply and lay hold of it.

Simile.

Use 3.

Thirdly, seeing salvation and redemption is finished and perfected by Christ, we may see what a hatefull and a detestable doctrine, the doctrine of Poperie is: for they say that every one may finish his redemption without Christ, and merit something at the hand of God by his owne workes: Notwithstanding, all the paines that Christ suffered to redeeme man, and so they make the worke of mans redemption of none effect; nay the moderateest of them saith that salvation is begunne in Christ, but they must finish and perfect it in themselves; whereas the Scriptures doth attribute

tribute all to Christ onely, as Heb. 7. 25. Wherefore he is able also to the utmost to save them, that come unto God by him, seeing he ever liveth to make intercession for them; and Heb. 10. 14. For with one offering hath he consecrated for ever them that are sanctified: so then wee may see that Christ is a perfect Saviour. But why then are we commanded to worke out our sal-
S E R M.
XXIV.

vation with feare? I answere, Christ hath wrought salvation by himselfe alone, but we must apply it. Secondly, the time when he said it is finished;
Quest.

which is to be considered in two circumstances: First, when hee was ready to die, and to part with this world, then he said, *It is finished*, and never till then; as if he should say, all this while it hath beene a working, and a doing, and now by my death it is finished. *Four thousand yeeres* the World
Sol.

was in expectation of it; all the Patriarks and Prophets have looked for it; and thirtie three yeeres hee himselfe upon earth was a working of it, and never till now when he comes to die, to the closing of his life, did he crie out, *It is finished*. Thus wee may see what a deale of labour and paines it cost Christ to redeeme us: He was foure thousand yeeres a preparing it, and he was three and thirtie yeeres a working it; which doth shew what a great worke the worke of mans redemption was. God was but sixe daies a making the World, but he was three and thirtie yeeres, a long time of redeeming it. Hence let us bee instructed, that when wee have spent our dayes in Prayer, in hearing of the Word, reading of the Scriptures, in meditation, and in much labour and toyle; If wee can stand before God with comfort, and say at the last gaspe, Lord, I thanke thee; my salvation and redemption is finished and perfected in Christ, I have laid hold on him, my salvation is sure, then wee may have much comfort. Therefore, should we not thinke much though we spend all our life time in labor and paines, if we can say at the last gaspe, *It is finished*: for all our paines then are well bestowed. We see the Children of Israel wandred up and downe in the Wildernesse forty yeeres together; sometimes in the day, and sometimes in the night: sometimes they wanted bread, and sometimes water; and they met with fierie Serpents by the way which did sting them, yet they went on still till they came to the land of Canaan: so wee should bee contented much more, though wee live in much trouble and affliction, and doe travell in the Wildernesse of this World, twentie or fortie yeeres together, till we be brought to the heavenly Canaan.

Secondly, when he had encountered with our spirituall enemies, with Sinne, the Divell, Death, Hell and damnation, and had overcome them, had made mans salvation, and had finished it, though all the world were in a conspiracie against him, and hee had many combates with the Divell, yet he overcame all; and at the last gaspe crieth out, *It is finished*. Which must teach us, that although all the men in the world should conspire against us, and though wee endure many temptations of the Divell, yet we should breake through all, and apply Christ to our selves. So Revel. 2. Hee that overcometh shall not be hurt of the second death; and Matth. 11. 12. Hitherto the kingdome of Heaven suffers violence, and the violent take it by force: So that none but violent people can have Heaven; this is a Metaphor taken from Souldiers that seeke to enter in upon a Towne, that though the ene-
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Simile.

2

Simile.

ART. III. *Simile.* mie come and beate them downe upon their hands and knees, yet they will up againe, and never give over, till they have gotten their purpose: So such violent people onely take the kingdome of Heaven, that though they bee cast downe upon their hands and knees, by the temptations of the Divell, yet they should get up againe, and never give over till they have gotten the kingdome of Heaven.

By what actions all was finished. Thirdly, *By what actions it was finished.* Now it hath not relation to that which went before the giving of him vineger to drinke, but to the action immediately following; and how was it finished? *In the death of Christ;* So there is the consummation and finishing of mans salvation and redemption, according to the testimonie of the Scriptures: *Heb. 2. 14. For. (much then as the children were partakers of the flesh and blood, he also himselfe likewise tooke part with them, that he might destroy through death him that had the power of death, that is, the Divell: and that he might deliver all those who for feare of death, were all their life time subject to bondage. And againe, the same Apostle, Rom. 5. 10. For if when we were enemies, we were reconciled to God by the death of his Sonne: much more being reconciled, we shall be saved by his life.*

Simile. Now although the Scriptures doe attribute mans salvation and redemption to the death of Christ, yet we are not to exclude his life, for hee was a working of it all his life time, even from his very birth to his death. So we see *Philip. 2. 5. He tooke upon him the forme of a servant, and was made in the likenesse of men: and being found in fashion as a man, he humbled himselfe, and became obedient unto the death, even the death of the crosse.* All his life long was a preparatory and a working of it: And by his death it was accomplished and finished; as a man filling of a cup, first, by a quart, then by an halfe, and so till the last drop come, and make the cup runne over; so Christ all his life time, by little and little, finished mans Redemption, and by his death he did perfect it, which was as the last drop, for all the sufferings of Christ were for mans salvation. And his death was that which did finish all. The use is twofold.

1st. First, that seeing our Redemption and salvation is finished in the death of Christ, *we should be thankfull for it;* for it is a great mercy that God hath made us reasonable creatures, and hath given us eyes to see withall, hands to handle, and feete to goe with, but it is a greater mercy, that God hath redeemed us by his Sonne, not onely by his life, but by his death also: And therefore (as *S. Andrew* saith) I am more beholding to thee, O Lord, for the worke of my redemption, by the death of thy Sonne, than for the power by which I was created; therefore if a man should be thankfull for his creation, much more should he be for the worke of his redemption, for it was a marvellous love of Christ, that hee tooke our nature upon him, to come into the world, to worke our redemption, to lose his life, to finish and perfect it, and therefore how thankfull ought we to be for so great a mercy.

2^{de}. Secondly, seeing our redemption and salvation is perfected and finished by the death of Christ, we may see the grievousnesse and greatnesse of our finnes, that when we had sinned against God, all the powers in heaven and earth could not doe it, but it must bee Christ, the eternall Sonne of God, and it was not with his life only, but with his death: wee thinke much of suffering

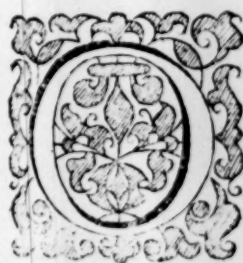
suffering any little affliction or trouble; but Christ must die to expiate SER. XXV. sinne and to abolish it, whereas neither Angels nor Archangels, nor all the Saints and holy men in the world could have done it, therefore seeing Christ paid so deare for it, we must take heed we doe not account it a light matter to sinne. Therefore let us take heed how we grieve him by our sinne, seeing hee was contented to lose his life, and to shed his heart blood for us.



SERMON XXV.

LUKE 23. 46.

And when Iesus had cryed with a loud voyce, hee said, Father, into thy hands I commend my spirit: And having said thus, he gave up the ghost.



OF the seven last words which Christ spake on the crosse, this is the last; which contains an holy Resignation of the soule and spirit of Christ into the hands of his Father: wherein something in generall, and something in particular is to bee considered.

The generall is this, *That all the speeches and words that Christ did speake on the crosse* (from the first to the last were holy and good: so hee did not onely begin well, but did end well also; he made an holy close of his life, when he came to breathe out his last breath which must teach us what the care of a Christian should be when he is in sicknesse and trouble, not onely to begin well, but to continue well till he come to dye, and breathe out his last breath, and then to make an holy close of his life: this is that which Christ speaketh of *Mat. 24. Hee that continueth unto the end shall bee saved; and the spirit of God Revel. 2. 10. See thou faithful to the death, and I will give thee a crowne of life.* An Archer though hee ayme and draw well, yet if hee in the loofe let his hand slip or sinke downe, he will be wide of the marke; so though we begin and ayme well yet if we start aside or sinke downe, when wee come to die wee lose all our glory: therefore it must bee our care, not onely to begin but to end well also. It is in sanctified motions, as it is with wheelles that bee swiftest at the first and afterwards slower and slower, till the wheele stand still; so it is in sanctified motions, they bee swiftest at the first, and afterward by little and little they abate, till at last they dye, if they bee not supplied by good meanes; therefore it is good not onely to begin well,

Simile.

ART. III. but also to end well too, when we breathe out our last breath, *John 2.* Christ set out the best wine at the last. But quite contrary, it is the manner of the world to bee best at first, and worst at last, with the people of God it must not be so, for if there bee any worst it must bee the first, and the best at the last. Indeed it is the fashion of the world to begin well, and to end ill, but the people of God must not doe so, they must not onely begin well, but also continue well and end well, and so make an holy close of their life, when they breathe out their last breath, that when they shut up their eyes from the light of this world, they may see the kingdome of heaven. The next thing to be considered is the practice of Christ when hee came to dye. In which observe five things :

1. *To whom he commended his spirit : to his Father.*
2. *What it was he commended: his spirit.*
3. *When he commended his spirit: at the instant of his death.*
4. *Vpon what ground he commended his spirit : vpon a perswasion that he was his Father.*
5. *What comfort wee may have by the commending of his spirit into the hands of his Father.*

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To whom hee
commends his
spirit.

Simile.

First, *to whom hee commended his spirit.* the Text sheweth, *to his Father :* When we be alive we commend our selves, to our friends in hope of comfort, but when we come to die, we must commend our selves to God only; therefore as Christ when hee came to dye, shut up his eyes, and did not looke upon his mother, nor his disciples, nor upon any beloved : but hee did wholly commend himselfe into the hands of his Father, in hope of comfort ; so when wee come to dye, wee must shut up our eyes, and not comfort our selves in our wives, children, friends, and those we love deareliest : but we must commend our soules into the hands of God : Yea, the people of God have good cause to doe so, in regard he is all in all to us, as *David* saith, *Psalm 73. 25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee ;* therefore hee cast himselfe upon God, in hope of comfort, so a man while he liveth, may have many friends to commend himselfe to, but when hee commeth to dye, there is none but God that we can commend our soules to.

Simile.

Therefore, seeing no man hath any body to commend his soule to at last but God onely; it must be our wisdom to keepe God our friend : for if we despise him in our health, it is just with him to despise, and reject us when we come to die. We read *Iudg. 10. 14.* when the Children of *Israel*, had forsaken the Lord, and followed *Baal* and *Astarte*, and served them, in their distresse when they came and cried to God to save them out of the hands of their enemies, the Lord said unto them, *Goe and cry unto the gods whom ye have chosen : Let them save you in the time of your tribulation.* In like manner the Lord will say to us, when wee have despised him in the time of our health, and have followed our pleasures, profits, and our old sinnes, goe and cry unto the gods whom yee have served ; see if your money will save and helpe you ; you that have made your pleasures, your belly, and your sinnes your God ; now see if these will helpe you : for if ye despised God in your life time, it is just with God to despise you when you

you come to die; therefore it is good to make God our friend whilest we SERM.
be alive: This is the counsell that *Christ* giveth us, *Luk 16.9. Make to your selves friends of the Mammon of unrighteousnesse*; the Fathers take it for the
poore, that wee should make friends of the poore: But the meaning is,
that we should make God our friend in our life time, that we may have a
friend of him, when we come to die: therefore because every man must
commend himselfe to God when he dies, it is good to please him, and to
walke holily in all our courses that we may commend with boldnesse our
soule to him at the last gaspe.

Secondly, *what it was bee commended into the hands of God, His Spirit*: Secondly, what
he commended.
his body he left to *Pilates* mercy, but all his care was for his soule,
therefore he commends that into the hands of God: which may teach
us two things; first, though our bodies dye, yet our soules doe live; all
the Scriptures shew this, *E. clef. 12. 7. Then shall the dust returne to the*
earth as it was, and the Spirit shall returne to God who gave it: so *Revel 6. 9.*
And when hee had opened the fifth seale, I saw under the Altar the soules of them
that were killed for the Word of God, and for the Testimonie which they maine-
tained; so also *Heb. 12. 22. For yee are not come to the mount that might bee*
touched, &c. but yee are come to the mount Sion, and to the city of the living
God, the celestially Jerusalem, and to an innumerable company of Angels, and to
the congregation and Church of the first borne whose names are written in heaven,
and to God the judge of all, and to the spirits of just men made perfect. So it is a
plaine truth in Christianity that though our bodies dye, our soules are
immortall, therefore seeing our soules never dye, but shall live for ever,
how carefull ought we to be for them, and to passe our time in holinesse
and feare before God, as they may live with God for ever in heaven?
Indeed if our soules might dye, our care might bee the lesse, but seeing
they shall never dye, it is a wondrous corruption amongst most to see
how they cloath the body, feed and physick that, runne from market to
market, to make provision for it which yet must dye, and their immor-
tall soules they take no care for; therefore one saith well, O man, of
all thy parts take care of thy immortall part that which never dieth.

Secondly, it teacheth us, that seeing Christ commended his Spirit in-
to the hands of God, wee see what the especiall care of a Christian
should bee, not to care so much what become of his body, so his soule
may be saved: *Christ* he left his body to *Pilates* mercy, but he commen-
ded his soule into the hands of God; so a Christians care must be espe-
cially that his soule may be saved, that it may come safe into the hands
of God, whatsoever become of the body; this was the care of the ho-
ly theefe, *Lord remember mee when thou comdest into thy kingdome*; all his
care was for the saving of his soule, it being provided for, hee cares not
what become of his body: we see when a mans house is on fire, if he have
a pretious jewell, he will labour to save that, though the rest perish; so
seeing the soule is the most pretious jewell, whatsoever thy labour and
paines be, labour to lay up thy soule safe, in the hands of God; as *Steven*
did, when a storme of stones came about his eares, hee bowed himselfe
downe and said, *Lord Iesus receive my soule*, all his care was for the saving
thereof;

ARTIC. III. thereof; that it might come safe into the hands of God; as if he should say, Lord, receive my soule, I care not what becommeth of my body, so that thou save my soule all shall be well, this will content me.

Thirdly, the time when he commended his soule to God.

First, danger.

Secondly, daily.

Simile.

Simile.

Fourthly, upon what ground he commends his soule into the hands of God.

Thirdly, *the time when he commended his Spirit*; at the *time of his death*, which was the very close of his life: when he was ready to breathe out his last breath: which may teach us that every man should make this his practise when hee comes to dye, to bee sure to make a holy close of his life, then it is a time to commend his soule to God: Now there bee other times for a man to commend his soule to God, as first in the *time of danger and perill*, so David did, when he was in perill of Saul, *Psal. 31. 5.* saith he, *Lord into thy hands doe I commend my spirit*, because I have no body else to commend it to, nor no body to trust it with, in assurance of safety, therefore Lord into thy hands I commend it; likewise *Psal. 10. 14.* *the poore committeth himselfe unto the Lord*; seeing no man regards him, nor cares for him, hee commends himselfe to the care of God, so that the time of distresse and danger, is a time to commend our soules to God. There is also another time that wee should commend our soules to God, and *that is daily*, because our life is uncertaine, therefore wee should every morning when we doe rise, and ever y night when we goe to bed, (not knowing not what will befall us in the day,) commend our soules to God: there bee a number of men in the world, that bee greatly overtaken in this, they never commend their soules into the hands of God; if a nurse goe abroad and leave her childe, and doe not commit it to the care of some body to keepe, and to looke after it, if the childe catch any hurt, they will blame the nurse for it; so, if wee doe not commit our selves, our wives and children to God, in the morning and at night, if any hurt befall them, we may thanke our selves for it, the blame lieth upon our selves; *1 Sam. 18. 28.* we see when David came into the host to his brethren, they asked him this question; *with whom hast thou left those few sheepe?* So we should commend our temporall estate to the keeping of some body, where it may be safe; and if we should commend that to keeping, much more must we commend our soules to God. Now as at these times wee should commit our soules to God, yet more especially we must doe it, when we come to dye, because the devill will then bee busie, and wee have a long journey to goe; if a man were to passe into *France*, and to carry all his goods with him that hee hath scraped together all his life time, hee would looke into what ship hee did commit his goods, and if hee had a rotten bottome hee would beware how he committed his goods to it, so seeing we are to passe from earth to heaven, a long journey, we must take heed wee doe not commit our soules to a rotten bottome, but bee carefull to lay them up into the hands of God, that so they may remaine safe there.

Fourthly, *upon what ground he commends his soule into the hands of God*, upon a perswasion of the *Fatherly* care of God, that God was his *Father*: this made him bold to commend his soule into the hands of God, and may teach us, that all that commend their soules to God, must commend them upon a good ground; we must not commend them upon a merry

merry conceit without a ground, but wee must have a ground for it. **S E R M.**
Now there bee three grounds, upon which a man may comfortably X X V.
commend himselfe to God.

First, *because he is the Father of Spirits*, and the God of all mens soules; Three Grounds
whereon to com-
mend our soules
to God.
our bodies wee have mediately from our parents, but our soules im-
mediately from God; therefore he is called the *Father of Spirits*, Heb.
12. and Eccles. 12. it is said, *The soule goeth to God that gave it*: therefore,
seeing God gave them and made them, wee may bee bold upon this
ground, to commend our spirits backe againe unto him: for every
workeman will preserve his owne worke, therefore let us commend
our soules to God, as to a faithfull Creator, for seeing he made them, he
will preserve them, if we will commit them to him. **I**

Secondly, a perswasion that *God is our Father, by the meanes of Christ*; **2**
if God be our Father, we may be bold to commend our soules to him,
for with whom may one bee bold, if a childe may not with his father;
therefore as hee is the Father of Christ, so labour to make him thy
Father, and then mayst thou with comfort commend thy selfe into the
hands of God, *Christ* when hee would comfort his *Disciples*, saith to
them, *Tell my brethren, I goe to my Father, and to your Father, to my God, and
to your God*; when we can finde this, that hee is not onely the Father of
Christ, but my Father, we may be bold to commend our soules into his
hands upon this ground.

Thirdly, we may be bold to commend our soules to God, *upon the for-
mer experience we have had of Gods favour and mercy towards us*: this made
David bold to commend himselfe to God, *Psal. 31. 5. Into thy hands Lord,
I commend my spirit*; because *thou hast redeemed my soule, O Lord God of
truth*, I have had experience of thy love and mercy, therefore into thine
hands I commend my spirit: In like manner, when we have experience
of Gods goodnesse and mercy, it makes us bold to commend our soules
into the hands of God. And these be the grounds, for we must not doe
it of nothing, or of a meece conceit, but of a good ground, as Christ
did, so must we. **3**

Fifthly, *What comfort we may have by the practises of Christ in commending
his soule into the hands of God*? I answer, we may have a two-fold comfort. **5**

First, as Christ did not commend his owne soule only into the hands
of God, but my soule, thy soule, and all the soules of the faithfull men in
the world, because all the soules of the faithfull are bound in a bundle
with his, therefore deposing and laying downe his soule in the hands
of God, all the soules of the faithfull are deposed and laid downe with
it; for as his body was a pawne and a pledge for our bodies, so his soule
is a pawne and a pledge for our soules: therefore *Athanasius* saith well,
Our Lord Iesus when he did commend his soule into the hands of God,
he did not onely commend his owne soule, but with it, all the soules of
the faithfull men in the world, for as they die in Christs death, and rise
in his resurrection, and ascend by his ascension; so by his deposing and
laying downe his soule into the hands of God, hee doth with it com-
mend all the soules of the faithfull men in the world: which may be a
great

What comfort
we may have by
Christs commen-
ding his soule to
God.

I

Simile.

260 Of Christs Behaviour on the Crosse, His seventh Words.

ART. III. great comfort to a Christian at all times, that his soule is safely deposed in the hands of God when he dies.

2

Simile.

Secondly, seeing he laid downe his owne soule in the hands of God, and with it our soules; therefore when men die, their soules doe not sleepe in their bodies, nor wander about the graves, nor passe up and downe in the world, nor are in a place of torment, as the Papists say, but they be in the hands of God. I think there is no man here, but takes this speech to be a metaphor and borrowed speech, for God hath no hands, but by hands is meant that they are under Gods protection, in safetie and securitie: For as a man that hath a Jewell will not lay it down at his friends feet, but he will put it into his hands for the more safetie; so Christ hath put all the soules of the faithfull into the hands of God, to bee kept in safetie till the resurrection, and the last day of judgement: *Act. 5.* Wee may see when *the people had sold their possessions, they laid downe their money at the Apostles feet*; but the soules of the faithfull servants of God, are not laid downe at the feet of God, but are put into the hands of God for more safety and securitie; as *Revel. 1.* it is said, that *Christ holds the seven Stars in his right hand*; to shew that he that puls away a preacher, he must pull him out of the hands of God; and so, *Ioh. 10. 29.* saith Christ, *My sheepe heare my voice, and I know them, and they follow me, and I give unto them eternall life, and they shall never perish, neither shall any plucke them out of my hands*; neither wicked man nor devill, no power can plucke them out of my hands; therefore it is a sweet comfort, that when a Christian dies, his soule goeth into the hands of God; if it were in our owne keeping, then it were subject to the temptations of the Devill, and a number of troubles, and much hurt; but being in the hands of God, they shall be kept from all danger, all the powers in heaven and earth shall not be able to hurt them. And thus wee have heard briefly, and with a great deale of weaknesse, the seven last Words of Christ expounded, which he spake on the Crosse.

SERM.

SERMON XXVI

JOHN. 19. 30.

When Jesus therefore had received the vineger, he said, It is finished; and he bowed his head, and gave up the ghost.



Having spoken of the Crucifying of Christ, now in the next place we are to speake of his Death, for when he had hung three houres in paines and torments on the Crosse, *Hee bowed downe his head, and gave up the ghost*; that is, he died, as wee doe, his soule and bodie were parted.

Now in the Death of Christ, there be divers things to be considered:

1. *Why it was needfull that Christ should die.*
2. *The time when he died.*
3. *The manner of his death.*
4. *The manifestation of it.*
5. *The power of it.*
6. *The effects of it.*

First, *Why it was needfull Christ should die*; of which there was three causes that made a necessitie of his death: First, *To satisfie the justice of God for mans sinne*; for such was the hainousnesse of mans sinnes (sentence being passed) that heaven and earth could not reverse it; therefore, either we must die in our own persons, or Christ must die for us, he took our nature upon him, died for us, and so gave satisfaction to the justice of God. In the Law we see, when lots were cast for the Goats, he that the lot fell on was killed, and the other escaped; so there were lots cast whether we should die or he; it pleased God that the lot fell on Christ, hee was killed and we escaped: wherein we may see the infinite love of Christ, that died to satisfie the justice of God, that we might not die; we reade, 2 Sam. 10. 33. *David cried out, O my sonne Absalom, my sonne, my sonne Absalom, would God I had died for thee, O Absalom, my sonne, my sonne*; wherein he shewed the true affection of a father: Now that which David desired for his sonne, Christ hath performed for us; and therefore when wee thinke of the death of Christ, we may thinke of the infinite love of God to us: If one should commit such a fault against the King, that he should

I
Why it was
needfull that
Christ should
die.

Simile.

Simile.
lose

ART. III. Iost his head or his eye, or some part of him, how farre should a man goe to finde such a friend, to take his punishment upon him, and so free him? But Christ doth more for us than this, he hath not only lost an eye or an hand for us, but hee died for us; therefore as often as wee thinke of the death of Christ, so often wee should thinke of the love of God: The Centurion, Luke 7. sent the Elders of the Iewes to Christ, to tell him of one that loved their nation, and builded them a Synagogue; but Christ hath done more for us, than to build a Synagogue, for he hath loved us, and washed away our sinnes in his blood, as Saint Iohn saith, Revel. 1.5. And therefore as often as we thinke of the death of Christ, so often let us thinke of the infinite love of Christ, that he would die for us, to satisfie the justice of God for sinne.

2

Secondly, it was needfull that Christ should die, *that our sinnes might die in his death*; for he tooke all our sinnes upon him, as Saint Peter saith, *Who in his owne body bare our sinnes upon the Crosse*; when he went to die on the crosse, all our sinnes were bound unto him, who carried them up with him unto the crosse, that they might be crucified with him, and die in his death: this was another thing that made a necessity of the death of Christ; therefore if we live in sinne, what doe we but pull downe our sinnes from the crosse of Christ, bring them to the fire, rub and chafe them, as it were, put *Aqua-viva* into the mouth of them, that they may live againe: Iosua 7. we read, that *Achan stole away a wedge of gold, and a Babylonish garment*, of the spoile, when *Iericho* was destroyed, and that proved his owne destruction in the end; so if wee will steale our sinnes from the crosse of Christ, notwithstanding Christ died, that sin might die with him, then these same stolne sinnes will be our destruction.

Simile.

Simile.

3

Thirdly, it was needfull that Christ should die, *to seale unto true beleevers, the promises that God hath made in the Gospell*; God hath bequeathed life everlasting, and Christ heaven and happinesse to those that repent and beleeve. In the law there is nothing but death and destruction promised to those that did transgresse and breake it, but in the new testament God hath promised to them that repent and beleeve, life and salvation, heaven and happinesse; Therefore that these promises might be sealed and confirmed, Christ must die, for as long as the testator liveth the testament is of no force, As it is *Heb. 9. 16. For* (saith he) *the testament is confirmed when men be dead, because it is of no force, as long as he that made it is alive*; therefore that the promises of God might stand good unto us, it pleased the sonne of God to die for us, and to seale it with his blood: all which is to sustaine and comfort us, for although wee have nothing here, but misery and trouble, yet one day we shall bee put in possession of heaven and happinesse: as a man that hath a patent or a sealed deed, that hee shall have such lands and livings one day, though hee have not any thing to help himselfe, yet he wil comfort himselfe with that which is to come; so though we be not put in possession of these promises presently, yet let us comfort our selves, that one day they shall be verified unto us, and although wee endure troubles and afflictions in this world, yet we may boldly stand up and say, Lord I thanke thee, I have a sealed deed

Simile.

deed to shew, that one day I shall enjoy the promises that thou hast made in the Gospell; here we see for the comfort of a Christian, it was needfull for Christ to die, and to seale with his blood the promises that are made in the Gospell. Se. XXVI.

Secondly, *the time when he died*; when he had finished the worke of mans redemption, and done the worke hee came for; a long time did he hang on the crosse in paines and torments, yet he dyed not till hee had done the worke hee came for: which must teach us that wee should bee willing to die when we have done our worke, when wee have repented of our sinnes, and made Christ sure to us, then we should be willing to die, and never till then: so it is said of David, *Act. 13. 36. After he had served his generation, by the counsell of God, he fell on sleepe, and was laid unto his fathers, and saw corruption*: so the Lord said to Moses, *Numb. 31. 2. Avenge the children of Israel of the Midianites; and afterwards shalt thou be gathered unto thy people*: in like manner we must doe the will of God, and fulfill the worke he sent us to doe, and then we shall be willing to dye, and never till then. If a master should send his servant beyond sea Secondly, the time when he dyed.

to deale for him in his businesse, if hee come home and doe the halfe onely, and leave the other halfe undone, hee must looke for a cold welcome home; so God hath sent us into this world, to doe his businesse, whereof if we doe but the halfe, leaving the rest undone, we may looke for a cold welcome when wee come to dye: *1 King. 19. 4.* we read that *Elias laid him downe under a juniper tree, and desired that he might die, saying, It is enough, O Lord, take away my life, for I am no better than my fathers*: at which time an Angell came unto him and said, *Vp Elias, eat and drinke, for thy journey is too great for thee*: so many times a Christian may have a desire to dye, when troubles and griefes are upon him, but the Spirit of God comes unto him, and bids him arise, for God hath another service for him to doe. We see Christ was not willing to dye, till he had done the worke of God which he came for; and what was that? the worke of mans salvation and redemption; Christ if he had pleased, he might have dyed at the very instant as soone as hee was on the crosse, but hee would not, because hee had not done that hee came for: which may teach us the time when we should be willing to dye; and that is when we have finished and perfected the worke of our salvation and redemption, and have made that sure, when we have repented of our sinnes, and laid fast hold on Christ, then we should be willing to die, and never till then: we see a number of men are contented to creepe out of the world, but if they have not first finished their salvation, and made that sure to themselves, and repented of their sinnes, they can have no comfort, for it is a fearefull thing for a man to dye in his sinnes, as our Saviour threatens the *Iewes, Ye shall dye in your sinnes*: O, it is a fearefull and lamentable thing, when men doe thus dye, as wee heard in the forenoone, out of *Matth. 12. 41.* that *the men of Nineve shall rise up in judgement to condemne the Iewes, because they repented at the preaching of Ionas*, when as the Iewes did not repent at the preaching of Christ; so if we doe not profit by the preaching of the word, and by the good meanes amongst us, even dead men Simile.

ARTIC. III. men that have lyen rotting in their graves an hundred yecres together, shall rise up in judgement against us, and condemne us, therefore it is a fearefull thing for a man to dye in his sinnes : old *Simcon* had a desire to live till he had seene Christ, and when he had seene him, and embraced him in his armes, then he saith, *Lord, now lesteest thou thy servant depart in peace, for mine eyes have seene thy salvation* ; so wee should have a desire to live till wee had seene Christ, and made heaven and happinesse sure to our selves, and then when we have seene Christ by the eyes of our faith, and embraced him, we may bee willing to dye, and to say as old *Simcon* said, now Lord let thy servant depart in peace.

Thirdly, the
manner of his
death.

Thirdly, *The manner of his death* ; which may bee considered two wayes :

1 *That it was a violent death.*

2 *That he dyed willingly.*

I

First, that it was a *violent death*, hee dyed not an easie death, but a very painefull one : now there be divers reasons, why Christ dyed such a painefull death ; which I have handled before, and therefore will repeat in this place onely the heads, thereby to imprint them the better into your mindes.

Four reasons
why Christ died
a painefull
death.

I

First, *To teach us, that it was not an easy matter to redeeme man* ; for Christ must therefore dye, not an easie, but a violent, a painefull death to redeeme us ; therefore Saint *Ierome* saith well, that a man of all wounds, will take heed of such an one as will aske much adoe to heale ; therefore seeing sin makes such a wound, that Christ must dye to heale it, and that such a violent and painefull death, wee should bee carefull to decline it.

2

Secondly, *To shew the desert of our sinnes* ; for when we come to dye, wee deserve to dye the violentest, and painefullest death that may bee ; wee doe not deserve to dye in our beds, but on the crosse, nor amongst our friends, but amongst our enemies ; therefore looke what death soever we dye on, the most painefull and most grievous, yet we may say, as the Theefe said, *We suffer things worthy of that we have done*, we deserve all the extremities in death that may be.

3

Thirdly, Christ dyed such a painefull death, *to purchase a more easie death for us* ; hee dyed on the crosse, that wee might dye in our beds ; amongst his enemies, that we might dye amongst our friends ; with all extremity and paine, that we might have ease and comfort in our deaths, therefore looke what ease and comfort we finde in our deaths, it is purchased to us by the painefull death of Christ ; for there was a deadly cup of poison of Gods wrath put into our hands to drinke, and Christ hath taken all the malignity and sowrenesse out of it, and hath given us the sweet.

4

Fourthly, *To sanctifie all kinds of deaths to his dying members* ; for if any one should have dyed an easie death, then we might have thought that hee onely had beene the holy man that died such a death ; but Christ dyed a painefull death to sanctifie all kinds of deaths to his dying members ; so that let the death be what it will be, if one dye in Gods favour and

and in the pardon of his finnes, hee is a blessed and happy man, as *Heb.* S E R M. XXVI.
 11. it is said, *All these dyed in faith*, they dyed not all in their beds, some were stoned, some sawne asunder; yet because they dyed all in faith; they were all happy men; so let us looke to our conscience, and to our cause, and then let the death be what it will be, we are happy men: the heathen men could say, we would not dye on sea, nor suddainely, nor of such or such a disease; but thou that art a Christian, let thy death bee what it will, if thou dye in the favour of God, penitent for thy finnes, thou art a blessed and an happy man: it is reported of the beasts of the wilderness, that they are afraid to drinke of the waters, because they have poyson in them, till the Vnicorne come and wash his horne in it; so men were afraid to drinke of the bitter waters of death till this same true Vnicorne Christ Iesus, had washed his blessed body in this same painefull death. And these be the chiefe reasons why Christ dyed such a painefull death. Simile.

Secondly, he *died willingly*, for he did not only dye, but it was also willingly, as is shewed by two actions; First, in that *hee bowed downe his head*, and then *gave up the ghost*. Men when they dye, doe first give up the ghost, and then they bow downe their heads; But Christ quite contrary, hee first bowed downe his head, even ready to meete with his death, and then he gave up the ghost; so it was a voluntary death that Christ died. 2
He died willingly.
I

Secondly, in that *he cryed with a loud voyce*; When men dye they languish by little and little, their speech failes them, they rattle in the throate, and so weakenesse comes upon them by little and little, till their breath be quite gone; But Christ at his death *cryed with a loud voyce*, so that nothing of his strength was abated: to shew, hee dyed voluntarily, and willingly: as *Iohn 10. 17, 18.* *I lay downe my life, that I might take it up againe*: No man taketh it from me. But why did Christ dye a voluntary death? 2
Quest.
Sol. That it might be the more *gratefull and acceptable to God*. For actions that be done in obedience to God and voluntarily, are gratefull, acceptable, and more pretious than those we doe nill we will we, against our mindes and intentions; therefore that Christs death might bee the more acceptable to God, he died voluntarily and willingly: which must teach us, that if we would have our actions gratefull and acceptable to God, we must do them willingly and voluntarily, and if we would have our deaths acceptable to him, wee must bee willing to dye, when God would have us; and to live, when God would have us to live, therefore it is a pittifull thing to see how men hang on the world, when God would have them to die: It is said, *Psal. 116. 5.* *Pretious in the sight of the Lord is the death of all his Saints*, therefore when we die willingly, it is pretious in the sight of God, when one is not only contented to part with his pleasure, goods, lands, wife & children, but also is contented that his soule and his body should part; therefore if we would dye well, we must dye voluntarily and willingly in obedience to God: As two subjects beyond sea, the king sends for them home, the one he meaneth shal attend upon him, upon whom he will bestow some honor, and the other he will keepe in perpetuall imprisonment: both these come home, but there is great difference in their comming, for the one com-

ART. III. meth home joyfully, but the other sorrowfully and heavily, and would shift the matter if he could, so the wicked and the godly live both in this world, when the Lord sends for them they come both, but there is a great difference in their coming, for the one when he dyes, hee dies with comfort, because he knowes that God will bestow a crowne of life on him, hee shall be in heaven and happinesse for ever; but the other though hee come, yet it is unwillingly, if he could shift the matter he would, because hee knoweth hee shall goe to a place of torment; therefore if wee would dye well, we must be carefull to live well.

4
The manifestation
of Christs
death.

I

2

The fourth thing was, *the manifestation of his death*, set forth unto us by two evidences, which with your patience I will now handle, because all hope of salvation hangeth on the death of Christ. First, that when the souldiers had taken the legges of the theefe, and broken them, they came to breake Christs, but did not because he was *dead before they came*. Secondly, that a mad fellow one of the souldiers standing by, did thrust a speare through the side of Christ, & forthwith there came forth blood and water, so that if there had been left any little life in him, they had done enough to have taken it away; For it is a rule in Physicke, that if a man be pricked in the heart with the least pricke of a pin, it is present death. Therefore it was a plaine evidence to the world, that Christ was truly and really dead.

Quest.

But *Why did they not breake Christs legs, as they did the theeves?* I answer, for two reasons:

Sol.

Of the Paschall
Lambe.

1

2

3

4

5

First, to fulfill a Scripture, that saith, *that a bone of him shall not be broken*, Psal. 34. 20. to shew that he was the true paschall Lambe.

First, the Paschall Lambe was male without blemish, to shew that Iesus Christ, he that should redeeme us, should bee without any spot of sinne: Secondly, as they did keepe the blood of the Lambe in a Balon, and did sprinkle it on their doore posts, that so the Angell of destruction might passe over their houses: So we should get the blood of Christ, and sprinkle our consciences with that, that so the Angell of destruction might passe over us. Thirdly, the Iewes when they did eate the Lambe, put away Leaven from them, and this must teach us to put all malicioufnesse from us. Fourthly, they did eate the Lambe with sowre hearbes, to teach us that Christ will never bee truly sweete to us, unlesse wee eate him with griefe and sorrow for our sinnes. Lastly, they did eate the Lambe with their staves in their hands, their loynes girded, their shoes on their feere; they did eate it in haste, readie to take their journey: So we must eate of Christ also, that we may take our journey to Heaven, and therefore must take our dinner and Supper often in this kinde, feeding on him by faith.

Secondly, to teach us that the wicked Iewes could not doe any thing to Christ, but by Gods appointment: They tooke Christ, and did crucifie him, but they could not breake a bone of him; and this is a comfort to a Christian, that howsoever the wicked rage and take on, yet they cannot breake a bone without Gods appointment, they cannot do the least thing that may be to him.

SERM.



SERMON XXVII.

MATTHEW 27. 50, 51, 52, 53.

*Jesus, when hee had cried againe with a loud voyce,
yeelded up the Ghost.*

*And behold, the veile of the Temple was rent in
twaine, from the top to the bottome, and the Earth did
quake, and the Rockes rent.*

*And the graves were opened, and many bodies of
Saints which slept, arose,*

*And came out of the graves after his resurrection,
and went into the holy Citie, and appeared unto many.*



Ecause all the hope of salvation dependeth
on the death of Christ, as being the price to
satisfie the justice of God for mans sinne: It
pleased God therefore, to shew two eviden-
ces to the World, that Hee was really and
truly dead.

First, that the *Souldiers* did not breake the
leggs of Christ, as they did of the Theeves, be-
cause they found him dead before they came;
for if hee had not beene dead, then as they
did breake the legges of the theeves, so they would have broken the legs
of Christ: but in that they did not, it was a plaine Evidence that Christ
was truly dead, so that his greatest enemies gave an evidence to the
World that he was truly and really dead.

The second was, that a barbarous Souldier finding Christ dead, takes
a Speare and thrusts into his side neere his heart; so that if there had beene
but a little life left, this had beene enough to have bereft it; for all know
that a wound at the heart is deadly, if it bee but with a pricke of a pin; for
the blood and water comming forth of the side of Christ, did shew that
the *Pericardium* was wounded, and his heart pierced. Some of the school-
men cannot tell from whence this blood and water should come, as being

ART. III. ignorant of *Anatomic*; others take it to bee a miraculous thing, as *Thomas Aquinas*, for he saith in other dead bodies it is not cleare blood that commeth from them, but their blood is congealed, and cleare water doth not run from other dead bodies, but it is mixt with blood; and therefore miracles did not cease in the dead body of Christ: But wee neede not doubt but it is a naturall thing that blood and water did come from the side of Christ, onely the manner was miraculous in it: There was something that was *naturall*, and there was something that was *miraculous*.

1 That which was *Naturall* was that blood and water that came out of the side of Christ: for as *Physitians* say, there is a filme containing water about the heart, which serves to coole it and keepe it in temper, which they call *Pericardium*; therefore Christs heart being wounded, there came forth blood and water: blood from the wound in his heart, water from the *Pericardium* or filme involving the heart, wherein is contained water.

2 That which was *Miraculous*, was that the blood flowed apart by it selfe, and the water apart without any mixture together; therefore, seeing the heart was wounded, it is an Evidence to the World, that Christ was truly and really dead: and yet these two things had a further mystery and meaning.

1 First, whereas we see the legges of Christ was not broken, as the legges of the theeves were; this was to teach us that all the wicked of the World could doe no more to Christ than God had appointed; they could take him, and buffet him, and whip him, and crowne him with Thornes, and naile him to the Crosse, and kill him at last, but yet they could not breake a bone of him. Hence wee may learne for our owne comfort, that all the wicked in the World can doe nothing to a Christian without Gods appointment; they may trouble and molest them, but they cannot breake a bone of them. So we see, *Psal. 34. 20.* *Many are the troubles of the righteous;* good people may have many troubles, and they may put them on the Crosse, but they cannot breake a bone of them; *For the Lord keepeth all his bones, so that not one of them shall be broken.*

2 Secondly, there was not a bone of him broken, to shew he was the true Paschall Lamb: As *1 Cor. 5. 7.* *Christ our Passeover is sacrificed for us,* as the Passeover did keepe the *Israelites* from the stroke of the devouring Angell; so this same true *Paschall Lambe* doth keepe us from the wrath of God, falling upon us at the day of Iudgement; and as the Lambe was taken up foure dayes before they killed him; so we should labour to get Christ into our hearts before death commeth.

Zechar. 13. 1.

The second Evidence is, that water and blood did flow out of the dead body of Christ, to teach us that God hath opened a fountaine of grace and life, as *Zecharie* had foretold, *for sinne and for uncleannesse.* But what comfort have we by it? Is there any power or vertue in the dead body of Christ? I, saith the Lord, there is power and efficacie in it; or from these two streames that issued out of the dead Body of Christ, there is infinite comfort that doth arise, as *1 Iohn 5. 6.* saith hee, *This is that Iesus Christ, that came by water and blood, not by water onely, but by water and blood.* There were

were two streames that did issue out of the dead Body of Christ; there issued a streame of *pure blood* to wash away the *guilt* of sinne, and a streame of *cleare water* as cleare as *Chrystall*, to wash away the *filth* of our sinnes: for these bee two maine things that trouble the people of God.

1. *The guilt of sinne, binding us to punishment.*
2. *The filth of sinne, making us hateful and loathsome in the eyes of God.*

First, therefore dost thou feele thy heart troubled with the *guilt of sinne*? runne unto the Crosse of Christ, and catch hold of some of the droppes of blood that came from the side of Christ; offer them to God and say in thy meditation, Lord, behold the blood of thy Sonné; and sprinkle it by the hand of faith upon thy Soule and Conscience, and God will bee pleased and pacified with thee.

Secondly, If thou be troubled with the *filth of thy sinne*, runne unto the Crosse of Christ and get of the water that issued out of the side of Christ, and besprinkle thy soule and conscience by the hand of faith: and so thou shalt bee cleane in Gods sight. To make this plaine, suppose there were a man that had a foule yard, who laid stones and gravell on it, yet still it remained durty; in which time there came a friend to him, who seeing him labour in vaine to make his yard cleane, gave him this Counsell, say-
ing, you have a Spring in your yard, open it, and it will carry all your soile and baggage away, and so your yard will bee cleane: So if wee finde our hearts uncleane, wee must get to one of these same Springs that come out of the dead body of Christ, and this will carry away all the baggage and soile: this is the benefit wee have by the dead body of Christ; therefore, blessed be God that hath opened such a *Fountainne for sinne and for uncleanness*; and as *David longed for the waters of the Well of Bethel*, 2 Sam. 23. 15. much more should wee long for the blood and water that did issue out of the side of Christ, and labour for it, although it be with the hazard of our peace, and losse of our lives.

The next thing we are to speake of is, *Of the power of Christs death*; for although there seemed to be nothing therein but weaknesse, yet there was power in the death of Christ: for *the veil of the temple was rent in twaine from the top to the bottome*, without any hands: *The earth did quake, and the stones rent in funder*: Hammers and other instruments could not doe it, but the death of Christ did it: *The graves did open, and the dead bodies of the Saints did rise, and did goe into the hily Citie, and shewed themselves to many*. So we see there was great power in the death of Christ; as great Princes, and Kings, and great Monarches when they live, are able to doe great matters; but when they dye, there is no power nor might in them, they are able to doe nothing, never a Cloud will moove, a Stone stirre, or Grave open at their deaths; but at the death of Christ they did: Therefore, this doth shew there is great power in the death of Christ.

First, it is said, that *the veile of the Temple did rent in twaine from the top to the bottome*: Christ did hang in Mount Calvary dead, and yet the power of his death did pierce into the Citie and Temple, and did rent the veile without hands from the toppe to the bottome. Now they which

ART. III. know the Scripture, know that the Temple was divided in two parts, in the first was the *Table*, the *Shew-bread*, and the *Candlestick*; this was called the *Holy place*; and in the other was the *golden Censer*, the *Arke of the Testament*, overlaid with gold round about, wherein was the *golden Pot*, which had *Manna*, and *Aarons rod* which had budded, and the *Tables of the Testament*, and over the *Arke* were the glorious *Cherubins*, shadowing the *Mercy seat*; which two places were separated by a *veile*: Now at the death of Christ this same veile was rent in twaine from the top to the bottome; whereof there be divers Reasons:

Reason 1.
Of the veile of
the Temple rent-
ing.

First, *That an entrance might be made into heaven by his death*; for this was the golden Key that did open heaven to all true believers, our sins did shut up heaven, but the death of Christ is as a Key to open heaven: therefore blessed be God for the death of Christ, because he hath made heaven open to us: *Act. 7. 56.* *Steven* before his death *saw heaven open*, and *Christ standing at his right hand ready to receive him*: So it is a sweet comfort to a Christian, when he comes to die, that hee seeth heaven open, and Christ standing at Gods right hand ready to receive him: If a man should come to a Kings Palace, and finde all the doores shut and locked up fast, and a friend should come and put into his hands a key that hee might goe from chamber to chamber, till hee came to the Kings Presence, this would be a great comfort; So the death of Christ is as a golden key to open heaven to us, that wee may come into the Presence-chamber of God; therefore blessed be God for the death of Christ.

Simile.

Reason 2.

Secondly, it was to shew that the *Ceremoniall Law* was abrogated by the death of Christ; The Priests must not offer any more sacrifices, for now all the ceremonies had an end, and by his death is cancelled the handwriting that was against us; as it is, *Ephes. 2. 14, 15.* *He is our peace, who hath made both one, and hath broken downe the middle wall of Partition betweene us; Having abolished in his flesh the enmity, even the Law of Commandements contained in ordinances, for to make in himselfe, of twaine, one new man, so making peace*; therefore, who ever shall bring in againe any of the *Leviticall* ceremonies, either in whole or in part, he doth set up the veile that Christ hath taken downe: *Act. 15. 28.* the Apostle saith, *It seemeth good to the Holy Ghost and us, to lay no other burthen upon you than that which is necessary*; therefore it is a dangerous thing to bring in the *Leviticall* ceremonies againe. Saint *Ierome* saith well, Thou sayest that it is not a dangerous thing to bring in the *Leviticall* ceremonies, but I tell thee, and proclaime against thee, that that man which shall bring in these ceremonies, hee casteth himselfe head-long into the pit of hell. The Schoole-men doe distinguish the Ceremonies into three times. First, (as *Thomas Aquinas* saith) there was a time when the ceremonies were profitable, and that was before Christ, because they were commanded of God. Secondly, after Christs death they were dead, but not deadly till the *Gospell* was planted. And then lastly, they were both dead and deadly; and therefore it is a dangerous thing to bring in these ceremonies againe in whole or in part.

Three times of
Ceremonies.

1

2

3

Reason 3.

Thirdly, to shew that by that he had cancelled or torne downe the veile of

our finnes, that made a separation betweene God and us, that wee could not see the face of God; as *Esay 59.2. But your iniquities have made a separation betweene you and your God, and your finnes have hid his face from you, that he will not heare*: Now they are taken downe, and he hath hanged up another veile in the roome thereof, that though our finnes have hid Gods face from us, yet in the death of Christ they are taken downe, he having hanged up another veile in place of the other, to looke thorow and behold us, *the veile of his flesh*, as Saint Paul saith, *Hebr. 10. 20.* for when God looked on us, he looked thorow the veile of Christs flesh, or else if he had looked upon us in our selves, there is such a deale of sinne and corruption, that it would have made God to abhorre us, and to that end Christ with the veile of his flesh hath covered all our finnes, as the Prophet David speaks, *Psal. 85. 2. Thou hast forgiven the iniquities of thy people, and covered all their finnes.*

The fourth Reason was to shew, that *the veile of ignorance was taken away* Reason 4. *in the Law*, for the Law was covered with a veile, which was the reason why *Moses face was covered with a veile*, as Saint Paul saith, *2 Cor. 3. 13.* but by the death of Christ this veile is taken away in the preaching of the Gospell: And therefore seeing this veile is taken away, if men remaine ignorant, how will they answer it at the day of judgement? The Papists hang up another veile, and what is that but the veile of an unknowne tongue, they reade the Scriptures to the people in a tongue they doe not understand, and so set up the veile againe that Christ hath taken downe; therefore let them looke how they will answer this to Christ at the day of judgement.

The second thing is the rending of the stones, how *the stones did cleave asunder* at the death of Christ, which hammers and other instruments could not cleave; therefore we may see what stupiditie and hardnesse of heart there is in us, that the stones did cleave, and the earth quake at the death of Christ, and yet we are never moved nor stirred at it; therefore let us pray to God that the death of Christ may bee powerfull to move and to stirre up our hearts.

Thirdly, *The graves were opened, and the bodies of the Saints which slept arose and went into the holy Citie, and appeared to many*: even men that had beene dead along time, that were dissolved to dust and ashes, by the power of Christs death the graves did open, and they did rise againe, to shew us, that all the Saints one day shall rise by the power of Christs death, the graves shall open, Death cannot keepe them downe, but they shall rise againe; which is an excellent comfort to a man in misery, all that the world can doe is to take away life, which when it is gone they turne to dust and ashes, yet a time will come when the Saints shall be raised to joy and glory, the graves shall be opened by the power of Christs death; for as *Jonas was three dayes and three nights in the Whales belly*, and then was cast upon the drier land, when the Lord spake unto the Whale; so Christ will spake to the earth, to the sea, and to the beasts that have devoured men, and they shall give up their dead; and as the graves did open by the power of the death of Christ, so all the people of God at the

S E R M.

XXVII.

Reason 4.

2

The rending of the stones.

3

The graves opened.

Simile.

ART. LIII. the time that God hath appointed shall have their graves opened by his power and death, and their bodies shall rise by the power of Christs resurrection to everlasting happinesse and glory.

6
The effects of
Christs death.

1

The next thing is, *The effects and fruits of Christs death*; whereof, because I have spoken often heretofore, I may bee the shorter in it at this time. The first is, that *Christs death doth free us from eternall death*; *John 3. God so loved the world, that he gave his only begotten Sonne to die for us, that whosoever beleeveth in him should not perish, but have everlasting life*: So also, *John 5. 24. Verily, verily I say unto you, he that heareth my Word, and beleeveth in him that sent me, hath everlasting life, and shall not come unto condemnation*: And therefore howsoever a Christian may be condemned in the court of man, yet he shall not be condemned in Gods court: this may be

2

the stay of a Christian, *Rom. 8. the Apostle saith, There is no condemnation to those that be in Christ*; so if a man be in Christ, he is freed from eternall death. Secondly, *The death of Christ hath freed us from the sting of death*;

3

for (as we have heard) every man hath a deaths cup put into his hands, but Christ hath taken the sowre out of our cups, and put it into his owne, and we have the sweet. Thirdly, *He hath altered the nature of death*; for it was a curse unto us, and now he hath made it a blessing; as in the Revelation, *Blessed are they that die in the Lord, for they rest from their labours, and their works follow them*. Fourthly, *We are freed from the power of death*;

4

it was seize upon us for a little season, but it cannot keepe us under; it is impossible that death should hold him under; so it is said of Christ, *Act. 2. 24. He hath loosed the sorrowes of death, because it is impossible he should be holden of it*. So it shall be with every true Christian, death shall not hold them. Fifthly, *By his death he hath destroyed the Devill, sinne, hell, damnation, and all other spirituall enemies*, and hath not onely conquered them for

5

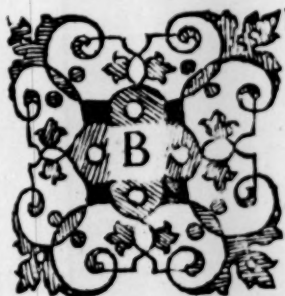
himselfe, but for us; therefore, as *Iosua*, when he had conquered the five Kings, he called his servants, and made them *set their feet in their neckes*: So Christ will call forth his servants to set their feet on the neckes of their spirituall enemies, and so make them conquerours: Therefore let us lay hold on Christ, if we have him, we have all things, and if we want him, we lacke all things; let us roll and wrap up our selves in the death of Christ, and then his paines shall be our ease, his shame our glory, his life our death.

Iosua 10. 24.

SERMON XXVIII.

I O H N 19. 38.

And after this, Joseph of Arimathea, (being a Disciple of Jesus, but secretly for feare of the Iewes) besought Pilate that hee might take away the body of Iesus, and Pilate gave him leave: hee came therefore and tooke the body of Iesus.



Beloved, yee have beene at the buriall of many your good friends, and I must intreat you to be at one more: and that is at the buriall of Christ, and not so much to honour him with your presence, as Christ may honour you: and I must further intreat you not onely to bury Christ, but to bury your selves, to lay your body upon his body; I meane your vile lusts and sinnes, and then as Christ lay three daies in the grave and then rose againe, so we shall rise at the time appointed to glory and everlasting happinesse.

Now in the buriall of Christ we observe divers particulars:

1. *What were the causes why he was buried.*
2. *Who were the parties that buried him.*
3. *The place where they buried him.*
4. *The manner of his buriall.*
5. *The fruits and effects of it.*

The reasons why Christ was buried are in number foure: first, to give us further assurance of the death of Christ, because all the hope of a Christian dependeth on his death, as being the very price to satisfie the justice of God for mans sinne; and it is (as wee heard) the golden key to open heaven to the true beleevvers; therefore there must be undoubted evidence of his death; and what better can there be than this, he was buried: for let a man be dead and straightway they bury him, if Christ had been alive, Pilate would not have given leave to Joseph to have taken him downe: and therefore before he would give licence to bury him, he enquired of the Centurion to know whether he were dead or not; and finding that hee had beene dead an houre, Pilate gave leave to Joseph to take

*First, the reasons why christ was buried, are foure.
Reason 1.*

ARTIC. III. take him downe : and againe, if Christ had not beene dead, *Ioseph* would not have buried him, because hee was a friend to Christ, if there had beene but a sparke of life in him, hee would not have buried him, therefore this is another evidence that Christ was truly dead, for men (if there bee any humanity or compassion in them) doe not use to bury living men but dead men : therefore *Abraham* saith in *Gen. 21. Give mee a place that I may bury my dead in :* so that *Iosephs* burying of Christ was an evidence that Christ was truly dead, and Gods justice fully satisfied, death and hell conquered, the devill subdued, and God pacified and pleased. *Matth 12.* our Saviour saith, *that he will be the signe of the Prophet Ionas to them ;* Now what was that ? when they were at sea there arose a great storme, and the men were in danger of drowning, so that they were faine to cast out their goods, but when that would not doe, they tooke *Ionas* and cast him into the sea, and there was a great calme : so in the generall distresse of mankind we were all like to perish, till Christ was killed and cast into the grave, and then heaven and earth were at peace, God was pacified and pleased : therefore in all the distresses of a Christian let him goe to the grave of Christ, behold him killed and crucified for thy sinnes, this will make feare to fly away, and comfort will spring from it.

Reason 2. Secondly, *that hee might conquer death in his strongest hold,* even in the cabbin and house of death ; as *Iob* saith *Chap. 17. 13.* for the grave is the house of death ; and there bee the chambers and roomes of death, and there is the greatest power that death hath to subdue mortall men ; therefore Christ was buried that hee might conquer death in his strongest hold. Brave Conquerours and Captaines are not contented to overcome their enemies in the field, but they will pursue and follow them into their strongest holds and castles, and so will conquer them there, thereby to make their victory the greater : so Christ did not onely conquer death on the crosse, but followed him into his denne, and strongest hold and overcame him there. *Sampsons* victory was the greater, that he suffered his enemies to binde him, and then did breake in sunder his bands and overcame them ; so this made the victory the greater that Christ would suffer himselfe to be bound with the chaines of death, and to be laid in the strongest hold of death, yet there to overcome him. Now as Christ conquered death, so must every Christian conquer death, not by flying and avoiding it (for that we cannot doe) we may not looke to doe as *Enoch* did, goe to heaven without death, but we must goe to the place of death, and into his dens and conquer him there.

Reason 3. Thirdly, *to sanctifie and to sweeten the grave for us ;* for in it selfe it is a place of rottenesse and filthinesse ; and therefore *David* saith, *Psal. 59.* that *their throates are an open sepulcher,* even like an open grave, a stinking place, a place of rottenesse ; and *Matth. 23. 27.* our Saviour saith, that *the Pharisees were like painted graves,* that looke gloriously without, but within were lothsome and filthy ; therefore because the grave is the lothsomest and filthiest place in it selfe, Christ was buried that hee might

might perfume and sweeten our graves: so wee see that Christ hath altered the nature of the grave, for that whereas it was a place of rottenness, now he hath made it a sweet resting place to his servants: *Chrysostome* saith well, that which was a prison house of a severe Iudge he hath made a storehouse to lay up his treasure in; for the grave was a prison house, wherein men lay bound under the chaines of death untill the day of judgement, now hee hath made it a storehouse to treasure up his servants till the time of Resurrection, as *Esay. 57. 2.* saith the Prophet, *Hee shall enter into peace; they shall rest in their beds, every one that walketh before me:* so the grave is as the bed for his servants to rest in till Christ bring them to glory and happinesse. If a man were to passe into another countrey, and must goe through dennes, graves and hollow places in the earth, if one could espy the footsteps of one of our deare friends that had passed that way, this would give a man comfort to follow after; so wee are to passe into another countrey, to heaven, and wee must goe through the dennes, caves and hollow places of the earth, if wee can see by the eye of faith that Christ hath gone the same way, there bee footsteps and markes that he hath left behinde him, this will give a man courage and comfort; therefore howsoever death may be terrible and dreadfull to the eye of sense, and to be trodden and trampled under feet of death is a fearefull thing, yet by the eye of faith wee may see that Christ hath perfumed the grave, and made it a sweete resting place to his servants, and therefore this may comfort us.

Fourthly, *that wee might have power and strength to bury sinne;* for wee must not onely have power to kill sinne, and worke the death of it, which is much, but there must also bee (as it were) a buriall of sinne, there must be a consuming of it, by little and little till it be utterly wasted: as a dead man when hee is laid into the grave and buried, consumes by little and little; so wee must bury sinne till it bee consumed and wasted; for as it is with man, so it is with sinne; in a man, there be two things, the life and the body of man, take away the life from the body and that is nothing but a lumpe of earth, if it remaine unburied it will poyson the ayre: so there is in every man the life or sinne, and the body of sinne, the life of sinne is the raiging of it, and the body of sinne is the lumpe of lust and corruption: therefore when the life or rather raiging of sin is taken away, still there remains the body of sinne; this wee must bury or else it will infect us: so the Apostle *Paul* saith, *Rom. 6.* that we doe not onely dye to sinne in the death of Christ, but we are also buried with him; therefore let us carry this same body of sinne unto the grave of Christ, and bury it in his grave. And you that have beene at the buriall of your friends, turne againe to bury your sinnes, every one must addresse himselfe to this buriall, that so it may be wasted and consumed: wee read *Ezek. 39. 14.* of a strange speech that there were searchers appointed to goe through the land, who if they found any dead mens bones, they were to set up a sticke till the buriers did come and bury them: so a Christian must doe, his conscience must bee the searcher, it must finde out our sinnes which be as dead mens bones, and

S E R M.
XX VIII.

Simile.

Simile.

Reason 4.

Simile.

Simile.

Simile.

ART. III. and when wee have found them, wee must set stickes up by them for markes, and never be at rest till they bee buried, and may rot and consume to nothing; therefore seeing Christ was buried that wee might have power and strength to bury sinne, we must take heed that we doe not roote them out of the grave againe, and uncover the moulds; to this end let every man pray for grace, that he may suffer his sinnes to be buried. If a man should rake a man out of the grave that had lyen there foure dayes as *Lazarus* did, hee would poyson the ayre and infect the countrey; so our sinnes if we should root them out that have beene buried these hundred yeeres, they would bee ready to infect all the country, therefore wee must pray to God that our sinnes may be buried, and kept downe by the power of Christs buriall, that so they may never rise againe.

Simile.

Secondly, the
Parties who buried
Christ.

I

The second thing observed was, *the parties that buried Christ, Ioseph of Arimathea and Nicodemus*: now these were great rich men, Senatours, honorable men, and Counsellors, who buried Christ with their owne hands; they did it not by a servant, *Ioseph* he begs the body of Christ, and tooke it downe (in all likelihood) with his owne hands, and *Nicodemus* brought an hundreth pound of sweete odours, of *Myrrh* and *Aloes*, to imbalm the body of Christ. It is a strange thing that these honorable persons would stoope to so meane a service as this, but it was the love that they bare to Christ that made them; and it may teach us, that if wee truly love Christ wee will stoope to any meane duty and service for Christ or his members, as *Gen. 18.* when the Angels came to *Abraham's* house, he made them a *feast*, and he waited on them: as if hee had beene a servant, because of the love he did beare to them, so in *Exod. 2. 11.* wee read *Moses* was the adopted sonne of *Pharoah's* daughter, and yet he did not scorne to goe out and looke on the burthens of his brethren, and when there was injury offered unto them, he did labour to right it; so also *Zacheus*, hee was a rich man, who when hee did heare that Christ came by, gets himselfe into a fig-tree to see Christ: now one should have thought that such a man would have scorned such a thing to climbe up into a tree amongst boyes and girles, and yet love to Christ made him doe it: in like manner our Saviour Christ, *Iohn 13.* did rise from the Table and tooke a towell, and girding it about him, washed his Disciples feet, and after he had done, he said, ye call me Lord and Master, as I am indeede, if I then your Lord and Master have washed your feete, yee ought much more to wash one anothers feete; if there be any love in us to Christ we will stoope to any meane duty or service for Christ or his members: one would have thought that such an honorable person as *Ioseph*, would have beene squeamish to have taken downe the dead body of Christ in his owne armes, to have soyled and soyled himselfe with the bloud that came out of his wounds, but the true love hee did beare to Christ made him doe it: so if there bee true love in us to Christ, we will not bee squeamish to doe any meane service and duty for him and his members; wee will not be squeamish to come to their sick beds to comfort and relieve them: wee see a mother through the love she hath to her childe, will stoope

Simile.

stoop to doe any meane service and duty that another woman would be somewhat squeamish of; so if there bee true love to Christ in us, it will make us doe any service and duty to the meanest of Christs members, even to do that which another would scorn: *S. Hierom* saith, O man, when thou goest to the sicke beds of thy neighbours, thou art somewhat squeamish, and thou makest a fowre face at it, consider with thy selfe that thou art made of the same element, and the same thing that is befallen him, thou mightest have suffered, thinke his sorrowes and paines to be thine owne, and then thou wilt not be so squeamish.

Secondly, they were *Disciples*, yet but weake Disciples; *Ioseph* was a secret Disciple, but for feare of the Iewes hee durst not shew his face openly in that profession, and *Nicodemus* hee came to Christ by night, now these were weake Disciples, and yet in the greatest disgrace stood to Christ, when *Iudas* had betraied Christ, and *Peter* had denyed him, and all the rest of the Disciples were fled from him: which may teach us, not to despise our weake brethren, but to thinke humbly of our selves, and to carry our selves lowly, for these weake ones may stand to Christ and to the profession of holy Religion, when great learned men shrink, men of great graces; therefore wee should not despise our weake brethren, as *Paul* exhorts, *Rom. 14.4.* who art thou that condemnest another mans servant? hee standeth or falleth to his owne Lord and master; yea hee shall be established, for God is able to make him stand. Now I doe not speake this to nourish any one in his weakenesse, for it is a good thing to speake boldly in the cause of Christ; who saith, *he that denyeth me before men, I will denie him before God.* There is a pretty story in the booke of *Martyrs* of two *Protestants*, that were doctors of Divinity in the dayes of *King Edward*, saith one of them, I am afraid I shall not have courage to stand out for Religion in the time of persecution, I thinke I cannot burne for Religion: saith the other, knowing that I doe know, if I had one hundred lives, I would give them and be contented to lose them in the cause of Christ: well the time of persecution came, and the strong man became a Papist, and the weakest remained a Protestant, although he did not burne for it, but dyed in his bed; therefore the strong must carry themselves humbly and lowly, and not despise their weake brethren, but pray to God, that they may shew love to Christ in the time of greatest troubles.

Now what was it that made them performe this duty to Christ? this consideration that they had heard Christ preach unto them, and had not profited by it, that hee was entertained into many of their houses, but not into their hearts, and now that thay had taken Christ and killed him, if ever they will shew their love to him, now they must doe it or never; this consideration made them hold and stand to Christ when others did shrink. Now the same thing must worke upon us the like effect, we have heard the Gospel a long time, yet have profited little by it, whereas we might have growne in grace, and have beene teachers of others, still we remaine ignorant the more shame for us; we should rather reason thus, I grow old, and I know not how soone the day of my

ART. III. death will come : now is the time wherein I should get grace, the time wherein I should get knowledge, it must bee now or never ; this consideration may stirre us up to shew love to Christ and to his members.

Thirdly, the
place of his bu-
riall.

The next point is, *the place where Christ was buried*; and this is to bee considered in divers circumstances :

- 1 *That it was another mans grave.*
- 2 *That this grave was Iosephs grave.*
- 3 *That it was a new grave wherein never any man was laid.*
- 4 *It was in a Garden.*

First, another
mans grave.

Reason 1.

First, it was another mans grave that Christ was buried in, for hee was so poore that he had not a grave of his own; we see that poore men though they have not an house to hide their heads in, yet they have a grave to bury themselves in, but Christ was so poore he had not a grave of his owne to bury himselfe in, neither was it onely in his death, but also in his whole life, for when Christ was borne, he was borne in another mans house, when he preached, hee preached in another mans ship, and when he prayed he prayed in another mans garden; when hee eat, the women ministred unto him, when he did ride to *Ierusalem*, he did ride on another mans Asse, when he was buried, he was buried in another mans grave, he had nothing peculiar to himselfe but his crosse; which no man would touch, much lesse take from him, for they compelled *Simon of Syrene* to beare it; all which may teach us that Christ hath sanctified a poore estate to us, so that if a man be never so poore and meane, let him be contented with it, and labour to be Gods servant, that he may say of him, Behold my servant, and behold my sonne, then this poore estate is sanctified to thee.

Reason 2.

Secondly, Christ was buried in another mans grave, to shew that hee would come in a neerer conjunction with us, That hee would not onely take our nature upon him, come into our houses, and eate at our Tables but hee would also lye in our graves with us; it is a great love that a woman beares to her husband, that shee will be contented to forsake her fathers house and leave her kindred, and go and dwell with her husband; but it is a farre greater love when shee will follow him into the prison, and downe into the dungeon; so it is a great love of Christ that he would take our nature upon him, come into our houses, and feede at our tables But it is a farre greater love that he would go into the grave with us, and lie there troden downe of death, that so he might give life to our dead bodies.

Simile.

Secondly, Iosephs grave.

Simile.

Secondly, *this grave was Iosephs*: now *Ioseph* was a rich man as wee have heard; and this was to fulfill that Scripture *Esay 53.9* where the Prophet foretold it, *Hee made his grave with the wicked, and with the rich in his death*; on the crosse contemned and despised, but in the grave he was honoured: so it is with a Christian, so long as he is in troubles and crosses of this life, so long he is contemned and despised, but when he is in the grave, then hee is honoured; as wee see the Iewes did persecute the prophets in their life time, but when they were dead they did paint and garnish their tombes: therefore our Saviour saith, ye are witnesses unto your selves, that yee are the sonnes of them that murdered the prophets; when they were alive then

then they could not abide them, but when they were dead then they did S E R M.
honour them, and so in *Prov. 10. 7.* *The memoriall of the just shall be blessed, XXVIII.*
but the name of the wicked shall rot. The sight of a good man is grievous to a
number, they cannot abide to see his face, but let God take him away and
then they honour him; it is not so with the wicked man, for hee hath his
honour whiles he liveth, here every one doth applaud him and speake to
him faire, but let him dye and then his name rots, as *Iob 21. 17.* it is said,
How oft is the candle of the wicked put out, and how oft cometh their destruction
upon them? where we may see the life of a wicked man compared to a can-
dle, that when it is light, every man takes delight to looke on it, but let it
be put out, and it leaveth a stinking snuffe behinde it; even so it is with a
wicked man, as long as he liveth every man seeketh to him, and many doe
applaud him, but if he be dead, then he leaveth nothing but a stinke behind:
and therefore this is a comfort to a Christian man that though he be despi-
sed here while he liveth, yet he shall be honoured in the grave.

Thirdly, *it was a new grave, wherein never man lay* and here was a speciall
providence of God in it. Now there were two causes why he was buried
in a new grave: 2

First, lest the Jewes should surmise that it was not Christ that did rise
again, but some other that was buried before him, therefore he was buried
in a grave wherein never man was laid before him. Two causes why
Christ was bur-
ied in a new
Grave.

Secondly, lest the Jewes should thinke he did not rise by his owne pow-
er, but by the power of some holy man that had beene buried there before;
even as the man spoken of *2 king. 13. 22.* when he was put into the grave
of *Eliseus*, and did touch his dead bones, life came into him againe; so lest
they should thinke that some holy Man had beene buried there, and by
touching of his dead bones life came into him againe, therefore the wise-
dome of God appointed that he should bee buried in a Grave wherein ne-
ver man was, so that God would stop all occasions of surmising to the con-
trary. In *Hos. 2. 6.* *Behold (saith the Lord) I will hedge up the way with thornes,*
and make a wall that he shall not finde her pathes: some take this way to be the
way of affliction, but it is a Metaphor taken from men that doe inclose
beasts in a pasture, that do thrust bushes into every gap, because they should
not creepe out; even so, because wee are ready to creepe out at every gap,
therefore the Lord doth stop them, that so wee may not wander here and
there.

Fourthly, *it was in a garden*, that as the first *Adam* did commit sinne in
a garden: so the second *Adam* came to bury sinne and utterly to destroy it
in a garden. I, but why did *Ioseph* make his grave in the midst of his gar-
den, seeing the garden is a speciall place of delight? the reason is, that he
might remember death in the midst of his pleasures, and to put him in
minde that he must lye there and be dissolved to dust, which doth teach us
a speciall point of Instruction, that wee ought to remember death in the
midst of all our pleasures and delights: our Saviour in his life often speaks
of death, as *Matth. 20. 18.* and *Luk. 18. 31.* When Christ was transfigured
on the mount, and *Moses* and *Elias* talked with him, it is said, *They appea- Simile*
red in glory, and spake of his decease, Luk. 9. 31. so in the midst of our mirth and

ART. III. of our delights and pleasures, we should thinke of death: Sain^t Ierome saith it was the custome amongst the *Romans*, that in the midst of their triumphs there was one at the backe of them, who cryed out, *Remember thou art a mortall man, and for all this applause that thou must dye*: so it was the manner of Egyptians that at their merry meetings, to bring in a Sceleron, the picture of a dead man, whose flesh was puld off the bones, and one said unto them, *Eate and drinke, and bee merry, for thou shalt bee such an one after death*: Now if the Romanes in their Triumphs had their remembrance of death, and the Egyptians at their merriments, then how much more should wee that be Christians thinke of death? they had but the light of nature, and we have the light of Gods grace. We reade *Genes. 22.* When Abraham saw the place as farre off where he should sacrifice his son, he tooke the wood of the burnt offering and laid it on his sonne Isaac, and he tooke the fire in his hand, and a knife, and they went both together: so when wee see as farre off the place of death, or the time when we shall dye by contemplation or meditation that wee are old or that sicknesse is upon us, wee should fit and prepare our selves for it, that so wee may dye in faith and in the favour of God, in assurance of the pardon of our sinnes, that so when wee part with this world we may enter into joy and happinesse.

Simile.

4 Fourthly, we are to observe the manner of Christs buriall, wherein divers
The manner of
Christs buriall.
1 things are to be considered: As first, that *Ioseph* before hee would take
2 downe the dead body of Christ would aske leave of *Pilate*: for the bodies
of the condemned be in the hands of the Magistrates. This was the reason
why he would not take downe the body without leave. Secondly, when he
had leave, he goes and puls the nailes and spicks out of the hands and feete
of Christ, takes his body down and gets it on his backe, and in this medita-
tion it is likly said, Lord, thou hast borne the burthen of my sins, and now I
will beare the burthen of thy body. Thirdly, that *Nicodemus* did bring an
3 hundred pound of sweet odors of Myrrh and Aloes, to imbalme his body,
and lest the Iewes should thinke it were superfluity, it is said, *It was the man-
4 ner of the Iewes to doe so.* Fourthly, when they had imbalmed his body, *Ioseph*
gets a kircher, and tyed upon his jawes, and wrapped up his wounds and
fores with fine linnen, and laid him in a faire sheet and wrapped him in it.
5 Fiftly, when this was done they layd him into the earth, the one at the head
and the other at the feet, and then they rowled a stone upon the grave that
no body might doe any hurt unto the dead body of Christ. Now from
hence divers things worthy our observation offer themselves unto us, but
for the present wee will content our selves onely with these two obser-
vations.

Obser. I.

Their readinesse
to bury Christ.

First, The readinesse of these men to burie Christ, wherein they shewed their true love to him; the one hee brought fine linnen to wrap up Christ in; the other, an hundred pounds of oyntment to annoint the dead body of Christ: these men thought nothing too much to bestow on him: But where are the men that are so ready now to doe service, or to bestow any cost on Christ? These men did but a little in his life time; but now hee is dead, they stand at no cost, they are ready to doe any service unto him; which may condemne us that now live in the light of the Gospel: now when

when Christ is not dead but alive in glory, and amongst us in his lively S E R M.
members, and are no more ready to shew our love to Christ, who is yet to XX VIII.
be clothed and helped: therefore, (as a learned man saith) Let us go with
these two Disciples and buy fine Linnen, and wrap the body of Christ in
it, and let us bring an hundred pound of sweete spices to imbalme him
with, and if thou canst not buy an hundred pound, then buy ten pounds;
if thou canst not buy tenne, buy five; if not five, then one pound; and if
not one pound, then buy one ounce: yee know what Christ saith, *That*
which ye do to one of these little ones, ye do it to me; and if thou hast nothing to
give Christ, yet take heed how thou take away any thing from Christ. As
the fine linnen and the sweet spices that *Ioseph* and *Nicodemus* had prepa-
red for the buriall of Christ: therefore, if there be any money, or bread,
or any thing else to bee bestowed on Christ in his poore members, let us
take heed how we doe take it away: If (I say) we have nothing to bestow
on Christ or on his poore members, yet let us take heed how we take away
from him that which *Ioseph* and *Nicodemus* hath given, I meane that which
Gods people hath bestowed.

Secondly, we observe in the manner, that as too much sumptuousnes is to be
avoided, so too much sluttishnesse: there is a golden meane if one could hit
it; there be some too fine, and there be some too sluttish; and therefore, if
we have no better rule than this, let us follow the manner and custome of
Gods people; we see here it was the custome of the *Iewes* so to burie. Now
there bee foolish toyes used amongst us, I know not from whence they
came, but I am sure it is not the ancient manner of Christians so to
bury.

The fifth is, *The fruite and benefit we have by the buriall of Christ*, which
is, *That sinne may be buried in us*: and therefore as every man would bee
contented to bring something to the buriall of Christ, if thou canst not
bring fine linnen with *Ioseph* to wrappe the body of Christ in, nor an hun-
dred pound of sweete spices with *Nicodemus* to imbalme his body, yet doe
thou bring thy sinnes and thy corruptions, let them die in his death, and
be buried in his grave; this is acceptable to God, and seeing he lookes for
thy sinnes and my sins, and hath waited three daies together being trampled
and troden downe of death, therefore what may wee looke for if wee
doe neglect it. Now that sinne may be buried in us, there bee foure
things required:

First, *that we labour to kill sinne*, for if wee have not killed it, wee cannot
burie it; as long as their is life in it, it will rise againe, and therefore let
us slay sinne and labour to kill it: this is that which *Paul* speaketh of, *Colos.*
3.1. Mortifie therefore your members which are on earth, that is, kill your sins,
and your lusts: Wee see when the Souldiers went to bury the theeves,
finding them alive, they first brake the legges of them and killed them; so
when we goe to bury sinne, if we finde sinne to be alive still, wee must first
brake the legges and kill it, and then we must burie it.

Secondly, *We must hate the loathsome face of sin*; for if we like it and love
it, we will never bury it: and this is the reason why we are content to bury
our friends though we lov'd them & lik'd them well, because after they are
dead,

ART I. IV. dead, they become loathsome : so when sinne is loathsome and wee cannot abide to see the ugly face of it, then wee should endeavour to bury it. Therefore, when men will sweare and lye, and prophane the Sabbathes, and be drunken, it is certaine they doe not see the loathsome face of sinne, and then they care not for the burying of it.

Simile.

3

Thirdly, *To remooove it out of our sight*, and out of our houses, as wee remooove a dead man out of our houses; therefore Abraham said, *Let me bury my dead out of my sight: Eze. 39. 14.* There is related a strange storie, that there were searchers appointed to goe through the land, who if they did finde any dead mens bones after a great slaughter, were to set up a marke or a sticke by them, till the buriers came; so every mans conscience must be the searchers to finde out his sinnes, which when hee hath found out, then hee must set a marke by them, and never leave till thou hast buried them out of thy sight.

Simile.

Fourthly, *When we have buried sinne then we must rake moulds on it*, which if we doe not, the Divell will come and put life into it againe: therefore it must be every mans wisdom by praier and meditation to rake moulds over his sinnes, that so they doe not rise againe, and his latter end be worse than his beginning.



SERMON XXIX.

ACTS 2. 27.

Because thou wilt not leave my soule in Hell, neither wilt thou suffer thy holy One to see corruption.



Simile.

Aving spoken of the death of Christ, now we come to handle a further descent of Christs humiliation, for there were certaine steps thereof, on which hee descended, till he came at the lowest steppe; and it was (as all Divines agree) *His descension into Hell. Genesis 28. 12.* We may see that on the ladder that Jacob saw in his vision, there were Angels ascending and descending: so on the ladder of mans redemption, there was Christ descending lower and lower till hee came to the lowest steppe, and sinfull man ascending higher and higher, till hee came to the highest top of glory; it is an experience in nature, that those would carry water up to high Towers and Steeples, must let it fall exceeding low, ere it can rise: So our Saviour Christ the most cunningest Artificer in the World, that he might raise the fraile nature of man to the highest

Simile.

highest toppe of glory, was contented to fall exceeding low, to the lowest
 step of humiliation, that so he might raise man to the highest glory: This
 is generally the myſtery of Christs descention into Hell, as all doe
 agree. SERMON
X X I X.

Now for the particulars, I muſt grant there bee divers opinions of it;
 ſome thinke one thing, ſome another yea there is not onely diverſities of
 opinions between the *Proteſtants* and the *Papiſts*, but in both ſides even
 in the boſome of their Churches, and amongſt themſelves. It is the opi-
 nion of ſome Papiſts that Chriſt was not in the place of the damnd of Hel,
 but they ſay he was in the ſkirts and brimmes thereof; but *Bellarmino*, hee
 diſſents from them, and affirms he was in the vaults and chambers in Hel;
 and another ſaith, he was not in Hell bodily, but by efficacy and vertyually:
 ſo we ſee the Papiſts be not all of one minde, but there be divers opinions
 amongſt them. Now before wee goe any further, there bee two ſorts of
 men that muſt be ſatiſfied.

Fiſt, ſuch as ſay ſeeing there is ſuch a diverſitie of opinions, they will
 beleve nothing till all be agreed. To ſuch I anſwere, if thou wilt beleve
 nothing till all be agreed, then thou wilt never beleve at all, and ſo thou
 ſhalt never be ſaved, becauſe there have been diſſentions in all ages; *Moses*
 was withſtood by *Jannes and Jambres*, *Elias* with *Baals Priests*, *Jeremie* with
 the *false Prophets*, Chriſt with the *Phariſies*, and the *Apoſtles* with *Simon Ma-*
gus: ſo there hath been diverſitie of opinions from the beginning, and will
 be as long as there is the ſeede of the woman and the ſeede of the Serpent;
 ſo long as the *Fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh*, ſo
 long as we ſee but in part, as it were in a glaſſe; and therefore if thou wilt not
 beleve till all agree, thou wilt never beleve, and ſo thou ſhalt never bee
 ſaved; as in *Chryſoſtom*s time many heathen came unto him and told
 him, that they would bee Chriſtians, but that there were ſuch diverſities
 of opinions amongſt them, and ſuch diviſions, every one pretending the
 truth. Now *Origen* doth worthily anſwer this, ſaith he, Wilt thou not be a
 Chriſtian, becauſe there be diverſity of opinions? thou haſt as good ſay,
 thou wilt not be of any calling, for there is no calling but hath its diverſi-
 ties of opinions and diſſent in judgement: wilt thou bee a *Philosopher*?
 Some of them be of one judgement, and ſome of another, and there is an
 hundred opinions amongſt them: Wilt thou bee a *Phyſition*, there is di-
 verſity of judgements amongſt them too? Wilt thou be a *Lawyer*, why,
 one interprets the law one way, and one another way; yea, there is not
 any Art, but therein are diſſentions in judgement one from the other;
 and therefore if thou wilt doe nothing till all bee agreed, thou canſt not
 be of any calling. It is a ſtrange thing that men ſhould doe more fooliſh-
 ly in religion, than in any thing elſe: If a man hath his lands to ſow, and
 he goe and aſke his neighbour when it is beſt to ſow; ſome will ſay at ſuch
 a time, and ſome at ſuch a time, and every man will ſpeake according to
 the judgement and light of knowledge he hath; therefore wilt thou neg-
 lect ſowing thy land: ſo it may be thou mayeſt be ſtarved. Now ſince for
 diverſitie of mens opinions concerning the ſeaſon, thou wilt not omit the
 time of ſowing; much more doe not thou neglect the ſaving of thy ſoule:
 This

I

Smile.

ART. IV. This is the madnesse of men, they will not neglect the sowing of their land, nor the building of their houses, and yet they will neglect the saving of their soules.

2 Another sort of men that must bee satisfied, are such who say, if great Doctors and learned men are not able to settle themselves; how shall we bee able that are unlearned? I answer, that if a man make conscience of plaine truths, God will reveale the other so farre forth as shall bee needfull for him: Saint Paul gives us a rule for it, *Philip. 3. 15. Let us therefore as many as be perfect be thus minded and if in any thing ye be otherwise minded, God shall reveale even the same thing unto you.* Nevertheless, in that whereunto wee are come, let us proceede by one rule that wee may minde one thing. Now there be some truths that wee all generally agree in, we hold that whoredome is a sin, that drunkennes, swearing, lying and slandering our neighbour be sinnes, and dealing unjustly is a sin, and if we make not conscience of these knowne truths, it is just we should care and wander in the great matters, therefore let us make conscience of knowne truths, and God will reveale the other to us; As we see *Acts 10.* in the example of *Cornelius*, he being ignorant in a maine point, fasted, praied, made conscience of knowne truths, and God did informe him in the same by *Peter*; so likewise *Peter* in the same Chapter being ignorant of the conversion of the Gentiles, preached, and prayed on the house toppe, and making conscience of that knowne truth, God did reveale the other to him in a vision. So likewise *Apollos*, *Acts 18.* knowing nothing but the Baptisme of *John*, went on and preached life and salvation by Christ, and making conscience of that knowne truth, God did reveale the other; hee stirred up *Aquila* and *Priscilla*, and they informed him; therefore let us make conscience of knowne truths, and God will reveale the other as far forth as shall be needfull for us. If a man powre water into a glasse, if the glasse foule the water and mud it, hee will stay his hand and will powre in no more, but if it remaines cleare, hee fills it up to the top: so if God powre knowledge into a man, if he marres his knowledge or soyles it, then God will stay his hand, but if hee with his knowledge labour to glorifie God, and make conscience of his wayes, then God will fill him up to the toppe. This may bee the stay of a true Christian when great Doctors erre and wander, and be unsettled, if thou make conscience of thy wayes, and walke in the plaine truths, God will reveale unto thee the other.

Simile.

Now having satisfied these two sorts of men, I will shew you first what I allow not of; secondly, what I take to be more probable, and come more neere the truth; thirdly, what I take to be the truth in my judgement, all under correction of the more grave and learned.

First, what it is that I reject and allow not of; for though no man can presently know the certaine truth of this, yet it is good to avoid the dangerous opinions: As a man that is at sea, if he cannot hit of the right haven to arrive at, yet if he can avoid the dangerous rockes and sands it is well; So although we cannot know all certaine truths, yet it is well if we can avoid uncouth and false opinions. Now there be foure opinions which I allow not of.

Simile.

First,

First, *That his body descended into hell*; this in my judgement stands not with the Scripture, for Christs body was in the grave three nights and three dayes, as Christ speakes, *Matth. 12. 40. As Iohnas was three dayes and three nights in the Whales belly; so the Sonne of Man shall be three dayes and three nights in the body of the earth*; therefore the body of Christ was no lower than the grave, it descended no further: And this may be a sweet comfort to us, that the bodies of Christians descend no lower than the grave; therefore when we see a Christian laid into his grave, he is in the worst estate wee shall see him in; but the wicked descend lower and lower til they come at hell, though their bodies doe not descend when they be buried, yet when they shall rise againe at the last Iudgement, then not onely their soules, but also their bodies shall goe to hell; as *Psal. 9. The wicked shall be turned into hell, and all the nations that forget God*; but when a Christian is buried and laid in his grave, here is the worst estate shal befall them, for where the body of Christ rested, there the bodies of Christians shall rest after death, to wit, in the grave.

The second is, *That Christ went downe in his Spirit into hell (or descended thither) to preach to the damned to convert them*: This opinion seemes more unreasonable than the former; but *Bellarmino* confutes it, for hee saith, that life is the time of grace, there is no repentance nor converting unto God after death, according as Christ saith, *Iohn 9. Worke while it is called today, for the night commeth on when no man can worke*: And *2 Cor. 5. We shall all appeare before the judgement seat of God, to answer for that we have done in the body, whether it be good or bad*: So there is no repentance after death, but then we must come to judgement to answer for that we have done in our flesh: And *Galat. 6. Whiles we have time doe good*; here in this life-time is the doing of good, and therefore it is a sure thing that if we doe not repent and turne unto God while wee live here, wee shall not repent after death, because this life-time is the time of grace, and of repentance; therefore it must be the wisdom of men to repent of their sins, to turne unto God, lay hold on life and salvation while they live here, for if they be dead and laid in the grave, it is impossible that they should repent, because this life time is the time of repentance: *S. Chrysostome* saith, there be two kindes of Repentance, fruitfull and unfruitfull, or penall repentance: Fruitfull repentance is in this life, Penall repentance after this life in hell; for it is true (saith he) the damned in hell shall repent them of their sins, the whoremaster of his whoring, the drunkard of his drunkenness, the swearer of his swearing, but this repentance shall be unfruitfull, though it be an afflictive repentance; therefore if wee would have fruit and benefit by our conversion, we must repent whiles we live here.

The third is, *That Christ descended into hell to suffer the paines and torments of hell in his soule*, where we should have suffered: I answer, the Scripture is plaine for this, that Christ did not suffer for us in hell, for hee suffered on the crosse, where all was finished; therefore hee did not need to descend into hell to suffer paines and torments there; as *Hebr. 2. 14. Forso-much as the children were partakers of the flesh and bloud, he also himselfe having taken part with them, that by death hee might destroy him that had power over death,*

S E R M.

X X I X.

Foure opinions
of Christs descen-
sion into hell.

I

2

The second Opi-
nion.

3

The third Opi-
nion.

ART. IV. death, that is, the Devill: so Christ did overcome the Devill by dying.

Object. But it may be objected and said, that we deserved to have suffered the paines of hell for ever: and therefore Christ descended into hell for us. *Sol.* To this I answer, that if this reason were good, then he in soule should not onely have suffered the torments of hell, but his body too, for wee deserve not onely to have our soules tormented, but our bodies also; therefore this cannot stand us in stead: Christ suffered the paines of hell, but not in the place of hell, but partly in the Garden, and partly on the Crosse, which was sufficient for mans offence: as a man that hath a summe of money to pay, if he pay it (though it be not in the same place) all is well, it cannot be required againe; so Christ hath paid and satisfied God for our sinnes, though not in the same place where we should have suffered, but partly in the Garden, when he was in the bloody sweat, and partly on the Crosse, when he made that bitter complaint, *My God, my God, why hast thou forsaken me?* And therefore this may give us comfort that God is satisfied and will not require any more at our hands, if wee be in Christ.

4
The fourth Opinion. The Fourth is, *That Christ went not downe to hell, but hee went to the upper skirts and brims of hell where the Fathers were floting, so to fetch them thence.* This is the opinion of the Papists, and is more unreasonable than any of the former, for the Fathers were not in the upper skirts and brims of hell, but were saved by the same faith we be; as we see, *Act. 15. 11. But wee beleeve through the grace of the Lord Iesus Christ to be saved as they doe;* so the Fathers were saved by the same meanes we are, for the same means were in the Old Testament that is in the New, but that there was a veile before it: To this effect we have *Psal. 102. 24. I said, take mee not away in the midst of my dayes;* but there is a plainer place than this, *Eccles. 12. 7. Then shall the dust returne to the earth as it was, and the spirit shall returne unto God that gave it.* So the soules of good men, we see, went not to the border of hell, but to God, as *Luke 16.* when *Lazarus* was dead, his soule was carried into *Abrahams* bosome, and *Dives* into hell.

1
2 Now there be two evidences that *Lazarus* was not in the border and skirts of hell: First, because his soule was carried by the Angels, who doe not carry mens soules into hell, but into heaven: Secondly, because that he was in a place of comfort and joy, but there is poore comfort in hell; therefore we may see that the *Papists* opinion is very erroneous and false.

Object. But there is another Scripture to be answered, where it is said, *Heb. 9. 12.* that the way to the holiest of holy, was not made by the blood of Goats and Calves, but by the blood of Christ; and then it followes, there was no way to heaven, but by the death of Christ.

Sol. To this I answer, first, that there was no way to heaven by the legal sacrifices, only the vertue and power of Christs sacrifice laid the way open to us. Secondly, all that came to heaven must come by the vertue and power of Christ, for his death was as vertuall and effectuall to save men from the beginning, as it is now; therefore in the *Revelation*, it is said, *He is the Lamb slaine from the beginning,* because it was effectuall and vertuall

all in Gods account; As when a man is arrested and carried to prison for a great summe of money, and meets with his friend, who asks him whether he is going; he tels him he is going to prison, who thus pleads with the man that this party was indebted to; If ye let him goe I will pay the debt, I have not so much money about mee as will pay thee now, but at such a time I will pay all that money; well, he keepe the day and payes the money, and all is well; So wee be infinitely indebted to God, and were going to prison, Christ promiseth to God hee will satisfie him, at the time appointed he brought him a bag of money, that is, of his merits, then we were discharged, God was pacified and pleased. Thus yee have heard of those foure opinions that I cannot assent unto, now we are to speake of that which in my poore judgement is neerer the truth, and carries some probabilitie for it.

First, *That Christ descended into hell to subdue the Devill, and conquer him in his owne house*; this is more probable than any of the other, and there be learned men that do hold so, but I dare not yeeld to it, because I have reason to the contrary; First, because most of all Divines hold, that Christs descension into hell is the lowest step and degree of his abasement; yet let it be what it will be, *David* rejoiceth at it, as a thing of great deliverance, that he had escaped the grave, *Therefore* (saith he) *my burt is glad, and my glory rejoiceth; my flesh also shall rest in hope, for thou wilt not leave my soule in grave, neither yet wilt thou let thine Holy One see corruption.* And *Augustine* saith, that by this poverty of our Lord Iesus Christ wee are enriched: But if Christ descended into hell to triumph over the Devill in his owne house, then it is not the lowest step of his humiliation and abasement, but it will appeare that he had the first beginning of his Kingdome, and first step of his exaltation in hell; therefore in my judgement this cannot be the true sense of it.

Secondly, all the Scriptures shew that his soule went not into hell, but into heaven; as *Luke 23.* Christ saith to the theeve on the crosse, *This day thou shalt be with me in Paradise*; so the soule of Christ went to Paradise, not into hell; and in the same chapter, when Christ gave up the ghost, *he commended his soule into the hands of God*; so Christs soule was not in hell, but was laid downe in the hands of God, and his body remained here till he was taken up; and *Augustine* saith, if we thinke that the soule of the Theefe went to heaven, then it were our sin to thinke that Christs soule did not as well as his. Some shift this and say, his soule went to heaven first, and presently after he was buried, he descended into hell; and some againe say, his soule went to hell first, and after it went to heaven; but this is against that Scripture, *Luke 16.* it is the speech betweene *Abraham* and *Dives*, *that there is a great space betweene us, that they which are here, cannot come there, and they which are there cannot come here*; there is no entercourse betweene them: And *Bellarmino* saith, *he was in heaven and in hell at one time*; but he that is in heaven cannot be in hell, and hee that is in hell, cannot bee in heaven, because it is proper onely to the God-head to be in all places at one time.

Thirdly, *Origen* saith, *hee triumphed on the crosse and in this world over all his*

SERMON
X X I X.
Simile.

Two more probable Opinions:

I
Reason 1.

2

3

SERM.
XXIX.

Object.
Sol.

his spirituall enemies; and if hee did it in this world and upon the crosse, then hee need not descend into hell to triumph over the divell and to subdue him. In the *Colossians* the Apostle shewes how Christ did triumph on the crosse over principallities and powers, there hee vanquished and overcame them, and there hee trod downe all his spirituall enemies.

But here may an *Objection* arise, how could he overcome them, seeing he was overcome himselfe of death? I answer, hee overcame them in his soule by his holy graces, hee carried away a glorious triumph, though they seized upon his body: so it is said of meaner men than Christ, *Rom. 8.36.* *All the day long we are killed, and are accounted as sheepe for the slaughter;* and yet for all this they were more than conquerours by the holy graces they had, by their faith, patience and care, so they carried away the glorious triumph. Now if men did triumph on the crosse, much more Christ; which must teach us, that seeing Christ did triumph on the crosse, every Christian should doe so, when he is under the crosse, then he should triumph over his spirituall enemies by his faith and holy graces, so to carry away a glorious victory. So *Matth. 5.29.* our Saviour saith, *If thine eye offend thee, plucke it out, and if thine hand offend thee, cut it off: for it is profitable for thee that one of thy members should perish, and not that thy whole body should bee cast into hell.* It is an easie matter to the world, when they be in health and in peace, to tread downe all the spirituall enemies, but a difficult taske when they bee in sicknesse, and in paines, yet a Christian we see, if hee will follow the example of his Lord and master Iesus Christ, must triumph on the crosse.

4 Fourthly, Saint *Luke* saith, *Act. 1.1.* *I have made the former treatise, O Theophilus, of all that Iesus began both to doe and teach, untill the day that hee was taken up:* now if Saint *Luke* did write of all that Christ did till the time hee was taken up, then he would have wrote of this, it being an act of Christ to descend downe into hell; but Saint *Luke* hath not recorded it, he hath not written of this, and therefore Christ did not descend into hell to subdue the divell there. *Augustine* saith well, *whatsoever our Saviour Christ would have us to beleieve, he hath commanded his Disciples to record it;* but they have recorded no such thing, therefore it is not to be beleieved.

5 Fifthly, there be many Divines say, that all the devils be in this world till the last day, and then they bee not in hell. Now I dare not say that all of them be in this world, but I thinke the greatest part bee here; for *Ephes. 6.* the devill is said to be in *high places*, that is, in the aire; and *Iob 1.* the Lord asketh the devill from whence he came, whose reply is, *from compassing the earth*, so the devill is in the earth; and *Matth. 8.* our Saviour Christ cast out a devill out of a man, and hee asked him what his name was, and hee said, *Legion*, because *there was a legion of devils*, is that a great number: so that the greatest part of the devils bee in this world; therefore hee needed not to descend into hell to subdue the devils, the most of which might be subdued here.

6 Lastly, all the articles of our Christian faith are confirmed by plaine places

places of Scripture, but there is no plaine place of Scripture to confirme **S E R M.** this that Christ went downe into hell to subdue him in his owne house: **X X I X.** and *Augustine* saith, that all those points of faith that are fit for a Christian to beleeve are confirmed by plaine places of Scripture; but this is not so confirmed, therefore not to be beleeved.

Now against this, there bee three Scriptures alleaged: the first is taken out of *Psal. 16.* *Thou wilt not leave my soule in grave or in hell: neither wilt thou let thy holy One see corruption:* where by soule is meant life, and by hell is meant the grave; for the sense is; *thou wilt not leave my life in the grave.* Now that this is the true sense it may appeare by these two reasons:

Object.
Sol.

First, out of *Psal. 88.* where the like phraze of Scripture is, *My soule draweth neere to hell,* that is, my life draweth neere to the grave, as appeares plainely by the words following, *I am counted amongst them that goe downe into the pit, free among the dead, like the slaine lying in the grave.* *Two reasons to prove the point.*

Secondly, it may appeare by the same words that *Peter* brings in to proove the resurrection of Christ; *Act. 2.* the Apostle there makes an opposition betweene *Christ* and *David*, that Christ is ascended up into Heaven, but *David* was not, his body remaining in the grave: so Christ was where *David* was not; therefore wee cannot proove by this that Christs soule was in hell.

The second Scripture is out of *Rom. 10. 7.* *Who shall descend into the deepe, that is, to bring Christ againe from the dead?* Now by the deepe is not meant the deepe of hell; but of the grave, the depth of the grave where the dead lye. *Object.*

The third is out of *Ephes. 4. 9.* *Now in that he ascended, what is it but that he also descended first into the lowest parts of the earth?* *Chrysostome* expounds the place, and saith, *it is the very grave;* for in the Hebrew tongue there be two parts of the earth, there is the face of the earth which is the place where we be, and the lower part, and that is the grave; so that the lowest part of the earth that Christ did ascend to is the grave. *Sol.*

Object.
Sol.
Two parts of the earth.

The second more probable opinion is, that *Christ descended into hell,* when hee left the paines of hell in the garden and on the crosse: this is a true ground, but it doth not agree with the order of the Creed; for his descension into hell was a thing that was done after he was buried, and his sufferings in the garden and on the crosse was before, now it was not repeated againe, for in so short a confession, men use not to repeat, therefore it was something that was after his death and buriall. *The second probable opinion.*

Now that which I take to be the truth in my judgment is, that Christ lay in the grave three daies together, trampled and troden downe of death, so that the descension of Christ into hell is nothing else but the captivating of Christ under death for a time.

For our instruction there bee two uses to bee made of this point: first, that as Christ descended lower and lower, till he came to the lowest step of abasement, before he ascended into glory, so every one must labour to be contented to descend lower and lower, till he come at the lowest step of humiliation, before hee ascend into glory: to this effect

Vse 1.

A R T. V. *Paul saith of Christ, he that descended is the same that ascended farre above all heavens; so that a Christian must descend first before he can ascend.*

*Two Descents
of a Christian.*

1

Simile.

Now there be two descents of a Christian, the one is in his soule, and the other is in his body: the first is in soule, to descend low into our selves, and to sinke downe as low as Hell in the sense and feeling of our sinnes and vilenesse before God, that God may advance and lift us up; so the Prophet *David* did, and other holy Saints recorded in the sacred Scripture; and therefore *Origen* saith, that those which God doth purpose to advance, hee doth first make them descend low into themselves to become as no body, that so they may be lifted up to glory: secondly, they must descend in their bodies, they must bee contented to descend into the grave and to lye in the dust many yeeres together kept under of death, and then afterward they shall be raised to glory.

2

2 Sam. 6. 27.

Simile.

Secondly, that as Christ descended lower and lower, so wee should bee contented to come downe to the lowest degree that God shall assigne us; there be many that be contented to come downe somewhat, but to lose all and to part with all our goods, there is not one of a thousand that will be contented: when *David* daunced before the Arke, *Michal* despised him for it, unto whom he makes this answer, *that if it bee a vile thing to doe so, he would be more vile*; so should we doe, bee contented to become more vile in our owne eyes, to come to any estate that it shall please God to bring upon us, that so he may advance us, as *Iob* 19. 25. when he was despised of his servants and all his goods lost, yet hee was contented with it, and cheareth up himselfe by faith, saying, *I know my Redeemer liveth, and in my flesh I shall see God*; so if wee be contented to be humbled here in the kingdome of grace, we shall be advanced in the kingdome of glory.

SERMON XXX.

I CORINTHIANS 15. 4.

And that hee was buried, and that he rose againe the third day according to the Scriptures.



Having spoken of the degrees of Christ *Humiliation*, now we are to speake of the degrees of his *Exaltation*: but before wee speake of this, the consideration of both of them together will not be unprofitable for us; because from thence wee may learne this good instruction, that as there was a time of *humiliation*, and a time of *exaltation* unto Christ, so all the people of God in severall ages have had these two times; a time of *humiliation*, and a time of *exaltation*; so saith the Prophet *Ierem. 30. Alas, for that day is great, so that none is like it; it is even the time of Iakobs trouble, yet he shall be delivered out of it*: there is a time of trouble, and a time of deliverance from trouble, as *Psal. 105. 18, 19. Ioseph had his feet in the stocks and was laid in Irons, till his appointed time came, and the Lords word had tryed him*; so there was a time of his trouble, and a time of his deliverance out of his troubles. This may be the comfort of all the people of God, that as there is a time of *humiliation*, so there is a time of *exaltation*, which they may looke for, as they have trouble, so they shall have deliverance out of it, as *Paul* saith, *2 Tim. 2. 12. If wee suffer with Christ, wee shall also raigne with him*; of these things saith the Apostle put them in remembrance, as they bee humbled here, so they shall bee exalted in time to come: all the people of God must sustaine themselves with this, as *Iob 14. where he saith, All the daies of my appointed time will I waite, till my change come*: their shame shall be turned into glory, and their paines into ease, their trouble into joy; so also saith *David Psal. 123. as the eyes of a servant waite on his master, and the eyes of a maide attend on her mistresse, so we will waite on thee, till thou have mercy on us*; therefore it is plaine as there is a time of trouble, so there will be a time of mercy, as Christ had these two times, so all the people of God shall have these two times.

Now there be foure degrees of his exaltation.

1. His resurrection from the dead.
2. His ascension.

Cc 2

3. His

ART. V.

3. His sitting at the right hand of God.

4. His coming to judgement.

Now of the resurrection of Christ there bee divers things to bee considered :

1. Why it was needefull Christ should rise.
2. When he rose againe.
3. The manner of his rising againe.
4. In what estate he did rise againe.
5. The manifestation of his rising.
6. The fruite and benefit we attaine thereby.

The first degree
of his exaltation.

First, *The reason why it was needfull Christ should rise* ; for as there were reasons why he should suffer ; so there are also reasons why he should rise againe.

His Resurrelli-
on.
First, three rea-
sons why it was
needfull that
Christ should
rise.

First, *To assure us that all our sinnes are pardoned, purged, and expiated in the death of Christ* ; for if there had beene but one sinne of so many thousands committed, unexpiated and unreconciled, the guilt of that one sin would have held Christ under for ever ; for Paul saith, *the wages of sinne is death* : therefore seeing Christ did rise againe, it is a plaine evidence that there is not one sinne but is done away and reconciled, and yet many a man doth not thinke of this, but lyeth in a number of sinnes, whereas we see that one sin had been sufficient to have held Christ under death for ever : therefore saith Paul Rom. 8. 33. *who shall lay any thing to the charge of Gods elect ? It is God that justifieth, who shall condemne* : and againe, in chap. 4. ult. he saith, *Christ was delivered for our sinnes, and raised againe for our justification* ; for as Christ was justified before God, so is every true Christian by the meanes of Christ. Wee see in experience that a man being cast into prison for another mans debt, having chaines cast on his hands, and fetters on his feet ; if the party see a little while after the chaines taken off his hands, and his fetters knocked off from, his feet himselfe to have liberty to walke abroad, he may surely thinke that his debt is discharged : this is the case betweene Christ and us, we were indebted to God, Christ is become our surety, he is taken and cast into the grave, and the chaines of death are cast on him, therefore when a little while after Christ comes out of the grave, and casts off the chaines of death and walkes at liberty againe, we may thinke mans debt is answered, we reconciled, God pacified and pleased, and we shall not answer for it before the tribunall of God : for if there had beene but one sinne unexpiated, that one sinne would have kept Christ under, therefore in that Christ rose, it is an evidence that our sinnes are pardoned and expiated.

Simile.

Secondly, *Christ rose to applie salvation*, for he did purchase and worke mans salvation by his death, and rose againe to apply it : for though salvation and redemption was wrought by his death and purchased for us, yet unlesse he had rose againe to apply it, we could have had no benefit by it, for all that we might have perished : as Ioh. 7. 39. it is said, *The Spirit was not yet given, because Iesus was not yet glorified*. there were many goodly promises

promises made unto the Church, and gifts given, but they had them not S F R M.
till such time as Christ was risen to apply them; *Augustine* saith, that XXIX.
he made excellent promises to the Church, but there was not a hand of
power to bestow them till Christ was risen; and therefore it was need-
full that Christ should rise: as Physitians and Surgeons temper a great
many of plaisters, and then send their servants out to apply them, so Simile
Christ hath tempered many plaisters with his blood to heale the consci-
ence that is sicke of sin, and he sends out his faithfull ministers to apply
them: we see many times a father doth purchase goodly lands and li-
vings, which the childe never enjoyes, but Christ hee hath not purcha-
sed life and salvation for us, but hee lives againe to put us in possession of
it; therefore it was needfull that Christ should rise againe to apply sal-
vation to us.

Thirdly, *That hee might bee an undoubted evidence to us that we shall rise* Reason 2.
again. *Augustine* saith, that which went before in the head shall follow
in the members, for as Christ did rise out of the grave, so he shall raise
all his members. Now hee will raise them two waies: first, *out of the*
grave; secondly, *out of trouble*, whiles they live here.

First, Christ will raise his members *out of the grave*: for as hee him-
selfe rose out of the grave, so hee will raise them out of it, by the same
vertue and power, howsoever they may dye as others doe and turne to
dust, yet one day they shall rise againe out of their graves; so saith *Paul*
1 Thes. 4. 16. the dead in Christ shall rise, and vers. 17. he shewes that they
which are alive at the comming of Christ, shall not prevent them which
are dead: which is plainely manifested, *1 Cor. 15. 22. that as in Adam*
all died, even so in Christ shall all be made alive. Now every man seeth how
we dye by *Adam*, but the faith of a Christian must goe further, and see
how he shall live by Christ; this must be the onely stay of a Christian;
that howsoever hee shall dye and bee turned into dust, yet one day hee
shall rise againe by the power of Christ; therefore howsoever we may
be humbled heere, have much trouble and affliction, and in the end dye
and turne to dust, yet let us comfort our selves with this, that one day
wee shall rise againe by the power of Christ to possesse eternall happi-
nesse; thus *Iob* did sustaine himselfe, when he was forsaken of his friends
when hee was a stranger to his maides, his wife not regarding him, hee
saies joyfully to himselfe in the nineteenth Chapter, *I know my Redeemer*
liveth, and hee shall stand at the latter day on the earth; and though after my
skinne, wormes destroy this body, yet shall I see God in my flesh: in like manner
a Christian ought to sustaine himselfe, that though a great deale of for-
row and misery befall him, yet one day hee shall see God with his eyes;
so also *David* saith, *Psal. 16. 9. Wherefore my heart is glad, and my tongue*
rejoiceth, my flesh also resteth in hope, for thou wilt not leave my soule in the
grave, neither wilt thou let thy holy one to see corruption: and moreover this
was that comfort that Christ gave to his Disciples, *Matth. 20. 19.*
when hee told them of his passion, *And they shall deliver him to the Gen-*
tiles to mocke, and to scourge, and to crucifie him, but the third day he shall rise
again. Now that which comforted *Iob*, *David*, and Christ, must com-

ART. V. For us, for as Christ did rise, so all his members shall rise; and therefore let us conioyne our selves to Christ whilest wee live here, that so wee may dye with Christ, and let us lay our selves under him in the grave, I meane our lusts and sinnes; and then as Christ rose so we shall rise; but if thou doe not conioyne thy selfe with Christ in his death, and lye under him in the grave, then Christ shall rise, and thou shalt lie still in the grave; nay, it were well if it might bee so, for thou shalt rise againe, but Christ shall rise to glory, and thou to thame; Christ shall rise to possesse eternall life, and thou eternall death.

2 Secondly, we shall not onely rise out of the grave, but we shall also rise out of trouble: for as there is a power of Christ to pull us out of the grave, so there is a power of Christ to raise us out of trouble: It is an opinion in the World, that there is a power of Christ to raise them out of the grave, yet they doe not know that there is also a power of Christ to raise them out of their troubles; but howsoever this is unknowne to the world, yet it should be knowne to a Christian. To which effect the Apostle speakes, *2 Corin. 4. 10. We alwaies beare about in our bodies the dying of the Lord Iesus, that the life of Iesus might be made manifest in our mortall bodies.* And *vers. 14.* faith he, *knowing that he which raised up the Lord Iesus, shall raise us up also by Iesus, and shall present us with you.* These words are to be understood of raising them out of trouble, to comfort them in this world: And so *2 Tim. 2. 9.* Remember (saith he) that Iesus Christ made of the seede of David was raised againe from the dead; Remember this you that suffer for good causes, that as Christ was raised, so you shall be raised to comfort and joy out of your troubles; so these be the reasons why it was needefull Christ should rise: First, To assure us that our sinnes are expiated and pardoned: Secondly, To app'ly Salvation: Thirdly, To be an undoubted evidence to us, that we shall rise out of the grave, and out of our troubles in this world.

2 Secondly, The time when hee did rise againe; and that is exactly set downe, the third day, according as Christ foretold in the 2 of *Iohn*, I will *destr. by this Temple, and in three daies I will build it againe, and Mat. 20 19.* the place before mentioned, and they shall deliver him to the Gentiles to mocke and to scourge, and to crucifie him, but the third day he shall rise againe; and so in this place which I read unto you, that he was buried, and that hee rose the third day according to the Scriptures.

Now there is reason why hee rose no sooner, and there is reason why he rose no later, as that being the fittest time for him to rise in; of which I will speake at this time.

Reason 1. First, Because that it might be an evidence to the Iewes that he was truly dead: for if he had risen the first day or the second, then they would have thought he had beene in a trance or in a sound onely; and therefore to cleare this point, he did not rise till the third day, because all the hope of the pardon of our sinnes hangs on the death of Christ and all the hope of Gods favor, and therefore he would have this point sealed to the World: and this was the first reason why Christ rose no sooner.

Reason 2. Secondly, That the Disciples might have an evidence of the power of the death of Christ: for there was a greater power in Christ to rise againe, when

when he had beene possessed and vanquished of death three dayes, than if S E R M.
he had rose the first day. And *Augustine* saith, that Christ did more shew X X I X.
his power in rising from death when they had killed him, than hee should
have done if he had come downe from the Crosse when they bad him: so
there was a greater power of Christ seene in rising the third day, than if he
should have risen the first day, or the secoud, it was a greater matter that
hee should recover, when all hope was passed; the *widdowes sonne* in the
Gospell was raised when he lay upon the Beere to bee carried to burying;
Entubus when he fell out of the window; and the dead man as soone as he
did touch the dead bones of *Elisba*; but Christ recovered when hee had
been three dayes together vanquished of death: and this doth shew the
great power of Christ.

Thirdly, *To teach us Christians patience*, that if wee doe not arise out of
trouble the first day, or the second, yet still to waite with christian patience
till the third day, that is many dayes together, till the time that God hath
appointed. Therefore if wee be not raised out of trouble so soone as wee
desire, let us not murmur or grudge against God, and be impatient; but
quiet our selves with the good will of God, and waite with patience till the
time he hath appointed for our deliverance. It is the manner of the world
if they be in their troubles but a day or two, they say, how long Lord, how
long? as if they tarried too long; but the patience of Christ must teach
us patience, and to quiet our selves with the good will of God: so *David*
did, *Psal. 123.* *As the eyes of a servant looke to his master, and the eyes of a*
Mayden to her Mistis, so our eyes wait on thee till thou shew mercie: and though
it be not to day, nor to morrow, yet we waite on thee till thou shew mer-
cie: yee remember that Christ Iesus said to *Marie* when there wanted
wine, *My houre is not yet come.* There be two houres; God hath his houre,
and wee have our houre; our houre is as soone as wee stand in neede but
Christ's houre is to helpe when all meanes faile, there be many that desire
ease, and peace, and comfort, but we must tarrie Christ's houre, wee must
waite with Christian patience till the third day come. So much for the
reasons why Christ rose no sooner; now wee are come to speake why hee
arose no later.

The first reason is, *To shew that if he had deferred it any longer, the Jewes*
might have thought that it had not beene Christ, but some other: And therefore
whiles the matter was fresh and the Souldiers about the Grave Christ
rose.

Three
Reasons why
Christ rose no
later.

Secondly, *That the faith of the Disciples might not faint nor stagger;* for
we see *Luke 24. 21.* that two of them say, *We trusted that it had beene hee that*
should have delivered Israel, and besides all this, *to day is the third day:* so
their faith began to stagger, and therefore Christ rose that hee might
strengthen their faith: this is the great goodnesse and kindnesse of God to
his servants. In the Scripture it is said, *He remembred that we be but dust:*
Now as Christ had a care of the faith of his Disciples, so hee hath a care of
the faith of us Christians; for hee might have deferred his rising till wee
shall rise, and then we might have doubted whether we should rise againe
or no: therefore lest wee should doubt of our resurrection, Christ would
tarrie

ART. V. tarrie no longer; and so by this meanes to strengthen our faith, that as he arose at his time, so we shall arise at our time.

3 Thirdly, *That he might apply it.* and therefore the Angels give a charge to the woman, that she should goe and tell his Disciples he was risen.

4 Fourthly, *Because it was the time that God had appointed;* Hee stirred not the first day nor the second, hee lay dead without motion, there was not a word of his rising; but when the third day came, then Christ rose with majestic and power, to give us comfortable hope that wee shall rise one day out of trouble: for although there bee little hope of comfort to day, or the next day, yet when the time commeth that God hath appointed, we shall have ease, and wee shall have comfort: And therefore as Christ was contented to tarry his time, so wee must bee contented to tarry the time God hath appointed for our ease, comfort and deliverance.

3
The manner
how Christ rose.

Thirdly, *The manner how he rose;* wherein be three speciall things to bee observed.

First, *That though he died in weaknesse, yet he rose in power;* which was seen in this, that hee rose notwithstanding all the oppositions the *Jewes* made, for they rowled a stone upon the mouth of the grave, and they sealed it, and set a watch to keepe him downe, and yet he rose in spight of them all: which must teach us that Religion shall rise, and the Gospell shall rise, notwithstanding all the opposition that is made to the contrarie, though they rowle a great stone upon it, and labour to keepe it downe, all the powers in Hell shall not prevaile against it, but the Gospell shall rise, and Religion shall be advanced in all times: so we see in *Exod. 1.* that notwithstanding *Pharaoh* made lawes for the vexing and troubling of the *Jewes*, yet they did increase and multiply; and this may bee our comfort, that as Christ did rise notwithstanding all the oppositions to the contrary, so Religion and the Gospell shall rise, notwithstanding all oppositions that can be made against it. It shall breake through the stones, an armed power, nor all the Divels in Hell are not able to keepe it downe; so our Saviour saith, *Math. 16. Thou art Peter, and upon this rocke will I build my Church, and the gates of Hell shall not prevaile against it:* much lesse then shall worldly power be able to overcome it. So *Esay 54. 7.* saith he, *All the weapons that are made against thee shall not prosper, and every tongue that shall rise up against thee in judgement, thou shalt condemne.* As also the Prophet *Zechary 12. 3.* saith, *And in that day will I make Ierusalem an heavy stone for all people: All that burden themselves with it shall be cut in peeces, though all the people of the earth be gathered together against it:* which *Chrysostome* saith, was a Metaphor taken from the custome of the *Jewes*, whose manner was to have a great stone lie at every gate to trie their strength by lifting at it, which if a man was not able to lift, the more hee did strive and struggle, the more hee crushed himselfe with it; so the Lord will make the Church and holy Religion to be such a stone, that the more they strive and struggle with, the more it shall crush them; which is a great comfort to the people of God that religion, the Gospell and holy profession shall rise in spight of all that make opposition against it; *Exod. 3. 2. Moses saw the bush burne, and yet not waste,* because God was in it; so all the troubles and afflictions of the Church

Simile.

Simile.

Church doe not waste it, because God is in the midst of the Church : **S E R M.**
for as Christ rose, so the Gospell shall rise, notwithstanding all the oppo- **X X X.**
sitions against it.

Secondly, the power of Christs rising, is seene in this, that then there
was an *Earth quake*, the earth did shake and quake ; which shewes that
death had not taken away any of the power of Christ, or abated or di-
minished it ; it was as great when he rose, as it was before his death, we
see that all the great Emperours that have died were not able to stirre a
cloud, or to move the earth, but Christ did, he made the earth to quake
and tremble, Death could not keepe him under ; so *Matth. 28.* Christ
saith, *All power is given me in heaven and earth ;* and *Revel. 1. 18.* it is said, *I*
am alive, but was dead ; and behold, I am alive for evermore, Amen ; and I have
the keyes of hell and death. Wee therefore seeing there is such power in
Christ, should labour to be under his defence, and then we shall be safe
from danger ; as Christ saith, *John 10. My sheepe heare my voice, they fol-*
low me, and I give them eternall life, and they shall never perisb, neither shall any
one placke them out of my hands : Therefore as a man in the time of danger *Simile.*
runnes unto a rocke, or sure place of defence ; so in the time of danger,
let us runne to Christ, and we shall be safe from danger, by making him
our defence.

Againe, the grave had detained Christ but three dayes, and yet wee
see how the earth did quake and tremble ; therefore, O thou that hast
not kept downe Christ three dayes together, but many dayes, how
oughtest thou to quake ! many dayes Christ hath beene rising in thy
heart by the motions of his Spirit, and yet thou hast suppressed and kept
him under ; learne thou therefore of the dumbe earth that quaked and
trembled for keeping Christ under but three dayes ; learne, I say, to
quake and tremble for thy great hardnesse of heart, that hast kept him
under, not dayes onely, but many yeeres together ; as the three Apo- *Simile.*
stles, *Peter, James and John, Matth. 17.* when they saw the great glory
that was put upon Christ in his transfiguration on the mount, and heard
a voice saying, *This is my welbeloved Sonne, heare him ;* they fell on their fa-
ces, and were afraid, because they had not formerly attended Christ, nor
regarded him as they should ; so when thou shalt see Christ rise in great
power, and shalt see great glory put upon him, if thou hast not kept him
under three dayes together only, but many dayes, how wilt thou quake
and tremble, seeing thou hast not better attended nor regarded him ?

Thirdly, *An Angell came and ministred unto him ;* which did roule away
the stone, terrifie the souldiers, comfort the women ; here we may see
the wicked, they roule a stone upon Christ to keepe him downe, but the
Angels take it away, they minister unto Christ ; which may be a com-
fort to Christians, that as the Angels ministred unto Christ, so they shall
doe service to them, they shall take away the stone, dig away the earth
and moulds to pull them out of their graves, that they may come joyful-
ly forth, and be made partakers of everlasting life ; as *Matth. 25.* Christ
saith, that *he will send forth his Angels to gather together his Elect from the*
four corners of the earth, to digge them out of the earth, to pull them out
of

ARTIC. V. of their graves, that they may stand comfortably before God at the last day. And there is a further comfort we shall have by the Angels, for they shall not onely helpe us out of the graves, but they shall also helpe us out of trouble; as we see when *Peter* was in prison, *Act. 12.* it is said, *And the Angell of God brought him out, and set him in safetie;* so also *Daniel* being cast into the Lions den, the Lord sent his Angell to stoppe their mouthes; in like manner when *Sodome* was destroyed, the Lord sent an Angell to bring *Lot* forth, and his wife, who tooke *Lot* by the one hand, and his wife by the other, and brought them out of the citie; so the Angels doe not onely helpe us out of our graves, but doe also helpe us out of troubles.

2
Christ when he
rose left behinde
him all Deaths
ornaments.

The second speciall thing in the manner of Christs resurrection was; That when he rose, he left all the sinnes of mortalitie and death, he stripped himselfe of all the grave-clothes, and left them behinde him; and Saint *Iohn* saith, *Ioh. 20. 7.* that when the women came to the Sepulchre all the grave-clothes were foulded up, and laid in a place; whereof there bee two Reasons:

Reason 1.

First, that it might be an evidence to the Iewes to convince them; for they had given mony to the souldiers to say his Disciples came by night and stole him away: Now it is like that if they had stollen away his bodie, much more they would have taken away the fine linnen sheets hee was wrapped in: and again, if they had stollen away the body of Christ, they would not have laid up the linnen handsomely, they durst not have tarried to doe it, for in a feare men doe not things handsomely, but ill favouredly: therefore this is an evidence to convince the Iewes, that the body of Christ was not stollen away.

2

Secondly, to teach us that when we rise to the life of grace, that we should leave all the sins of mortality and death behinde us, all the grave-clothes, that is, all our vile sinnes and old corruptions that we have long lived in. There be many that creepe out of the grave (as it were,) get out of ignorance, but because they be not wise to shake off the sins and corruptions they have lived in, have drawne them to themselves, and have not left behinde them the signes and markes of mortalitie and death; therefore are not yet conformable to the rising of Christ: It is the Apostle *Pauls* exhortation, *Put off the old man, and put on the new;* ye that would rise with Christ, leave your old sinnes and your corruptions; there be many that rise to the profession of the Gospell, who still keepe on the grave-clothes, they will sweare, lye, make no conscience of their wayes, and deale deceitfully, such are not stripped of their grave-clothes; but Christ, when he rose, he left all the grave-clothes behinde him; so if we will be conformable to him, we must leave all (as he did) behinde us.

3
The Company he
rose with.

Thirdly, *The Company Christ rose with;* hee rose not alone, but a great many did attend him; as wee may reade, *Matth. 27. 52.* though Christ died alone, yet he did not rise alone, but he rose with a multitude to accompany him; to teach us, that his resurrection appertaines to us, one day all wee shall rise by the same power that these did at his first resurrection; therefore all the people of God must labour to establish their hearts

hearts in this, that one day they shall rise out of their graves by the power of Christ, for Christ did not rise alone, but with a great company: As in a shipwracke one swims out, and labours to draw all his fellows out with him; so Christ rising out of the grave, did draw all his members out with him. We see in nature, if the head be above water, so long the body cannot be drowned; so seeing our body is risen, and our head is above, wee shall not sinke or lye still, but shall be raised up againe. It is an undeniable truth that others have risen out of their graves, but there was great difference in their rising and Christs: The *dead man* when hee touched *Elias* bones; *Lazarus* when hee had beene three or foure dayes in the grave; the widdow of *Naim's* sonne when hee was in the coffin, and *Eutichus* when he fell out of a window; when these rose never a cloud did stir about them, and they rose alone by Christs power, as also to die againe; but Christ did rise with a number and multitude with him by his owne power, and that never to die againe; which doth shew there is a great difference in their rising; he rose with a great many, to shew his rising pertaines to a great many, for hee rose not as a private, but as a publike person for the good of many, and to shew there is a communicative power in his rising from the dead.

S E R M.

XXXI.

Simile.

Simile.



S E R M O N XXXI.

MATTH. 27. 52, 53.

And the graves were opened, and many bodies of Saints, that slept, arose,

And came out of the graves after his resurrection, and went into the Holy Citie, and appeared unto many.



IN the manner of Christs rising, we may observe, that although Christ died alone, hee did not rise alone, but had a multitude to rise with him, which was to shew that Christ did not rise as a private man or person, but representing the persons of all the Church; for as Christ rose, so we shall rise; hee rose not alone, but with a number of Saints, communicating life and glory to them; therefore howsoever the Saints die as others, yet they shall rise againe. All the people

ART. V. people of God must be perswaded of this, that there is a power in Christ to draw and to pull them out of the grave; for as even now I shewed in a shipwracke, if one swims out to the land, hee doth his best to draw all his fellowes to the shore; so Christ escaping out of the dens of death, will draw out all his members with him: It is said by one of the ancient Fathers, that Christ did enter into heaven at the narrow passage of his passion, by which way we must also enter into heaven.

Now by the power and vertue of Christs resurrection we finde others to be raised, as if the cleaving of the rockes asunder, and the quaking and trembling of the earth had awaked them out of their sleepe; for it is said, *And the graves were opened, and many bodies of Saints, that slept, arose, &c.* In which story wee may take notice of divers things, worthy our consideration:

1. *Who they were that did rise with Christ*; the Saints.
2. *What number did rise with him*; a multitude.
3. *What time*; after Christs resurrection.
4. *What they did*; they went into the holy Citie and did appeare to many.
5. *What became of them*; whether they went into the grave, or into heaven.

1
who they were,
who did rise.

First, *Who they were that did rise*; it is said, *the Saints*, they were sanctified and holy people, not one wicked man did rise when Christ did rise; to teach us, that the Saints onely shall rise (properly) by the vertue and power of Christs rising; there is not a wicked man that shall be an halfe-peny the better for Christs rising; as *1 Thess. 3. 4.* it is said, *Those who sleep in Iesus will God bring with him*; and *1 Corinth. 15.* it is said, *Christ is the first fruits of them that sleepe*: therefore they that be in Christ onely shall partake of Christs rising; none shall feele the benefit and comfort of it but the Saints onely: and therefore wouldest thou finde benefit and comfort by Christs rising? labour then to be a sanctified man or woman, sanctified in speech, sanctified in thy actions and life, and then as Christ rose, so thou shalt rise, but if thou be not a sanctified man or woman, he shall rise and let thee alone, thou shalt lye in the grave and rot: well thou mayest rise with *Cain, Judas, Herod, Pilate, and Pharaoh*, but thou shalt not arise with Christ, nor with the Saints, thou shalt not rise in that ranke: It cannot be denied, but that all shall rise, by the power of Christ, as *Iohn 5.* it is said, *The houre shall come in the which all that are in the graves, shall heare the voice of the Sonne of God, and come forth*; so all shall be raised by the voice of the Sonne of God; but there is a great difference, for he shall raise his servants and Saints, being as a head to them, a mercifull Saviour and Redeemer; but he shall raise the wicked as a terrible Iudge, to be revenged of them for their sinnes: O it were wel with them that the mountaines might fall upon them, and hide them from the presence of God: we see in experience, that if there be two men cast in the Gaole, the one an innocent man, and the other a theefe, murtherer, or traitour, when the Assizes come the prison dore is opened, and the innocent man comes forth, and the theefe; the one comes forth an innocent man to be so

Difference of
raising up godly
and wicked.

Simile.

so proclaimed by the Iudge in the hearing of the countrey, the other to receive sentence of condemnation for his vile facts; the prison doore indeed is opened to both, but there is great difference, the one comes forth to be set at libertie, the other to be executed; so the graves are opened to all, but yet there is a great difference, for the Saints rise to possesse eternall life, the wicked to possesse eternall death; therefore although we know we shall all rise againe, yet if we doe not rise Saints, it were better for us that we did never rise at all.

Secondly, *What number rose with Christ*; a multitude: whereof there be two reasons:

Secondly, what
number rose
with Christ.

First, *That we might see that the benefits of Christs rising is not confined to some few, but to many*; and therefore it is to set out the large hand and liberality of God in Christ, as *Matth. 8.* it is said, *That many shall come from the East and West, and shall sit downe with Abraham, Isaac, and Iacob, in the kingdome of heaven*; So *Heb. 2. 10.* it is said, *For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captaine of their salvation perfect through sufferings*: Therefore Christ rose with so many, to shew that he is willing to communicate his goodnesse to many; *Esau* complained of the narrownesse of his fathers blessings, but wee cannot doe so by Gods blessings, for hee extends them largely.

Secondly, he rose with so many *that there might be many witnesses of his resurrection*, for the rising of Christ from the dead being a maine pillar of our Christian faith; therefore it was requisite that our faith might rest on a strong foundation, there should be many witnesses of his resurrection.

I, but there may a question be moved, what was the reason that all the Saints did not rise with Christ, as well as some? It is a strange thing that *Abraham* lay still in the grave, the father of the faithfull, and *Isaac* and *Iacob*, and all the *Prophets*, and *David*, and a number of other holy men, all which died in faith; what was the reason then they did not rise as well as the rest?

To this I answer, that it was the wise counsell of God so to appoint it, for if all should have risen againe, then there might have beene some doubt whether we that have died since Christs rising, should have rose againe or not; for *2 Tim. 2. 18.* *Hymeneus* and *Philetus* said, *that the resurrection was past already*. Now if all had risen, then much more Christians might have doubted of the matter; and therefore to take away this doubt, this is the reason why they did not all rise; for looke how many dead *Patriarks*, and *Prophets*, and holy men there be that rose not, so many pledges and pawnes there be of our resurrection, for howsoever wee might doubt it, in regard of our selves, because of our sinnes, yet because there be so many dead Saints lye still in the dust, whom hee will one day raise, we have comfortable hope that we shall rise with them, for looke how many dead bodies of the Saints there be amongst us, so many pledges and pawnes there be to us, that our bodies shall one day rise againe.

D d

Secondly,

ART. V. Secondly, seeing that some of the Saints did rise, and not others which were left in the grave, and yet as good and holy men as they (nay, it may be holier;) This may teach us a worthy point, that there is a speciall dispensation of God, in the dealing with some of the Saints; therefore every one must labour to bee contented with that God doth assigne him. So *Numbers 12. 7.* saith the Lord, *My servant Moses is not so, who is faithfull in all my house: unto him will I speake mouth to mouth:* where was a speicall favour that God did shew to *Moses* more than he shewed to the rest: in like manner *Matth. 17.* Christ did take but three of his Disciples with him when hee was transfigured in the Mount: which must teach us that every one must bee contented with his assignement: This is the reason why hee raiseth some to comfort, and leaves some in heavinesse: some are rich, and others are poore; some in sicknesse, and others in health; because there is a speciall dispensation. When Christ had told *Peter* what death hee should die, and that he should be crucified; *Peter* out of a nice curiositie asketh straight, *What shall this man doe?* Christ checks him and saith, *If I will that he tarry till I come, what is that to thee? follow thou me,* looke thou to thine owne calling, to thine owne dutie, follow thou me. So when wee see such speciall dispensations, that some bee rich, and some poore: some bee in health, and some in sicknesse; some in ease, and some in paines; some in comfort, and some in heavinesse; some in prosperitie, and some in adversitie; and yet as holy and as good men as we, (yea, it may be better and holier than thou which art in prosperitie) when wee see this, I say, let every one labour to bee contented with his owne estate, and looke to his owne calling and dutie, let him follow Christ, because there be divers dispensations, for thou mayest bee in comfort, and thy brother in heavinesse, thou mayest bee rich, and thy brother poore, and yet as holy and as good as thou: nay it may be better; therefore be thou contented with thy owne lot.

Simile.

3
when they did
rise.

Thirdly, *The time when they did rise*, after Christs resurrection; before Christ did rise, though the Rockes did cleave, and the Graves open, yet there was not a man that did stirre or come out of the Graves; but when Christ was risen, then well was hee that could get up with him: which must teach us, that seeing Christ is risen, wee must rise: I doe not meane that wee can rise out of the Graves, for that wee must not looke to doe till the last day; but we must looke to rise out of sinne spiritually to newnesse and holinesse of life: therefore if Christ be risen, rise thou in thy affection. It is *Pauls* exhortation, *Colos. 3. 1.* *If Christ be risen, seeke the things that bee above where Christ is:* you that be Christians and hope to bee partakers of Christ, doe you rise in your affections, do not lie still in your sins, but rise to newnesse and holinesse of life. We see in experience that if the Master be up, it is a shame for the Servant to lye still; so seeing Christ our Master is risen, let us rise with him to newnesse and holinesse of life; and therefore let us not lie still in the grave of our sinnes, for if wee doe not rise here in this life with Christ, we shall not rise with comfort at the day of judgement. I did shew you in the morning that when the Divell is cast out of a man, if he be not wile to hold his advantage and to shut him out, he will

Simile.

make

make a returne againe, and he will consult himfelfe and say, I have an old friend in fuch a place: I will returne againe to him and then he will come with *seven Devils worfe than himfelfe, fo that the end of that man is worfe than the beginning*: therefore as Chrifft rofe out of the grave, doe thou rife out of thy finnes. Wee fee in experience if a Toyle be fet to catch Deere, Men drive them upon it, and fet Dogges to hunt them in; If the Deere runne full upon the Toyle, Men will fay nothing; but if they runne afide, then they will make an outcrie againft them; Even fo the Divell deales with a man, hee pitches his Toyles in many places, and then labours to drive a man into them, and as it were, fets dogges, fubtill temptations and allurements to drive him in; if the man runne headlong in his fnares, hee fayes nothing, all is whift and quiet, but if he runne afide and decline the way he would have him goe in, then he cries out and makes a filthy ftirre, and will not be quiet till he either gets him in againe, or quite and cleane lofes him: therefore if men be wife let them rife out of their finnes whileft they live heere, and then they fhall be partakers with Chrifft in glory hereafter, but if we doe not rife with him in this world in holineffe and newneffe of life, wee fhall not rife with him in the world to come in glory and happineffe for evermore.

Simile.

Fourthly, *What they did when they were rifen*; they went into the holy citie and did appeare to many, *Matth. 4.* *Ierufalem* is called the *holy citie*, becaufe there was the meanes of holineffe, and what did they there? they did appeare to many. The Greeke word is that they did fhew themfelves as witneffes of Chriffts refurrection, of the power and of the grace of it; fome thinke if God would fend fome from the dead to teftifie of the glory that the godly fhall enjoy, and of the paines that the wicked fhall have, men would repent of their finnes, and would beleewe: but the truth is, that if men that be dead fhould rife, they would tell us no other things than the Scripture doth: The Saints that did rife, did witneffe of the power of Chriffts rifing, and of the grace of Chrifft; So if all the holy people fhould bee brought out of their graves, this it is that they would witneffe, how bleffedly men fhall rife to glory, as *Matth. 17.* when Chrifft was transfigured on the Mount, there appeared *Mofes* and *Elias* unto him, and it is faid, *they talked with him*: but whereof? that *S. Luke* telleth us, they talked of *Chriffts death*, and the power of it: here wee fee the Saints when they did rife teftified of the power of Chriffts Refurrection, and of the grace of Chrifft; and thefe holy people (when Chrifft was transfigured on the Mount) fpake of Chrifft, of his departure, of his death and the fruites and benefits thereof; which fhould teach us what the conference of Chriftians fhould be when they meete, to talke of Chrifft, of the grace of the Gofpell, of the great benefits wee have by him, and of the happineffe in the life to come.

4
what they did
being rifen.

Fifthly, *what became of them*; this is a great queftion; but (as I thinke) cannot be better answered, than by answering one queftion by another: What became of *Mofes* bodie, and of the bodies of the Angels that came to *Abrahams* Tent and did eate and drinke? It is an opinion amongft fome Divines, that their bodies diffolved to the fame matter they were

5
what became of
thofe who rofe.

ART. V. made of, when they had done the work of God they came for, they laid aside their bodies, so why might not these men, when they rose againe and appeared, having done the worke of God they came for; have their bodies dissolved to dust, their soules returning to the place they came from; other some hold that these Saints ascended into heaven with Christ, but I cannot see how this should be, because there was none but Christ seene when hee rose againe, it is said that the earth and the sea gave up their dead: but we doe not read that the heavens gave up their dead.

The use hereof is, that seeing the Angels and these Saints were contented, when they had done the businesse and the worke of God they came for, to lay aside their bodies, and that they should dissolve and come to dust againe; so when wee have done the worke of God wee came for in this world, we should be contented meekely and patiently with the rest of our brethren to lay aside our bodies, that they may dissolve and come to dust and ashes, untill the time of the generall resurrection.

I Having spoken thus of the manner of Christs rising, now we come to the *manifestation thereof*; for though no man saw him at the very instant when he rose, yet when he was risen hee did manifest himselfe to the world so farre forth as was fit; which may teach us, that although the world doe not see the very instant or moment when we be humbled or when wee repent, and turne to God, or when wee are brought to an estate of Grace; yet when we be converted and have turned unto God, we must let the world see the fruits of our conversion; so (wee see) the Theefe did, as soone as he was converted hee did shew the fruits of his conversion, for hee reprooved his fellow, confessed his sinnes, cleareth Gods judgements, and pleadeth for Christ: so Saint James saith, *shew me thy faith*, never talke thou hast faith, unlesse thou shew it, let the world see it, shew it in thy speeches, in thy actions, and in thy life, that thou art converted and turned unto God: to this effect the same Apostle saith, *Chap. 3. 13. Who so is a wise man and is indued with knowledge amongst you, let him shew it, by good conversation*; so if thou hast repented and turned to God, shew it in thy life, and in thy speeches, let thy words shew the fruits of it: this is that which Christ himselfe exhorts to, *Matth. 5. Let your light so shine before men that they may see your good workes and glorifie your Father which is in heaven*; for it is not enough to have light in our selves but wee must let our light shine, Christ did rise and no man saw the very instant and moment, and yet when he was risen he did manifest himselfe to the world; so though no man see the instant when wee were converted, yet when we be converted, we should shew the fruits of our conversion: for as it is in the life of nature that a man cannot have life in him but it will appeare, either by stirring, breathing or panting, so it is in the life of grace, if a man have life in him it will bee seene by one meanes or other.

Simile.

Secondly, this may serve as matter of comfort, Christ was not seene at the instant or moment when hee did rise and yet did shew by infallible

ble tokens that he was risen; many an one are troubled that they know not the very instant or moment of their conversion, and therefore make question of their Christian calling; but this example is fit to relieve such: that although a man knowes not the very instant or moment when he was converted, yet if he can proove by infallible tokens and markes he is converted, he may resolve undoubtedly that he is called. We see in nature that a childe hath life, and yet the mother doth not know the instant or moment of its life & quickning, but by the stirrings & movings shee doth know there is life initiated in her childe; so it is in the life of grace, there may bee life in a man though he know not the very instant and moment when hee first received that life, yet if hee have evident markes of it, hee may have comfort that hee is converted though hee know not the time of it.

SERMON
X X X I.

Comfort for not
knowing the
moment of call-
ing.

Simile.

Now there were twelve severall times that Christ did appeare, wherein he did manifest himselfe to the world, it is too long to speake of all, therefore I will speake of them that are most fit for our instruction.

There were five severall times that Christ appeared that day hee rose in.

1. To Mary Magdalen.
2. To the two women going from the grave.
3. To the two Disciples going to Emmaus.
4. To Simon Peter.
5. To the Disciples being together, onely Thomas away.

Now what is the reason that Christ appeared so many times that day he did rise on, so that all the day long hee did appeare to one or other, at one place, or another, to his followers, and did spend it in holy exercises and in holy apparitions? I answer, it was to dedicate, and institute the Christian Sabbath, therefore Christ did so many times appeare that day: it is a great question amongst Divines, who it was that did alter the Sabbath; some thinke that it was the tradition of the Church, but it is not the Church, nor all the Churches in the world that can alter it, it must be Christ onely that must doe it: therefore he did appeare so many times that day to set it apart to holy uses, by his owne example: the Apostles did not institute the day, nor dedicate it of themselves, but gathered together by the divine knowledge they had, that it was Christs meaning and will to teach them by his appearing so many times in one day, to appoint that day for the Christian Sabbath; and therefore the Apostle did put it in practise, so wee see *Act. 7. 20.* and *1 Cor. 16. 2.* and *Revel. 1. 10.* where the name is given to it, as *the first day of the weeke*, and *the Lords day*: whence it is manifest that Christ did dedicate and sanctifie the Christian Sabbath, as *Augustine* saith well, that by the resurrection of Christ on that day it was consecrated to be the Christian Sabbath.

Quest.

Ans.

The first appearing was to *Mary Magdalen*, out of whom he cast seven devils: And there bee three things to bee observed in this point of his appearing:

ART. V.

- 1 The Cause why he did appeare to her.
- 2 The Manner of his appearing.
- 3 The end of it.

First, why Christ
appeared to
Mary Magda-
len.

Observation

Six notes of
Maries love.

First, The cause why hee did appeare to her, not because shee was a great stateswoman, a rich woman, or a more holy woman than the rest; for there was *Mary* the Mother of Christ an holier woman, one would have thought hee would have appeared to *Cesar*, or to *Emperours* and *Kings*, to Noble men and to great men of the world, or to the holiest and most sanctified women in the world, or that he should have appeared to his Mother, but he did appeare first to *Mary Magdalen*, out of whom he had cast seven devils, one that was infamous and a great sinner, yet she was penitent for her sinnes and a true convert, as appeares in that she did shew such speciall love to Christ, upon her conversion, in attending about his grave: and this was the cause why Christ appeared to her, and may teach us, that although we be not Kings and Queenes, noble men and women, nor yet the holiest and most sanctified men and women, although we be sinners, yet if we be repentant sinners, and shew speciall love to Christ upon our conversion, hee will appeare to us and we shall see his glory: therefore wouldst thou, O man or woman, have Christ appeare to thee and shew thee his glory, then be a repentant sinner and shew speciall love to Christ upon thy conversion, and feare not but Christ will appeare to thee and thou shalt see his glory. So Christ saith, *Ioh. 14. 21. He that loveth me shall be beloved of my Father; and I will love him and shew mine owne selfe unto him and dwell with him;* so likewise *Gen. 18.* we read, that God appeared unto *Abraham* in such a familiar manner as he never did to any; no not to *Adam*, in the state of his innocency, nor to *Henoch* in the state of excellency; and why did he appeare so to *Abraham*? because he had shewed specially love to Christ, as wee may see in the Chapter foregoing, that he obeyed God to the cutting off his flesh and the effusion of his blood; even so if wee would have God come in a familiar manner to us, to be at our tables, at our labours, and to be in our houses, then we must shew speciall love to God in obeying his commandements: if we repent us of our sinnes, convert and turne to God, and shew speciall love to Christ, we are the men that shall enjoy Christ by the eye of faith: now there bee six particular notes of *Maries* love.

I

First, she continued seeking when others gave over; *Peter* and *Iohn* sought him, but when they came and saw nothing but the linnen clothes they gave over, but *Mary* she continued still; wherein shee shewed speciall love to Christ: now in these two are figured two sorts of Christians, the cold Christians are figured out in *Peter* and *Iohn*, and the fervent Christians in *Mary*: the cold Christian could be contented to have Christ, but if he be gone, he cannot helpe it, he seekes but coldly to finde him: O but the fervent Christian, if he cannot finde him the first or the second day, hee will never give over till hee have found him: this is a speciall argument of true love; so the Church doth, *Cant. 3* she never gives over seeking till she have found him.

Se-

Secondly, that *she sought him with teares, and weepes for the losse of him*: S E R M. XXXI.
 so when we can weepe for the losse of Christ, and of Gods favour, this is a note of true love, wee see how *Mary Magdalen* could weepe for the losse of Christ, the Angell asked her what she ailed? saith she, Doe you aske me what I aile? *they have taken away my Lord, and I know not where they have laid him*; hee in whom I have laid up all my hope and all my comfort and joy; so wee may say by our sinnes, if any aske us why wee weepe, we may reply, our sinnes have taken away the comfortable feeling of Gods favour, they have taken away Christ from me, he in whom I have laid up all my joy and all my comfort and hope; and have I not cause to weepe? therefore it is a pitifull thing that a man can weepe for the losse of a wife, or a childe, or a sonne, or some worldly wealth, or because he is sicke and wants health, but will never weepe for the losse of Christ, and for the want of Gods favour, it is said of a learned Father, that there bee no teares so acceptable with God as the teares that be shed for sinne, for all other teares that be shed for worldly losses fall to the ground, but these teares are kept in a Bottle.

Thirdly, *she shewed her love to Christ in her diligence in seeking of him*; It is said, *she bowed her selfe downe at the grave to looke in there; and yet Peter and John had told her there was nothing but the linnen clothes*, yet she looked this way and that way, to see if by any meanes she could have espied Christ, or have any hope of finding him, shee was loth to leave the place where she thought she might finde him, this was an infallible signe of true love, *Mary* sought for Christ in the grave, but wee must seeke for Christ in the face of the *Gospel*, there hee is to bee found now or no where else; therefore when men seeke for Christ in the use of good meanes and in the preaching of the word, although they do not presently finde him, yet if they be loth to give over seeking of Christ, because that is the place where they may have hope of finding of him, they may expect good successe, as *Ioh. 5.* wee see when the waters had beene troubled by the Angell, the man that lay at the poole side of *Bethesda* a long time to be healed, stil one or other stepped in before him and was healed, yet he lay still till at last Christ healed him; so wee should come to the preaching of the word to seeke Christ, to repent of our sinnes and to turne to God, where although wee see others to catch away the blessing from us, yet let us continue still and we shall speed; therefore as the *shepheards Luk. 2.* exhort one another, saying, *Come let us goe to Bethlehem to see the thing the Angels tell us of*; so we should exhort one another, and say, *Come, let us goe to the preaching of the word, where we shall see Christ not lying in a cradle, but crucified for our sinnes and gloriously sitting at the right hand of God in his throne.* It is reported of the *Elephant* that although he cannot swimme as other beasts can, yet he will bee wading about the water; so though wee cannot doe as other Christians doe, yet let us keepe about the waters, let us keepe about good meanes, and at last we shall finde Christ to our comfort.



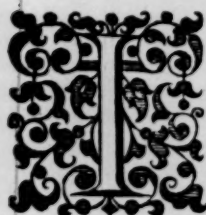
SERMON XXXII.

JOHN 20. 11, 12, 13, &c.

But Mary stood without at the sepulchre, weeping, and as she wept, shee stooped downe, and looked into the sepulchre,

And seeth two Angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had layen.

And they say unto her, Woman, why weepest thou? Shee saith unto them, Because they have taken away my Lord, and I know not where they have laid him, &c.



Declared the last day, that Christs first appearing was to *Mary Magdalen*, out of whom was cast seven devils, who had beene infamous, and a very great sinner, but was become a convert, and a repentant sinner, and had shewed speciall love to Christ upon her conversion and repentance, in attending about the grave; and therefore, although she was none of the great gallants of the world, nor yet the holiest and most sanctified woman, yet because she was a repentant sinner, and shewed great love to Christ, therefore Christ did first appeare to her. I will shew you six particulars wherein *Mary* did shew her love to Christ:

1 First, that she continued seeking, when others, *Peter* and *Iohn* gave over.

2 Secondly, in that she wept and mourned for the losse of Christ, when others went away without mourning and weeping. We see in nature, if one comes to a birds-nest, and take away her young ones, the bird will flie about the nest, take on, and in some sort bewaile the losse of her young, but the Devill may come and catch away the graces of Christ, repentance, faith, patience, the comfortable feeling of Gods favour, with the hope of heaven, and yet thou never weepest for the losse of these; therefore it is a good thing, when a man hath lost these graces, if he can bewaile them: It is said of *Ioseph* and *Mary*, when they had lost Christ,

Simile.

Christ, they sought him with heavie hearts; even so when a man hath S E R M.
lost the comfortable feeling of Gods favour, and the graces of Christ, X X XII.
he seekes for them, and doth weepe in regard of the losse of them, this
is a true note of true love to Christ.

Thirdly, in that shee bowed downe into the Sepulchre, and looked
here and there, if by any meanes shee could finde Christ. Of these wee
have spoken already, now to proceed. 3

Fourthly, *Her true love to Christ is seene by the continuance of her complains.* 4
For notwithstanding she had seene the comfortable sight of Angels, the
one sitting at the head, the other at the feet of the Sepulchre (shewing
that they were not onely ready to attend the head, but also to minister
to the meanest of the members of Christ) who gave her comfortable
speeches, asking why shee wept, as if they should say to her, Indeed, if
Christ should lye still trampled and trodden under-foot of death, if thy
sinnes were yet upon him, and held him under, there might be cause for
it; but Christ hath risen from the dead, and hath vanquished and over-
come Death, Hell, and the Devill, and therefore thou hast no cause to
weepe: yet for all this sight she had seene, and for all those good spee-
ches, the Angels could not give her comfort, till she had the thing shee
sought for; So if a man have true love to Christ, it is not all the Angels
can give him comfort till he finde Christ, and feele the comfortable as-
surance of the pardon of his sins, and the hope of Gods favour, nothing
will make him glad till then; as *Mary* complaines to the Angels, and Simile.
sayes, *They have taken away my Lord, and I know not where they have laid him,*
in whom I have laid up all my joy and comfort, all my hope, and all my
delight; so a Christian may complaine and say, My sinnes have taken a-
way Christ from me, they have taken away the comfortable feeling of
Gods favour, the hope of heaven. We marvell that the good speeches Note.
that Preachers and good Christians give to a man in distresse doe not
comfort him, but it is no marvell, for the Angels cannot doe it, till a man
be possessed with Christ, therefore no marvell that good Preachers and
good Christians cannot give them comfort; it is a pitifull thing, that a
number when they have lost Christ, every little matter will comfort
them, they need not have Angels sent from heaven, for a few angels of
gold will doe it.

Fifthly, *The divulgation of her complains;* shee complaines to the An-
gels, and she complaines to Christ, thinking he had beene the Gardener,
she was not ashamed that hee should know, that the cause of her heavi-
nesse, sorrow and weeping, was for Christ; this is a certaine note of true
love to Christ, when we are not ashamed to let the world know, or see,
that the cause of our sorrow and heavinesse is, because wee have lost
Christ by our sins, and the comfortable feeling of Gods favor: So in the
Canticles, when the Church had lost Christ, she runs thorow the streets
and lanes to see whether she could finde him, she was not ashamed to let
the world know that the matter of her grieve and sorrow was because
she had lost Christ; so afterwards she layes out for Christ; *If yee meet my
love, tell him that I am sicke of love;* shee was not ashamed to let the world
know 5

A R R. V. know that she was sicke of love ; so when it is thus with a man, that hee is not ashamed to let the world know and see that the matter of his sorrow and griefe is, because he hath lost the comfortable feeling of the pardon of his sins and of Gods favour ; this is a note of true love to Christ ; *Hebr. 2. 11.* it is said, *that he was not ashamed to call them brethren*, therefore if he be not ashamed of us, let us never be ashamed of him : Indeed there is good cause, why he should bee ashamed of us, there is such a deale of corruption and sin in us ; therefore he might be ashamed of us (especially when hee shall stand before God in judgement,) Now if Christ bee not ashamed of us, let us never be ashamed of him ; for if we be ashamed of him before men, he will be ashamed of us before God, and all the holy Angels.

6 The sixth note of true love which she bare to Christ was, *the strange proffer she made to Christ* : Tell me (saith she) *where thou hast laid him, and I will take him away*, if he be never so deepe, if it be never so far, I am contented to take any paines to have him ; this is a strange proffer which she makes beyond her power and abilitie, her weake armes were not able to carry Christ, but herein she shewes her true love to him ; so when a man is contented to take any paines or labour to goe thorow it, be it never so farre, if he can finde Christ he is contented ; this is a note of true love to Christ, for *Luke 7. 37.* our Saviour saith, *that where the dead bodies be, thither the Eagles will resort* : As the Eagles when they sent a dead body, they will flie many a mile to it ; so we should (like the Eagles) get a sent of the dead body of Christ, and be contented to goe many miles, take any paines and labour that we might have Christ : *Iob. 21.* when the Disciples were a fishing, Christ came and appeared to them, upon which discovery Peter launches into the water, the ship could not hold him, but he leapes into the sea, to come to Christ ; so when we know that Christ is to be found in the use of good meanes, in the preaching of the Word, nothing should keepe us from thence : Mary was content beyond her strength and ability to seeke Christ ; so we should shew our love to him above our strength and abilitie, as *2 Cor. 8.* it is said of the *Macedonians*, *that to their power, and beyond their power, they were willing* ; And as he sayes, *Psa. 119.* *Thou hast commanded me to keep thy Precepts diligently, O that my heart were directed to keep thy Statutes* ; I cannot do as I would, but would to God my heart were directed to keepe thy Statutes : David had no strength to doe as he would, but he desires it above his strength ; so should we.

Simile.

Simile.

2
The manner
how Christ ap-
peared to her.

Note.

Two causes why
Christ put off
Mary so long.

I

Secondly, *The manner how Christ did appeare to her* ; He shewed himselfe strange a long time, and held her in suspence, and yet Mary sought for Christ, and sought for him, when others gave over, with teares ; which may teach us, *that many a good Christian may seeke for Christ with teares, that is, in truth of affection, and yet not presently finde him* : they may seeke long, and attend upon the meanes ; but as Christ did appeare to Mary, so in due time thou shalt see him to thy comfort.

Now there were two causes why Christ did not appeare to Mary, nor shew himselfe to her presently :

First, *through her owne defaults* : for when Christ appeared to her, shee thought

thought it had beene the Gardiner; Hee did not appeare in such a forme, SERMON
 but *Mari* thought so; she did so sorrow and mourn for Christ, that though X X XII.
 he were before her, she could not see him; it was through her owne default: so God many times gives comfort to us, when through our owne default we see not the comfort that is before us, through the sorrow and griefe wee sustaine: but refuse it when it is offered; and this is the cause why it is so long ere some can receive comfort: As *Psalm. 77. David* saith, *My soul refused comfort*: so it is with Christians many times, God offereth comfort to them, and they refuse it; this is the estate of the best: so likewise Christ appeared to the World, when through their owne default they could not see him, through the blindness and ignorance that remained in them even to this day: they see not though hee speakes unto them day by day, they have not the eyes of Faith to see him. This is the estate of the World, though God speakes unto them they know it not, they thinke it is the Gardiner, they thinke it is the voyce of a Man, and not of God, but the true Church of Christ knowes when Christ is speaking unto her, *This is the voyce of my welbelov'd*. so Christ no sooner speakes but they know it, but the greatest part of the world doe not so, though hee speakes unto them from day to day, Christ appeares unto them, and through their owne default they doe not see him.

The second cause was, *Through a speciall dispensation, that shee might the more repent of her sinnes, and make a trial of her faith*, to make the present more comfortable: as *Joseph* made himselfe strange to his brethren a long time, and afterward did reveale himselfe unto them: so though Christ make himselfe strange, and hold us in suspence for a time, it is because hee would have our faith tried, and because wee might have the greater comfort when we finde him. 2

Now though he held himselfe a long time in suspence, yet Christ did discover himselfe by a word: for he saith, *Mari*, and she turned about and said *Rabboni, Master*: so it was but a word of Christ that gave comfort, he can doe it by a word, hee can make all our discomforts to cease, and give comfort with a word. Thus wee see *Matth. 8.* that the *Centurion* said to Christ, *Doc but speake the word, and thy servant shall be whole*; If Christ doe but speake a word, his wisdom is to lay hold on that word; which must teach us that wee must catch hold on every little word of Christ. I have shewed you heretofore that it is the nature of the Vine to catch hold on every little sticke, or on every little thing with his twigs to lift up himselfe; so a Christian must lay hold on every little word of Christ to help him by. Simile.
 But it is a pittifull thing that one word of Christ will not serve, nor all the words of Christ, nor the mercies, nor the judgements of God to turne us to him: as *Mari* catched hold on every little word, so it must bee our wisdom to lay hold on the least word that may bring us to Christ: From hence two things are to be considered.

First, *That true faith will lay hold on every little word of Christ*: It is like the Vine that layeth hold on every little sticke and post with his keves and clauvers to lift up himselfe, so true faith will lay hold on every little means to lift up it selfe, if it be but a word it will lay hold on it: as wee see *Iohn 2.* 1
 Christ Consideration.

ART. V. Christ saith to his mother *Marie*, *Woman my houre is not yet come*; she layes hold on this word of Christ, and saith to the servants, *whatsoever hee bids you doe, that doe you*, and you shall not want wine; so *Matth. 15.* It was but a word that Christ spake to the woman of *Canaan*, and a sower word too, yet the poore woman catches hold of it: so in the booke of *Kings* when *Benhadads* servants came unto the king, they catched hold on every word; thus where there is true faith it will lay hold on every little word of Christ: therefore when men cannot catch hold on one word of Christ, nor all the words of Christ: this doth shew the dulnesse and deadnesse of mens hearts. It is said, *Ionah 2.* *They which follow lying vanities; forsake their owne mercies*: and there is great mercie offered in the Word, in the preaching of the Gospell; but they which despise and refuse it, despise and forsake this great mercy that is offered unto them.

2
Consideration.

The second thing is, *The infinite comfort that a Christian hath after hee findes Christ*. Heaven and Earth cannot give that comfort that a Christian hath after he hath found him. I therefore although it cost a man more travell and labour, and a great deale of paines, yet hee thinkes his labour well bestowed if he can finde him at last: so we see in *Marie* that she sought Christ and sought him with teares, and yet when she had found him, how joyfull was she, saying *Rabboni, Master, thou art the man I sought for*, thou, thou art he I did long for: so *Ioh. 1. 41.* *Andrew* saith to *Simon Peter*, *we have found the Messiah*, and the wise men, *Matth. 2.* when they had found Christ they rejoiced exceedingly; therefore whatsoever paines a Christian takes to seeke Christ, if once hee have found him, the World cannot make him so glad, he thinkes all his paines and labours well bestowed. If a man finde a bag of gold how glad will he be, but all the gold in the World is not like to it, the Apostle counteth all things dung and drosse in regard of it; It is like the pearle that the Merchant went and sold all that he had to buy the field where the Pearle was.

Simile.

3
The end why
Christ did ma-
nifest himselfe
to Marie.

Thirdly, the end why Christ did Manifest himselfe to *Marie*, was two-fold:

1. By information and instruction to informe her selfe.
2. To Comfort his Disciples.

First, these words, *touch me not*, are words of information and of instruction to her. for shee would have imbraced Christ, but Christ refused her. Now this is strange that *Marie* had sought so long for Christ, and sought him with teares, and now finding him, he forbids her to touch him: therefore these words are words of instruction, wherein are two limitations.

The first is, *Do not touch me*, *touch mee not now*, for I am not yet ascended, there will be time enough hereafter, but now I have a more needfull duty for you to doe: Goe and tell my brethren that I am risen, for the Disciples were at the grave, and saw nothing but the grave-clothes, therefore they went away with a conceit that some body had stollen away Christ, taken away his body, and so their faith was in danger, and if it should bee longer held in suspence, might bee sore shaken, if not utterly ruined: and therefore it was, that *Marie* must be sent in such post to acquaint them with his rising, and may not stay the time to touch Christ: now though it were
a good

a good thing to doe so, yet thee must preferre this more needfull thing. SERMON
X X XII.
First, *goe and tell his Disciples that hee was risen* which must teach us, that we must apply our selves to the duty that God calls us too: there bee many examples of it in the Scripture, as *Ios. 7. 10.* Hee humbled himselfe, fasted and prayed unto the Lord, *and the Lord said unto Ioshua, Vp Ioshua, what dost thou there?* I have another dutie for thee to doe, it is a good thing indeed to fast and pray, but I will not have thee to doe it now, I have another service and dutie for thee to doe; there is an execrable thing committed, *goe and finde it out.* And so *Math. 8.* Christ bids the man to *follow him*; but hee will first *goe and bury his father*, though Christ saith, *Let the dead bury the dead, but follow thou mee.* It is a good thing to bury ones father, but Christ calls him to another duty, therefore it was not needfull then to doe it.

To make use of it to our selves, it is a good thing to performe the duties of our calling, to buy and sell, to bargain, plant and to sow, and such like, but when the Sabbath day commeth doe it not, then God calleth us to doe duties of Prayer, repentance, hearing of the Word, receiving of the Sacraments and such like; so it is a good thing to read on a good booke, or in the Scripture; but when we come to Church, God calls us to another duty, to heare, to pray with the Minister, and therefore doe it not.

The second limitation is, *Noli me tangere, Touch me not so*: touch me not with the hands of thy body, but touch mee with *The hands of thy faith*; it was *Thomas* his resolution, *Vnlesse I touch him with my hands, and put my fingers into his side, I will not beleeve*: Christ replies, *Thomas, because thou hast seene mee, thou hast beleeved*; *Blessed are they that have not seene, and yet have beleeved, ioh. 20. 29.* It is a good thing to touch Christ with the hands of our bodies, O but it is a blessed thing to touch him with the hand of our faith; hence we learne, That to enioy Christs bodily presence is not so great a thing as to apprehend him by the hand of our faith: *Augustine* (speaking of the woman that had the bloody issue) said, There were a number of people that did throng and thrust Christ, but they drew no vertue out of him, shee onely did, and that by a touch of her faith: therefore it is a more blessed thing to touch Christ with the hand of faith, than with the hand of our body; there bee a number thinke, that unlesse they touch Christ, and feele him, and handle him, it is nothing, I, but doe thou labour to touch Christ by the hand of Faith, and this will be of force to draw vertue from him.

The second end was, *to send comfort to his Disciples*; for Christ did not onely dye for them and us, but when hee had done, he tooke care to apply it; this is the great goodnesse and mercy of Christ not only to dye for us, but also to apply his death to us. Now in this sending of *Mary* wee may observe three things: *The second end of his appearance to Mary.*

1. *The party that did carry it: It was Mary.*
2. *Unto whom: To his brethren.*
3. *The message is selfe: That I ascend to my Father and to your Father, to my God and your God.*

First, *who it was that carried it, Mary*: but why did not Christ goe him-
Quest.
selfe?
E c

ART. V. selfe: I answered, it was to finde them the more humbled for their sinnes and their offences: It was a great wisdom in Christ and a singular dispensation to send *Mary*, for what might the *Disciples* thinke of it, that Christ had appeared to *Mary*, and had not appeared to them. Thus, wee be unworthy of his company, wee have so often denyed and forsaken him: therefore that he might finde them the more humbled for their sinnes and their offences, he sent *Mary*: In like manner when wee see others receive comfort against their sinnes and we cannot, others be in peace, and wee be not, what may we thinke: but that we be unworthy of it, therefore that we may be the more humbled for our sinnes and offences, and the fitter to receive him, Christ doth deferre his comfort from us, as *1 King. 19* when *Elias* was in the cave, there came first a *whirlewind*, then an *earthquake*, then a *fire*, then a *still and soft voyce*, where God was; why did God come thus with a *whirlewinde*, an *earthquake*, and *fire*; it was to make the Prophet the more humbled when he came, and the more fit to receive the charge that was to be imposed upon him: so *Act. 9.* when Christ came unto *Paul*, hee flung him off his horse, and stroke him with blindness that hee might make him the more humbled for his sinnes and his offences, and the fitter to receive the charge which should be given him.

Ans. 2. Secondly, to shew how ready wee should bee to communicate good things one to another, for when we have received any good, we should be ready to impart it to another: We see the little birds, when they have got a worme they fly home to their yong ones, and make them partakers with them; so when wee have gotten any good thing, we should carry it home and make our families partakers of it: As naturally the Sunne casts his light on the Moone, and Stars, and the Moone and Starres casts it downe againe on the earth; so all the light of knowledge that is cast upon us we should cast upon our brethren: and as Christ said to *Mary*, *Goe tell my brethren*, so I say to you, Go and tell your friends, your acquaintance, your neighbours, and your owne children and families the good things that God hath revealed unto you.

Ans. 3. Thirdly, to instruct the disciples which were the doctors and pastors of the Church: *Mary* was but a poore woman, and yet shee did informe them of one of the greatest mysteries of Salvation, the Resurrection of Christ: which may teach us how meane soever the person be not to despise to learne any good of them, so we see *Exod. 18.* that *Moses* was contented to take the counsell of *Iethro* his father in law, one that was infinitely short of the gifts and graces of *Moses*; so also *Acts 18.* *Apollus* was instructed by *Aquila* and *Priscilla*, poore Tent-makers: therefore it must bee the wisdom and humilitie of a Christian to take good by the meanest persons that may be.

2
whom she must
tell. Secondly *whom shee must tell*; *his brethren*: this is a strange thing that Christ calls them his brethren, he might have said, Go and tell my Disciples, my revolvers, backsliders, and such as have denied, and forsaken mee; yet wee see the goodnesse and kindenesse of Christ that hee puts a speciall tearme of dignity upon them, *Go and tell my brethren*, partakers of the same glory and immortality with mee: whereas hee might have said, One of them

them did betray me, and another denied mee, and all of them did shame-fully forsake me, yet he is contented to swallow up all, because though they had sinned, yet they sinned of weaknesse, they had repented for it, and wept bitterly, therefore Christ sends such sweete termes and calls them brethren: Which may teach us that although wee fall into great sinnes, if we fall of weaknesse, and if we have repented for it, hee will take us for his brethren: we see in experience that although a man turnes his backe upon the Sunne, and is going from it, yet the Sunne followes him with his heate, light and with his beames: so when we turne our backs on God, and are going away from him, yet he followes us with his beames of goodnesse, kindenesse, and with his love, though we forsake him yet he doth not forsake us.

Thirdly, *what the message was that hee should tell his brethren; That I ascend to my Father and your Father, to my God and your God:* From hence ariseth a twofold comfort.

First, *Goe and tell my brethren that I ascend:* what, is this such a comfort that Christ ascends, ~~that~~ he goes away and leaves them? yea, it is a comfort, and a great comfort too; as appears,

First, because hee is ascended to Heaven as a pledge and pawne to take possession, and to prepare our place till we come there: As *Augustine* saith, the Head going before, all his Members shall follow: Christ ascended as a pledge and pawne to hold possession for us: So *Iohn* 14.2.3. *I go to prepare a place for you, and if I goe to prepare a place for you, I will come againe and take you up to my selfe, that where I am, there you may be also:* So it is a comfort to a Christian to know that Christ is ascended. Secondly, it is a comfort to know that Christ is ascended for our good, to befriend us in the Court of Heaven, to procure the graces of his Spirit, to reconcile us unto God, and to make Intercession for us; therefore howsoever some men may thinke it to bee a great comfort to have Christ on the Earth amongst us, yet it is a farre greater comfort that Christ is ascended into Heaven to procure the graces of his Spirit, to reconcile us unto God, as our Saviour saith, *Iohn* 16.7. *It is expedient for you, that I go away, to reconcile you to God, to procure the graces of his Spirit, to make intercession for you:* Therefore, it is a comfort unto us, that Christ is ascended to Heaven.

The second comfort is, that Christ saith, *Hee ascended to my Father and to your Father, to my God and your God;* For when wee know the Father of Christ, is become our Father; and the God of Christ is become our God; by the meanes of him, wee cannot chuse but hee comforted: There was a time when God was our enemy, by reason of our sinnes; but now Christ saith, *I ascend to my Father, and to your Father; to my God, and your God:* therefore this is a great comfort that wee have such a Father as is able to blesse us, and to doe us good; for seeing he is become our Father, He will make a supply of all our wants, as shall bee needfull for us. A Christian may say, Lord Iesus doe thou ascend into Heaven to hold a place for mee against I come, to procure the graces of thy Spirit, to reconcile mee unto God, to make intercession for mee, and then I shall bee happie. And thus wee see it is for the good of Christians that Christ is ascended.

Simile.

*3
what her mes-
sage was.*

*A twofold Com-
fort, first from
his ascension.*

I

2

*Secondly, from
his going to our
Father.*



SERMON XXXIII.

LUKE 24. 13.

And behold, two of them went that same day to a Village called Emmaus, which was from Ierusalem about threescore furlongs.



Twelve severall times Christ did manifest himselfe after his resurrection, five whereof were in one day. The first was to *Marie Magdalen*: The second, *To the women comming from the grave*. Of these two wee have spoken, and are come to the third, *to these two Disciples going to Emmaus*; In which manifestation there are diverse things to be considered:

First, what disposition Christ did finde them in, laid downe in two circumstances.

1
Circumstance.

First, *That they went to a Towne called Emmaus, that was about threescore furlongs off Ierusalem*: They did not attend the grave and seeke for Christ (as *Marie* did) but they were going away from him and from *Ierusalem*, as men cleane out of heart. Here we are to consider the kindnesse and goodnesse of Christ, that he did not onely manifest himselfe to them that sought him and did attend the grave, but to them also that did go away from him; so wee see the disciples were in another condition, they heard a brute of Christs rising, yet they were not wise to nourish this same sparke, but they were as men out of hope, and yet Christ goes after them and leaves them not, till hee had brought them home to the companie of beleivers. So here is the goodnesse and kindnesse of Christ not onely to manifest himselfe to those that seeke him and attend upon good meanes, but also to those that goe away, and have not a thought of him: so wee see *Iohn 7.* the woman of *Samarita*, that came to draw water, shee had not a thought of Christ, and yet he did manifest himselfe unto her: and *Luke 2.8.* the *Sheepheards* were tending their flocks by night, they had not a thought of Christs comming; but the Angels came unto them, and told them that Christ was borne, when they looked not for it: so also *Matth. 8.* when *Matthew* was about his bagges and his money matters, he had not a thought of Christ, yet then he called him: Here wee may see it is Gods mercie to prevent us with his love, when wee have not a thought of him, but are busie about

about our profits and pleasures, then he seekes us and brings us home unto himselfe, even when we are going from him: as (in the comparison I shewed you a little before) though a man turne his backe upon the Sunne, and goe away from it, yet the Sunne followes him with his heat, light, and beames; so when we are going away from Christ, he followes us with his kindnesse, and followes us with his goodnesse and mercie: so Christ did manifest himselfe to these two Disciples when they were going from him, therefore let us thinke of the kindnesse and goodnesse of Christ. *Esay 55.* saith the Lord, *I was found of them that sought me not:* It is a great mercy of God, that he will be found of them that seeke him, but a greater mercy that when men goe away from him and have not a thought of him, then he to seeke after them.

The second circumstance is, that although they were going from Christ and from *Ierusalem*, yet they were talking of him by the way, there was some sparkes and seeds of goodnesse left. Now this Towne they went to was not a Towne of Religion, though a Countrey Towne, and it is very like that they went about country businesse, yet as they went by the way they talked of Christ: which must teach us what manner of talke a Christian must have, though he be about his worldly businesse, going to a Faire, or to a Market or any other journey. We read *2 Kings 2. 11.* when *Elias* and *Elisha* went together, they went walking and talking till a fireie Chariot came and parted them, tooke away *Elias* and left *Elisha* on his calling. And what were they talking of? not of money matters but of immortalitie and of Heavenly things: so in the *Acts*, when the *Eunuch* was on his way riding in his Chariot, and had no body to talke with, hee puls out his Bible, and would have God to talke with him: and to this end *Deuter. 6. 7.* wee have a Commandement from God to speake of his Word, *When wee rise, when we lie downe, when we goe by the way, and when we be at our meate.* Thus *Psal. 37. 30.* *David* saith, *The mouth of the righteous will speake of wisdom, and his talke will be of judgement;* and he gives a reason of it, *because the Law of God is in his heart:* so a righteous mans mouth will speake of good things, hee will be talking of Religion. If a man have a Spring in his ground hee can hardly hold it but it breakes forth into other grounds: in like manner if there be a Spring of grace and of goodnesse in a mans heart, he cannot hold it, but it will breake forth and flow out to others: therefore, when men goe up and downe and never speake of the Word, it shewes there is not a Spring of grace in them. It is a good thing for a Christian to talke of Christ, and of the worke of Redemption, and of the great things that God hath prepared for them, even when they are about their worldly businesse and labors; and if it be a good thing to speake of Christ and of the Word when we be about our labors and businesse, then it is much better to talke of the Word when we come from a Sermon, and from hearing the Word preached on the Sabbath day, or at other times. *Nehem. 8. 12.* It is said, *The people rejoyced that they had heard the law read unto them, and that they did understand the sense of it:* so when wee heare the Word of God preached, we should goe away rejoycing that we have heard it, and understood the sense of it. *Luk. 2. 44.* When they returned from *Ierusalem* from the feast,

A R T. V. they went in Troopes, and a great company together, the reason was, because they might speake of the good things that they had heard: so it is a Christians dutie to goe in companies together, to conferre of the good things they have heard. We see when men come from the Sea, they will speake of the Sea: or from the Warre, they will speake of the Warre; or from the Market, they will talke of the Market: and if men have beene at their worke, they will talke of their worke; but many times wee goe to a Sermon, and speake not a word of that: the Marriner may speake of the Sea, the Souldier of his Warre, the Husbandman of his Markers; but it is a pittifull thing that Christians will not speake of the good things they have heard out of the Word of God: There be three causes why men doe not speake of it.

Causes why men
delight not to
speake of the
word.

1
Simile.

The first, a prophane contempt of God and goodnesse, because they desire to have as little to doe with him as may be: as the divels, *Matth. 8. 29.* cryed out and said, *What have wee to doe with thee Iesus thou Sonne of God?* so they say, *What have we to doe with God and goodnesse?* and as in *Iob 21. 15.* the wicked said, *Who is the Almightye that we should serve him? and what profit should we have if we should pray to him?*

2
Simile.

The second is, want of caution; that men be watchfull over their wayes, but suffer a great deale of idle speech to come from them, as the waste water of a conduit; for many men doe not consider that they shall answer for every idle word, not onely for the bad words, but for the idle also that tend to no good end. Wee see in a conduit, there is not onely a pipe to let out the water, but a cocke also to hold it in; so we must have a cocke, as it were, to keepe in our speeches; therefore as *David* praieeth, *Psal. 141. 3. Lord, set a watch before the doore of my lips:* so we must goe to God, and pray him to set a watch before the doore of our lips.

3
Secondly,
How Christ did
manifest him-
selfe to them.

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The third is, want of love to our brethren: because wee doe not love them, therefore wee doe not speake of good things to them; for if wee did love them, then wee would be ready to impart the good things that God hath made knowne to us.

The second generall point is, how he did manifest himselfe unto them: and that was first when they were talking of Christ by the way, then hee came and did joyne himselfe unto them: Here wee see the blessing of God upon good talke; let men talke of Christ when they be going on their way, and when they be at their labours, when they be journeying, and they shall finde the blessing of God upon their speeches; therefore, wouldest thou have Christ present at thy table, and at thy labors, and as thou goest by the way, then speake of him, for there is such a drawing power in good speech, as it will draw Christ to thee; and let us speake of him and of Religion, and then we shall finde the blessing of God upon us, but as long as there is filthy speech and cursing amongst us, Christ will not come to us, but that will drive him away from us.

2
Simile.

Secondly, in the manner we may observe, that *Christ did manifest himselfe and they did not know of it; their eyes were beld that they did not see him:* so Christ doth manifest himselfe in his word and in the Sacraments, and talkes with us from day to day, and yet there is not one of twenty that knowes

knowes it: the *Israelites* had a presence of God in the midst of them, yet they asked if there were a presence of God amongst them; so there is a presence of God amongst us, and yet there is such a veile of ignorance before our eyes that we cannot see Christ; and therefore we must pray as *David* prayes, *Lord, open mine eyes that I may see the wonders of thy Law.* The Church saith, *Cant. 3. It is the voyce of my welbeloved;* so the people of God know the voyce of Christ howsoever the world doth not know it.

I, but what is the reason they did not know Christ? It is said, *their eyes were held;* so the fault was not in Christ, but in their eyes: now the Papists take occasion at these words and such like places of Scripture to uphold their transubstantiation, that seeing Christ can transforme himselfe to any shape or any likenesse, then why may he not bee without a forme in the bread and wine?

To this I answer,

- 1 *There is a fault in the consequent.*
- 2 *In the ground.*

First, *In the consequent*; for I suppose that it should be granted that Christ could change himselfe into any forme, yet hee could not bee without a forme; as waxe may bee changed into any one forme, and yet it cannot be without a forme, it is waxe still; so though we grant that Christ can change himselfe into any yet he cannot be without a forme, he is a man still. And as there is a fault in the *Consequent*; so there is likewise in the *Ground*; for Christ did not change himselfe, but their eyes were held that they could not know him. Now the reasons why their eyes were held are two:

First, *That they might bee grounded on the Scriptures, and not on the bodily presence of Christ*; which may teach us, that it is a more comfortable thing to have our faith founded on the Scriptures, than on Christs bodily presence. It may be many an one thinks if he might have a visible presence of Christ hee should have comfort; O but it is a better thing to have our faith founded on the Scriptures.

Secondly, to teach them, *that properly to discern naturall objects is the power of God*: if our eyes be shut we cannot see, if our eares be stopped we cannot heare, till God be pleased to open them: so that wee are not able to discern betweene one man and another, but by the power of God: now if wee cannot discern of any thing here but it must bee of God, much more we cannot discern the way to heaven but it must bee of God.

Thirdly, it is said, that *Christ came and did joyne himselfe with them, and demanded what manner of speech they had*: so if Christ were present hee would demand what manner of speech, and what manner of communication ye have; what, doe you talke of Christ? doe you talke of Religion, or of the word? If yee talke of Christ and of Religion and of holy things, then I have a blessing for you, but if yee talke of the world, of money matters onely, I have no blessing for you: which may teach us, that if Christ should come amongst us, as he did to the Disciples, he would

S E R M.
XXXIII.

Quest.

Sol.

Simile.

Two reasons
why Christ could
not be scene.

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Thirdly, Christ
joynd with
them.

ART. V. would looke after our discourse what it is of. Many a man thinks hee may speake what hee will, and what hee list himselfe, O but if Christ were present hee would demand what speech they had: wee see in the time of a publike judgement, *Ier. 8. The Lord hearkned and heard*, so now he comes to our houses, and heares what passeth betweene the wife and the husband, and what they speake in their houses and at their labours, and as they travell by the way.

Now Christ doth not demand of them what they said, because hee was ignorant of it, for he knew what they said; but he had another end in it: as *Gen. 3.* when the Lord demanded of *Adam what hee had done?* it was not that he was ignorant of it, for he knew well enough what he had done; but by this meanes hee calls him to the consideration of his fault: and so *Gen. 4.* when the Lord asked *Caine, where is thy brother Abel?* it was not that he was ignorant of it: so in this demand, it was not that Christ was ignorant, but it was to nourish and to continue their good communication; for when a stranger comes if men be talking of good things they will bee silent; therefore Christ asketh this question to set their good talke on foot againe. Hence wee must take heed wee doe quench good speeches, but labour to nourish them; as we see *Act. 18. The Barbarians kindled a fire and Paul gathered stickes to nourish the same*; so if there be a fire begun (any good speech) we should get a bundle of stickes, we should nourish the good talke: a number cannot abide good speech, they say they come to bee merry, whereas if they were wise, this were the onely way to make them merry: if a number of children were in the darke, and a mercifull man should set up a light for them to light them the way home, and one should goe and blow out this light, what a wicked deed were this? so wee are here in this world like little children in the darke, and when men be speaking of good things they doe set up a light, which to quench were a very evill thing.

Simile.

Simile.

The next thing is, the answer of *Cleophas* to this demand, wherein there be two thing to be considered:

1. *A Reprehension.*

2. *A Declaration.*

First, a *Reprehension*; *Cleophas* doth reprove Christ, by way of admiration, saith he, *Art thou onely a stranger in Ierusalem, and hast not knowne the things that are come to passe there in these daies?* can there be any so ignorant of it? Now as *Cleophas* doth wonder and admire at Christ, we may truly wonder and admire at the ignorance that is amongst us; it was Christs speech to *Nicodemus*, *Ioh. 3. Art thou a teacher in Israel, and dost not know this?* so wee may say, art thou a Christian, and hast thou had meanes of knowledge so long and art thou ignorant of the principles of Religion?

First, Faith.

The second is, a *Declaration*; and herein we observe, that the Disciples had faith; secondly, that it was weake faith they had. Faith was seene first, in commending of Christ: and secondly, in discommending of the fact of the Iewes in killing of Christ.

First, their faith was seene in commending of Him, and there were three

three

three things they commended him for, first, *that he was a rare man*, he had rare things in him; so a Christian must bee a rare man, it is not ordinary things must content him: *Matth. 5.* our Saviour saith, *If yee love your friends onely what singular things doe yee?* a Christian must have singular things: and so *Paul, 2 Tim. 3.* *But continue thou in the thing thou hast learned;* a Christian must excell and goe before others in all things. Secondly, *he was mighty in word and deed;* there is many an one mighty in word but not in deed, but a Christian must labour to bee mighty in both. Thirdly, *Before God and man;* so it is not sufficient to approve our selves to God but to men also, as *2 Cor. 9.* the Apostle saith, we must procure things honest in the sight of men also; so that a Christian must approve himselfe to God first, and then to men.

S E R M.
XXXIII.
Three things a Christian is commended for.

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Secondly, *The weakenesse of their faith* was in these words; *But wee trusted it had beene he that should have delivered Israel, and as touching all these things to day is the third day since they were done:* wee were of good hope that it was hee that should have delivered the Church, but now wee doe not hope, all our comfort is gone, he is now crucified and killed, and laid into the grave; indeed we had good hope, and we looked for great matters, but now we doe not: so that their faith was shrewdly shaken; and it may teach us, that a man may have true faith, and yet bee shrewdly shaken: the truth is, it cannot bee wholly lost, because as Saint *Iohn* saith, *there is a seede remaines*, yet it may come to such a stand as that hee may have little comfort of it: as a man may have a litte cole of fire by him and yet may sit till he be acold, till he rub his hands, and knock his feet and heeles together; so a man may have true faith and yet as little joy and comfort by it as though he had no faith: as *David* did, *Psal. 30.* *I said in my prosperitie I shall never bee mooved;* yet in the next *Psalme* hee saith, *I am cleane cast out of thy sight:* so *Iob 20.* faith hee, *I have sinned, what shall I doe unto thee, O thou preserver of men? why hast thou set me as a marke against thee, so that I am a burthen to my selfe?* so *Matth. 14. 30.* *Peter* walked upon the water at first, but when hee saw the waves rise, then his faith began to be at a stand; so a good man may be at a stand in his faith, therefore though a man feele weakenesse of faith in him, yet he ought not to be discouraged, but must labour to helpe the weakenesse thereof: as the man in the *Gospell* cried out and said, *Lord, I beleerve, helpe my unbelieve;* so wee must say, *Lord I have faith, helpe the weakenesse of my faith:* I, but what was it that did weaken the faith of these two Disciples, and why did not they trust still in him? I answer, there were three things that did hinder their faith:

Secondly, their weakenesse of faith.

Simile.

Simile.

The first was, *Scandalum crucis*, the scandall of the crosse, for as long as they saw Christ in his power walking on the sea, casting out of devils, giving sight to the blinde, clensing of the Lepers, rayling up of the dead, so long they had faith in him; but when they saw him hang on the crosse, crucified, and killed, and laid into the grave, then they began to stagger; this it was that did weaken their faith: and I would to God it were not so still, for it is the scandall of the crosse that doth weaken our faith now adaies, for as long as all things goe well with us, that wee bee in

Three hinderances of the Disciples faith.

I

ARTIC. V. in health, peace, and want nothing, wee are the beloved of the Lord: I, but let the crosse come, and then wee begin to sincke and bee as men out of heart: as the people of *Israel*, when they came out of *Egypt* by a strong hand with signes and wonders, then they rejoyced, but when they came into the wildernesse, and wanted bread and water, then they said, *would to God wee had died in Egypt*, *Exod. 17. so Iudg. 6. 18.* this it was that did stagger, the faith of *Gideon*, saith the Angell, *God is with thee thou valiant man*: he replyes, *O my Lord, if the Lord be with us why then is all this come upon us?* so *Eliphaz* saith to *Iob* 4. 3. *Behold, thou hast taught many, and hast strengthened the weake hands; but now it is come upon thee, and thou art grieved, it toucheth thee, and thou art troubled;* the hand of God is upon thee, and thou art out of heart: and therefore it must be the wisdom of a Christian to strengthen his faith by the crosse, and not to weaken it, for it was the triumphant chariot to carry Christ to glory, lest that for want of wisdom that which should bee a meanes to strengthen our faith become a meanes to weaken it, for indeed this might strengthen our faith, because *the way to heaven is through many afflictions and tribulations*, as *Paul* saith, *Act. 14. 22.*

2

The second is, *The consideration of the time*; for they say, *this is the third day*: as if they should have said the scandall of the crosse we could have passed by, but the consideration of the time, that this is the third day and yet wee have not scene him, how can wee chuse but doubt? why, though it was the third day, yet it was not expired, but they were too hasty, and too nimble, *Esa. 28. 10.* it is said, *That be which beleevesh shall not make haste*: I, but these were too quicke and too nimble, for thogh the third day was come yet it was not expired, and therefore they cast away their confidence, and so this it was that did weaken their faith: this is that which doth weaken the faith of many because they have not the thing that straight they desire; they have not comfort by and by, therefore they cast away the confidence they have in God: good *Moses* was overtaken that way when hee complaines, *Exod. 5. 23. For since I came to Pharaoh to speake in thy Name, he hath vexed this people, and yet thou hast not delivered thy people*; there *Moses* was too nimble with God; therefore it must bee every mans wisdom to waite on God, till the time come of his comfort and deliverance, they must not be too hasty and too quicke with God. *Galath. 4. 4.* it is said, *When the fulnesse of time was come, God sent forth his Sonne made of a woman, &c.* there was great expecting and looking for of Christ when great men, Kings and Queenes, Patriarches and Prophets came into the world, but Christ came not till the fulnesse of time was come; and when that was come, Christ came; so when we looke for ease, comfort, and for deliverance out of trouble, yet wee cannot have it till the fulnesse of time be come, that God hath appointed; and therefore wee must not be too hasty and quicke with God.

3

The third thing that did weaken their faith was, that although the Angels had told the women that Christ was risen, and the women had told the Disciples, and there was great evidence that it was so, yet they did not see

see him; this it was that did weaken their faith: so men must take care of S E R M.
 this, that they doe not tye their faith to their eyes and fingers, that they XXXIII.
 will beleeeve God no longer than they see with their eyes, and feelee with
 their fingers, for a Christian must beleeeve God against sense and reason.
 It is the manner of the world as long as they see with their eyes, and feelee
 with their hands, as long as they have peace and ease, and wealth, so long
 they doe beleeeve God, but when this failes, then their faith failes them. I,
 but Christ saith to *Thomas, Blessed are they which beleeeve and see not: Thomas*
 did beleeeve when he saw, but it is a more blessed thing to beleeeve and see
 not, and therefore we must rest in the promises of God against sense and
 reason.

Now finding this weakenesse of faith in them, hee doth labour to re-
 establishe and strengthen them; loe here we may see the goodnesse of God,
 that by the weakenesse of their faith hee doth take occasion to strengthen
 the same. It is the great mercy of God that *all things shall worke together*
for the good of them that love him; there be a number of things in the world
 that seeme to worke against the people of God, but God turnes all of them
 to the good of his people, and of them that love him: as we see in a Clocke, *Simile.*
 that some wheelles turne one way and some another, yet all serve to make
 the Clocke go; so there be many crosses and contrary things in this world,
 but all serve to one end, even to worke for the good of them that love him.
 This may bring comfort to Christians, that the weakenesse of their faith
 the Lord can turne to their good: wee see in experience if a man set yong *Simile.*
 Trees, he will pull and shake the Tree, as if he would pull it up, and all that
 hee doth is but to settle the Tree the faster; even so the Lord doth many
 times, as if hee would overthrow a Christian, and yet all is to settle his
 faith, and to make him cleave the faster to God.

Now Christ doth strengthen the faith of his disciples two wayes:

1. By reprovving and rebuking of them.
2. By informing them.

First, hee reprovves and rebukes them, *that they were slow of heart to beleeeve*
the scripture; which may teach us, that if there be a presence of God among
 us, hee will bee reprovving of us, whereas many thinke they may goe away
 with any sinne closely, yet if there bee a presence of Christ among us, hee
 will reprove us for our sinnes, and for the weakenesse of our faith: This is
 that which Christ speakes in the Gospell of Saint Iohn, *That when the Spirit*
of Christ is come into the world, he shall reprove the world of sinne, &c. so if the
 spirit of Christ be come into our harts, he will reprove us for misspending
 the time, for our ignorance, for every thing that is amisse; but if it bee not
 so with thee, but thou art at peace and securely sleepest in thy sinne, then
 the spirit of Christ is not come into thee; for if the spirit of Christ bee
 come into thee, he will reprove thee of thy sinnes, and make thee say (as the
 Lepers said, *We doe not well to tarry here, &c.*) O, we doe not well to breake
 the Sabbath, to be drunken, to speake filthily, wee doe not well to lye or to
 sweare. Now what was that he reprovves them for? *That they were slow of*
heart to beleeeve the Scriptures. and here wee are to take notice of a corrupti-
 on that is in us, that we are slow to beleeeve the Scriptures, and the Gospel,
 but

ART. V. but quicke to beleeve a foolish tale, or a lye, or a false report of our neighbours, from this the Lord hath much adoe to stay us, although hee hath strictly charged us to enquire the truth of it, *Deut. 17.4.* where hee saith, *If it bee told thee, and thou hast heard it, then shalt thou enquire diligently if it bee true, and the thing certain, before we speake of it.* If there be a false report of a good Minister, or of a good Christian, that wee can beleeve presently, but we are slow to beleeve the Scripture or any good thing, we are tardy, here is our fault, and this corruption hath beene in our nature ever since the fall of Man; for we see *Genes. 3.* The Lord told *Adam*, *That in the day that he did eate of the fruit, he should dye the death*; but the divell came and told him, *Ye shall not dye at all* (cleane contrary, and yet we see that they were more ready to beleeve the divell than God: Will yee see a comparison to expaine it the better; If an earthly king should say to us, If yee will bee contented to doe mee some service a few dayes, and to attend mee, I will afterwards advance you and bestow great honour upon you, what man is there that would not rest himselfe upon the kings promise? In like manner, God hath said unto us, Attend me in the duties of holinesse, and doe mee service a few dayes, whilest thou livest heere, and afterward I will make you an Heire of the Kingdome of Heaven, and thou shalt bee neere unto mee, and yet wee will not beleeve God. Now there bee two uses to bee made of this Doctrine, which shall bee declared unto you (God assisting) the next time of our meeting.

Simile.

SERMON XXXIII.

LUKE 24. 26, 27.

Ought not Christ to have suffered these things, and to enter into his glory?

And beginning at Moses, and all the Prophets, he expounded unto them in all the Scriptures, the things concerning himselfe.



We heard the last day how Christ did labour to strengthen the weake faith of his Disciples when they were going to *Emmaus*, and therefore let us travell with them and over-heare them; that so that which did serve to strengthen them in their faith, may serve to strengthen us in ours: If a man have a legge or an arme out of joynt he cannot bee at rest untill it be set againe, even so when we feeble weakenesse of faith, let us not bee at rest till wee have gotten the same strength of faith that wee had before, therefore let us creepe into the company of Christ, and goe as farre as *Emmaus* with him: If a man hang on the top of an high Tower by the hand, and there bee a number of sharpe stones under him, that if hee fall it will burst him in pieces, how carefull will he be to strengthen that hand lest he fall downe? so faith is the hand we lay hold on God by, and wee hang, as it were, at the top of an high Tower, whence if wee fall, wee are like to fall to hell, how carefull therefore should we bee to strengthen that hand? Now two wayes I told you Christ doth labour to strengthen their faith:

1. By reprovving of them.

2. By informing of them.

Of the first wee spake the last day, and therefore are now to proceede to the uses: but before wee come to them, give mee leave to shew you two reasons, why we are so slow to beleeve the Scriptures:

1. *Nobilitas Objecti*, The noblenesse of the Object.

2. *Debilitas Subjecti*, The weakenesse of the Subject.

The first is *Nobilitas Objecti*, the noblenesse of the Object: for the Scriptures are the wisdom of God, which wisdom goeth infinitely beyond our reach, being of such infinite excellencie that we cannot attaine

Two reasons
why we are so
slow to beleeve
the Scriptures:

I

A R T. V. the height of them; for as the *Philosophers* say, that a thing exceeding sensible doth destroy the senses, as too much light doth destroy the sight, too much cold doth benumme the senses, too much heate doth consume us, too much noyse doth make one deafe; so the wisdom of God, being of so great excellency above us, that it transcends the capacity of our understandings, cannot be apprehended by us, and therefore we are slow to beleve the Scriptures.

2 Secondly, *Debilitas subjecti*, *The weaknesse of the subject*, the Scriptures excellency, and the dulnesse of our apprehension makes us slow to beleve; for nature cannot worke above her power, but the wisdom of God is above the power of nature: for as the Apostle saith, *The naturall man, perceiveth not the things that be of God*, because there must be a power above nature to make us to understand and beleve them: therefore as the woman of *Samarita* saith, *Iohn 4. The Well is deepe, and I have nothing to draw with*: so we may say, The Scriptures are deepe, and we have not any thing to found them with, therefore wee are slow to beleve them. Now the uses to be made of this first point are:

Use 1. First, seeing wee are so slow to beleve the Scriptures, no man neede to marvell though wee see so few converted, or so few beleve; for every man hath a let in his owne nature, therefore no marvell though so few beleve: Let a man fling a narrow-mouth bottle into the sea, and if the mouth bee downeward it will receive no water; so wee are like narrow-mouthed bottles, for although we bee in an Ocean sea of good meanes, yet we cannot receive it, we have a let at home in our selves.

2 Secondly, seeing wee are slow to beleve the Scriptures, seeing wee have such a let in our selves at home, therefore it must bee our care to take the more paines, and to labour with our hearts, that so we may beleve the Scriptures. If a man have nothing but greene wood hee must take the more paines to blow it, and to lay it together, that so it may burne; so seeing our hearts are like unto greene wood, wee must take the more paines with them, to make them beleve the Scriptures:

Secondly, *by informing of them*: and two things hee doth informe them of:

1. *Of the Necessitie of his suffering.*

2. *The good Use and utilitie of the same.*

Two wayes how
Christ streng-
thens his Disci-
ples faith.

First, that it is needfull that Christ should suffer; and secondly, that by suffering hee must enter into his glorie: and thereby seeing this was the way for Christ to enter into his glory, he takes away the scandall of the Crosse.

First, the necessi-
ty of Christs suf-
ferings.

First, *It was of necessitie that Christ must suffer*; now the necessity was not in him selfe, for he might have gone to glory the same houre he came into the World, because it was hereditary to him, but in regard of us, for it was the good of us that made a necessitie, and put this upon him. Therefore, *Paul* saith, *Ephes. 5. 2. He gave himselfe for us*, and *Heb. 2. Hee tasted of death for all men*: therefore, he suffered not for himselfe, but it was for us. One asks the question, *What is the reason that Christ calls it his glory?* and answers, hee calls it so in regard of us, for he could have gone some other way, but we should

should have beene left heere; therefore it was needfull in regard of us, and that by reason of a double necessitie: SERMON
XXXIII.

1. *The Necessitie of paying the price of Mans Redemption.*

2. *The Necessitie of good Example.*

The first was, *The Necessitie of paying the price of Mans Redemption*, because when we have sinned, such is the Iustice of God, that either we must suffer in our own persons, or we must suffer in the person of Christ, either Christ must suffer or wee: therefore when the wrath of God was ready to seaze upon us, it pleased Christ to suffer for us, and to satisfie the Iustice of God. We may remember by this occasion that which I have shewed heretofore, that *Onesimus*, after he ran away from his master, *Paul* converts, and sends him home againe to his Master, with a letter in his hand to this effect; Receive him againe, if hee have done thee any wrong, set it on my score, I will answer it: so wee are run away from God, and Christ hath sent us backe againe with a letter as it were in our hands to this effect; Father, admit them and receive them into thy favour, make them partakers of thy glorie, If they have done thee any wrong, or ought thee any thing, set it on my score, I will answer it; *Iesus* have written it not with penne and Inke, but with mine owne blood: and therefore we see it was needfull that Christ should suffer to pay the price of mans Redemption. 1
Necessarie.

Secondly, it was needfull that Christ should suffer, *in regard of good example*; for no man would goe to Heaven through so many troubles, unless Christ had gone before them. Saint *Peter* saith, *Christ hath suffered, leaving us an example*, therefore did hee goe through all these troubles and shames, that we might be contented to follow him: If a Man goe through bushes, briers, rugged waies, through dens and caves and rockes, if hee finde the footesteps of his loving friend, this giveth him comfort: so seeing we finde the footesteps of Christ in these afflictions, we may bee bold to goe on that way; and therefore it was of necessitie that Christ must suffer, as well in regard of good example, as to pay the price of mans redemption; what man then hath cause to be offended at the scandall of the crosse, seeing it was so needfull that Christ should suffer these things? 2
Necessarie.

I, but some Man may say, Was it of necessitie that Christ should suffer so many things, that his head should be crowned with thornes, that his backe should be whipped, his face buffeted, his sides pierced, and hee himselfe at last to die such a shamefull death as on the crosse? Simile.

I answer, it was needfull that Christ should suffer all these things which we have spoken of, for if hee had suffered lesse, then it would have done us no good: Mans sinnes were so hatefull in the eyes of God, that hee must suffer all these things, howsoever the Friars say, that one drop of the blood of Christ was enough to redeeme us, yea all Men, yet it cost Christ all his blood to redeeme Man: for when Man had sinned, all the Ange's or Archangels in Heaven could not redeeme him, nor all the *Patriarches* and holy Men, but it must be the blood of the Sonne of God, and all his blood, and in so great extremity as we have heard. Quest.

From the consideration of this we have the more cause to be thankfull unto him; as *Ioh. 13. Peter* wonders at the humility of Christ, that he would

ART. V. stoop so low to wash his Disciples feet; or hee that was the Lord of all, higher than the Heavens, should stoop so low to wash my feet; so wee may much more wonder and admire at this love of Christ, that he would dye for us, and dye such a cursed death: O Lord wilt thou interpose thy soule for mine, and thy body for my body, and dye for mee that I might live still; and therefore wee have no cause to bee offended at the crosse of Christ, but we have cause to be the more thankfull to God for it, and to say as Saint John saith, *Hee hath loved us, and hath washed away our sinnes in his blood: as it is Esay 53. All we like sheepe have gone astray, we have turned every one to his owne waies, and the Lord hath laid upon him the iniquitie of us all.* Ambrose confesseth that he was more beholding to God for the worke of Redemption, for redeeming him with his blood when he was lost by sinne, than for creating him by his Power: Therefore, this may take away the scandall of the crosse, because it was of necessitie that he must suffer.

Simile.

Now that which tooke away the scandall of Christs crosse, may take away the scandall of our crosse: for many times a Christian man is at a stand and at a maze in himselfe, and saith as the Disciples said, *We trusted it should have beene hee that should have delivered Israel:* so I trusted and hoped once that I should have beene saved, but there bee so many crosses and so many troubles come upon me, that I doubt, I make a doubt of it, whether I shall be saved or no. And that it is needfull wee should suffer as Christ did, these reasons plainly shew:

Three reasons
why of necessity
wee must suffer.

1

First, it is of Necessity that we should suffer, *because we should be conformable to him*, for as the head suffered so must the members; as Christ speaketh *Matth. 16. If any man will follow me (saith he) let him deny himselfe, and take up his crosse and follow me;* so *Col. 3. 24. Now rejoyce I in my sufferings for you, and fill up that which is behinde of the afflictions of Christ in my flesh:* as Christ suffered in the flesh in himselfe, so Paul suffered in his members; and therefore it is of necessity that we should suffer.

2

Secondly, *because there be a number of sinnes that be so sunke and soken into the flesh, that they cannot be purged out but by the crosse:* so David saith, *Psal. 119. 67. Before I was afflicted, I went astray, but now have I kept thy word,* so *Esai. 27. 9. By this therefore shall the iniquity of Iacob be purged, and this is all the fruite, the taking away his sinnes:* hence there be a number you see of sinnes that are so sunke and soken into the flesh that they cannot be purged out but by the crosse; as if gold bee rust and canker-fretted, it cannot bee helpt, but it must be cast into the fire, so there be some sinnes that cannot be purged out, but it must be by the fire of affliction.

Simile.

3

Thirdly, it was of Necessity that we should suffer, *To prevent sinne in us:* so wee see *Gen. 20.* the Lord came in a dreame to Abimelech and told him that hee did keepe him that hee should not sinne against God; and how did God keepe him? by laying his judgements upon him, so *2 Cor. 12.* when Paul was carried into the third heavens, and saw things that could not bee uttered, lest he should bee lifted up above measure, the Lord sent the prick of the flesh and the messenger of Sathan to buffet him, to keepe downe this naturall pride; so wee see there is a necessity of the crosse; and therefore have no cause to bee offended at it.

The

The second thing that Christ doth informe them of, is, *the good will-ty, end and issue that the crosse hath*: that it is so farre from taking away any thing, as that it doth open away to the kingome of heaven, as *Phil. 2. 8.* 9. *Paul shewes, he humbled himselfe and became obedient to the death, even to the death of the crosse, wherefore God hath also highly exalted him, and given him a Name above all other Names*: here is another consideration to take away the scandall of the crosse, because it was by it that Christ entred into his glory; so if we will goe to glory, we must goe the same way; there is no other, there is no neerer way to heaven but by the crosse, as it is *Act. 14.* *Through many troubles and afflictions we must enter into the Kingdome of Heaven*: so *Matth. 20.* when the woman came with her two children, she makes this request to Christ, *that the one may sit at his right hand, and the other at his left*: Christ answers by way of question, *Can ye drinke of the cup that I must drinke of, and be baptized with the baptisme that I must be baptized with?* For before ye drinke of the cup of glory, ye must drinke of the cup of affliction, therefore no man ought to be discouraged at afflictions or crosse, seeing it is the way whereby we enter into glory. *2 King. 2. 11.* when *Elias* was taken into heaven, he was not carried in a golden chariot, as the Papists say that *Henoch* was, but it was a *chariot of fire, and horses of fire*: and yet hee was not afraid of them, because they were the horses and the chariot that should carry him to heaven; so when wee see the fiery horses of affliction and of death to come, we should not be afraid of them, because they be the horses and chariots that carry us into glory: therefore this is that which should make us goe cheerefully thorough all troubles and afflictions; this is that which made *Paul* say that *he counted all things but dung and drosse that he might win Christ, and that he might come to glory*; so whatsoever it cost a man though it cost him his life and his blood, yet all is well bestowed so he may win Christ and come to glory.

Now to this information he doth annex a *Confirmation*, and proves it by the Scriptures, and so begins at *Moses* and the *Prophets* and doth interpret all the things that are spoken of him.

Now herein we may observe many things: first, hee doth labour to found the faith of the Disciples on the Scriptures; hee might have discovered himselfe at the first and said, I am hee, or might have shewed them his hands or his sides, as he did afterwards in this chapter; but hee goes on, and leades them through the Scripture and doth interpret unto them all the places that were spoken of him; the reasons, because he would their faith should be grounded on the Scriptures: which must teach us that wee must ground our faith onely on the Word of God; therefore Christ saith, *Search the Scriptures, for in them yee thinke to have eternall life*; so it is not true faith till it bee founded on the Scriptures, it may be a counterfeit, or it may be an opinion, or it may be a perswasion, but it cannot be true faith till it hath his ground there, so saith *Paul, Rom. 10.* *Faith commeth by hearing of the word preached*; as also the *Schoolmen* say, *the best resolution of faith is of God*, that they doe beleeeve because God saith so: here we are to take notice of an error in the world, that

ART. V. many say, they have faith, and yet have no ground for it, but they will tell you such a Preacher said so, or such a good man, or wee heard it a great while agoe, but it is not true faith till they can say that God spake it, well he may have a perswasion, or an opinion, or a conceit, but it cannot be true faith till it be founded on the word of God.

Thus we heard in the former verses, how Christ did found the faith of the Disciples on the Scriptures; he might have discovered himselfe at the first, and have given them a sensible knowledge of him, as hee did after in this chap. but Hee drew them on by little and little, and did lead them through the Scriptures, the booke of God, that so he might open unto them all that was spoken of him.

In the next place we come to the discovery of him, where wee may see that when they drew neere unto the towne they went to, Christ makes a proffer to be gone, as though he would have left them, after he had begun the worke of grace in them, and had kindled some sparkes in them: in like manner through the wise dispensation of God hee doth still, hee beginnes the worke of grace, and kindles some sparkes of faith in us, and then he will proffer to bee gone, if we be not wise to lay hold on him, and retaine him: therefore *Moses* makes his prayer, *Numb. 10. 36.* every time the *Arke* removed, *Returne O Lord, to the many thousands of Israel;* he knew that the people had given God just cause to be gone from them, therefore he makes his prayer that God would yet returne againe to them. In like maner *David*, *Psal. 44. 9.* makes his complaint, *But now thou art farre off, and puttest us to confusion, and goest not forth with our armies:* here *David* seeth the Lord to shrinke from him making a proffer to be gone, & therefore complaines he thus, so we shall find that the Lord doth shrink from us and makes a proffer to be gone, and to take away the Gospell and our comfort, if wee bee not wise to lay hold on him, and stay him.

Three trials to
know when
Chr. st will be
gone from us.

I

Now there bee three things by the which a man may know when Christs makes a proffer to be gone:

First, *When men grow idle and cold in the use of good meanes*, in prayer, hearing the word, reading and meditating thereon, they doe not apply themselves to it as they have done, but they attend about the world, this makes Christ proffer to be gone. *Luk. 2. 47.* *Ioseph* and *Mary* never lost Christ all the while they were in *Egypt*, they kept him when they were under the crosse, and in affliction, but when they were in peace and at *Ierusalem* then they lost him: and the reason was, because they attended their friends, kinsfolkes, and the rest of the company, but did not attend Christ, never looked after him, therefore hee was presently lost; even so most men as long as they be under the crosse keepe Christ, but when they bee in peace then they lose him and the comfortable feeling of faith; they attend to the world, to their profits and pleasures, and grow loose in the use of good meanes, forgetting to nourish the good things and holy feelings of Gods favour in themselves: to this effect, *Psal. 51. 11.* *David* prayes unto God, *That he would not take away his spirit from him;* he felt the Lord to shrinke from him, and make a proffer to be gone, and there-

therefore he sayes, *Lord, take not thine holy spirit from me*, what so ever thou take away from mee, though it bee my crowne and kingdome, yet take not thy spirit from me: As we see if a man hath fish in his pond, as long as the water tarries, so long the fish will remaine, but if the water bee drawne out, then the fish will follow the water; even so as long as wee use good meanes, so long Christ will tarry with us, but if once we grow loose then Christ will follow the meanes. And this is the first thing whereby we may know whether Christ makes a proffer to be gone.

Secondly, wee may know whether Christ makes a proffer to bee gone, *When wee live in knowne sinnes against our judgement and conscience*, giving way to our flesh, and following bad examples, then we may justly feare hee will be gone, or make a proffer to be gone. For as *Ezek. 8. 6.* the Lord saith, *Son of Man, see'st thou not what they doe? Even the great abominations that the house of Israel committeth here, that I should goe farre off from my Sanctuary:* So if we commit sins against God, it will cause his Spirit to depart from us: as also *Exodus 33. 7.* When the people of Israel had committed a great sinne against God in worshipping the Calse, *Moses tooke the Tabernacle, and did pitch it without the Host:* to shew unto the people that God was departing from them, because of their sinnes, if they were not wise to stay him by repentance, and turning to him by Prayer: Another example hereof we have, *Judges 16. 20.* *Sampson*, who was a good man, and yet because hee loved a harlot and sinned against God, *The Spirit of the Lord departed from him;* for when she said, *the Philistians bee upon thee Sampson, hee awooke out of his sleepe, and said, I will goe out as at other times before, and shake my selfe:* And hee wist not that the Lord was departed from him: Even so if good Men sinne against God, it will cause the Spirit of Christ to depart from them, for when they have committed great sinnes against God, though they shake themselves and thinke to doe as they have done before, to pray and performe such like duties, yet for their life they cannot, because the Spirit of God is departed from them: hence we may learne that though a man be a good man, yet if he sinne against God, God may give him over, and he may lose the Spirit of grace, and the comfortable feeling of it for a time; therefore every man must take heed how hee give way to the flesh to commit sinnes against God, and as *Jacobs* sonnes said to the *Sichemites*, *If yee will be circumcised, then will we give our daughters to you, and take your daughters to us, and wee will be one people,* *Genesis 34. 16.* Even so God saith to us, if ye will be circumcised and cut off your lusts and your sinnes, and be a sanctified and holy people, then ye shall be one with me; but if ye will not bee circumcised and cut off your lusts and your sins, then yee will cause mee to depart away from you. And this is the second thing whereby we may know when Christ makes a proffer to be gone.

Thirdly, *When we feeble a decay of Gods graces in us*, when we have lost our zeale, care and love: as when the King removes from a place, wee may know it by his carriage going before: so the graces of Gods Spirit bee as it were the carriage; therefore when this goes away, know then Christ will remoove, then he makes a proffer to be gone.

But why did Christ make a proffer to be gone? It was not that hee had any

Simile.

2

3

Simile.

Of the Manifestation of Christs Resurrection.

ARTIC. V. any purpose to depart, but to trie their affections, and to see what account they would make of him; so the Lord doth still make a proffer to bee gone from us, and to take away the Gospell and many times the comfortable feeling of his favour: which hee doth to trie our faith and our affection, and to trie what account wee will make of him. So wee see *Matth. 15. 22.* Christ deales with the woman of *Canaan*, makes a proffer to bee gone, as may appeare by conferring this with other places: for it is said in *Marke 17. 24.* *Christ went into an house, and would have no man know it*, as if he would have beene gone from her, yet shee followes him: he goes into the fields, and yet she followes him; this was not that he had any purpose to be gone from her, but to trie her faith and her affection. As *1 Sam. 7. 2.* the *Arke* was in the borders of *Israel* twenty yeres together, and all the people lamented after the Lord: He kept the *Arke* twenty yeres together aloofe of them, to see how they would long for his presence: So God deales with us, hee withdrawes the comfortable feeling of his presence, to see how wee will long after it, and what account wee make of it: as a loving mother sometimes hides her selfe from her childe, not because she meanes to go from it quite, but because shee would trie the love of her childe, and how it longs after her: so Christ doth shrink away from us, and hide his presence to trie our love, our faith, and our affection. Therefore, when Christ makes a proffer to be gone, wee must doe as the people did, *Marke 1. 45.* follow him, not being at rest till they had found him; though hee went into never so secret a place: If hee be departed away from us, wee should not bee at rest but follow him and labour to recover him againe by prayer, meditation, and the use of good meanes.

Simile.

Simile.

Now when Christ made a proffer to be gone, these two Disciples would not let him goe, but one hanged on the one arme as it were, and the other on the other, till they constrained him to tarry with them. Hence wee must learne that if Christ makes a proffer to be gone, we must not let him goe, and doe as the World does, If hee will goe let him goe, and say, wee cannot hold him; but wee must importune him and constrain him to tarry with us, as it is said of the good people, *Luke 4. 42.* *And when it was day he departed and went into a desert place, and the people sought him and came to him, and stayed him that he should not depart from them:* So when wee seele Christ to depart from us, wee must constrain him to tarry with us as *Jacob* did, *Genes. 32. 26.* When hee and the Angell wrestled together, *Jacob* laid hold on him and would not let him goe, till he had blessed him: Now the Angell that did wrestle with *Jacob* was Christ. So also *Exodus 32. 15.* When the Lord told *Moses* that hee would not goe with them, but an Angell should goe with them; Lord (saith hee) *Carry us not away from this place, unlesse thy presence goe with us:* Lord, let me die here and goe no further, unlesse thy presence goe with us: so wee should pray to God not to carry us away from our houles, that we may not stirre from the places where wee be, unlesse the presence of God goe with us, and when we seele the presence of God to be going from us, we must pray him to tarry with us, and constrain him too.

Simile.
Genes. 32. 6.

Simile.

But why doe they desire Christ to tarry with them? because they had

had tasted of the goodnesse, power, sweet graces, and excellency of **SERMON** Christ, this was the reason of it: therefore no marvell though the **XXXIII.** world let Christ goe, and doe not desire him to tarry with them, because they never felt the power of God, neither tasted of the sweet and excellent graces that be in Christ, but such as have tasted hereof will be contented to take any paines and labour to enjoy Christ; therefore the Apostle Peter gives us this exhortation, *1 Pet. 2. 2. As new borne babes desire the sincere milke of the word that ye may grow thereby;* as who should say, If so be ye have tasted how good the Lord is, you that bee Christians and have tasted of the Gospel and the sweetnesse of it, even as a childe desires the milke of the breast, and it is not at quiet till it hath it; so desire yee the sincere milke of the word that ye may grow thereby; and as *Abraham* said, *Gen. 18. Lord depart not from thy servant,* so wee should desire Christ to be with us and to say, Lord depart not away from mee till the day of my death.

Now there are two especiall times wherein every Christian should pray that Christ may be with him:

1. *In the time of Trouble.*
2. *At the time of Death.*

First, *In the time of trouble*, when there is misery and extremity upon us, then we had need to have a great deale of grace to sustaine us: wee see ships in a great storme, if they have not good Anchors and good Cables they may quickly miscarry and dash against some rockes, and so make shipwracke; in like manner if trouble and danger bee upon us, if Christ be not with us, we are like to miscarry, therefore as the two Disciples said to Christ, *The day is farre spent, and the night drawes on, tarry with us;* so wee should say, The day of prosperity is farre spent, and there is a night of affliction drawing on, therefore, Oh Lord, tarry with us, and give us a good issue out of troubles; so David prayeth *Psal. 22. 11. Be not farre from me, O Lord, because trouble is neere, for there is none to helpe me:* this is a speciall time to have Christ with us.

Secondly, *At the day of death*, when wee come to end this life, this is a speciall time to have Christ with us, as the disciples said to Christ, *Tarry with us, for the day is farre spent, and the night drawes on;* so a Christian should say at the time of his death, My life is farre spent, old age is come upon me, and sicknesse and death drawes on, Lord, tarry thou with me, and I pray thee that I may so shut up mine eyes in this world, and that they may bee opened in the kingdome of heaven, and that I may dye in thy favour, in the pardon and forgiveness of my sinnes, and in the peace of a quiet conscience. Thus David praieeth in the *Psal. Yea even untill mine old age and gray head, O Lord, forsake me not;* And so againe *Psal. 27. 9. Hide not therefore thy face from me, nor cast thy servant away in displeasure; thou hast bin my succour, leave me not nor forsake mee, O God, of my salvation.* And these be the two times, when we are specially to desire Christ to be with us:

Now we come to the next thing, which is, how Christ was knowne of them, and it is said, *In the breaking of the bread:* here two questions are to be answered:

Simile.

Two things, where every Christian should pray God to be with him.

I

Simile.

2

I What

ARTIC.V.

1 What is meant by Bread?

2 How Christ was knowne by the breaking of Bread?

Quest.

Sol.

First, *what is meant by Bread?* whether it were ordinary common Bread, or whether it were sacred, and consecrated to an holy use? I answer, that the Bread heere spoken of is not Sacramentall, but ordinary Bread. The Papists take advantage by this place (as they doe by all others that seeme to serve their turne) for when they be urged and asked why they breake the Lords institutions to give Bread, and not wine, contrary to the commandement of Christ, seeing Christ instituted both: to this they answer, that the Church of Rome hath an example to doe so, because Christ did administer the Sacraments to the two Disciples going to *Emmaus*. But we can prove by these two reasons taken out of their owne Doctrin and Canons, that this breaking of Bread cannot bee meant of Bread used in the institution of the Sacraments, but of ordinary and common Bread:

1 First, because they hold it a sacriledge for any Priest to consecrate Bread without Wine; for they will have them both consecrated together, though none but the Bread be administred; but in this place there is none but Bread spoken of, and therefore it was not Bread used in the Sacraments.

2 Secondly, because their owne Doctrin and Canons say, that it cannot bee a Sacrament without the five words of consecration, *Take, eate, this is my body*; but there were not these five words of consecration; and therefore it is not meant of the Sacrament.

Now they have two reasons against this argument:

The first popish argument.

First, In that they say, there is the same forme of words that is used in the institution of the Sacrament, both in *Matth. 26.* and also in the Gospell of Saint *Luke*, where the institution is spoken of; and that is that *he tooke the bread, and blessed it, and gave it, &c.*

Sol.

To this I answer, they may as well prove the five loaves and the two fishes that Christ fed the people with, *Matth. 15.* to be a Sacrament, for there it is said, he tooke the bread and blessed the same and gave it, so there are the same forme of words.

The second popish argument.

Secondly, they say, if it had not beene this Sacrament, Christ would not have administred it, he would not have blessed the bread and brake it and have given it, because he was a stranger.

Sol.

To this I answer, that it was the manner of the Iewes, that the best men in the company gave thanks, brake the bread, and did not put it off to a childe as many doe at these dayes; therefore because he was the best, and most gravity did appeare in his face, therefore hee did blesse it and gave it. Now then if it were an ordinary foode, or Repast; this must teach us two things.

2 Vses.

I

First, that we should not take a bit of bread into our mouths till wee have blessed God for it, and so it was the manner of the people to doe, *1 Sam. 9. 15.* the maids said to *Saul*, that *The people would not eate till Samuel came and had blessed the sacrifice*; and so *Act. 27.* *Paul* when he was amongst strangers in the ship in the presence of them all *he gave thanks*: We see Christ

Christ did not take bread till he had given thanks and blessed it. Therefore how dare any man take a morsell or a bit of meate into his mouth, till he hath by holy prayer drawne downe a blessing upon him. Christ he would not, he that was the Creator of all, and therefore how dare a Man, that is but flsh and bloud, take his dinner and supper, and never give thanks nor blesse the bread, surely man hath not more liberty than Christ.

S E R M.
XXX III.

Secondly, that as these two Disciples did travell with Christ, and when they came at their waies end did then eat and drinke with Christ, and comfortably refresh themselves; so let us travell with Christ here in this world, and when we come at our journeyes end, we shall eate and drinke with him in the Kingdome of Heaven: so wee see *Luke 22. 29.* *Therefore I appoint unto you a kingdome as my Father hath appointed to me, that ye may eate and drinke at my table in my kingdome:* so *Revel. 2.* *To him that overcommeth will I give to eate of the b. daen Manna;* Therefore let us labour to travell with Christ here in this world, and then howsoever we may have trouble and affliction heere, yet when wee come at our journeyes end, wee shall bee comfortably refreshed in the Kingdome of Heaven.

Use 2.

The second question is, *how Christ was knowne in the breaking of bread:* some say because hee brake the bread so smooth as if it had beene cut with a knife, but it cannot be so, because it is said hee was knowne in the breaking of the bread, not by the breaking; and some say he was knowne by the maner of his thank-giving, but it is not said that he was knowne by this, but in breaking of the bread; therefore it is best to follow the words of the Text, *That he was knowne of them in the breaking of the bread,* for their eies were held that they knew him not before, and at that very instant, at the act of breaking the bread, then the Lord opened their eyes; which may teach us, that there may be a presence of God in our houses, in the fields, and in the places where we be, and yet wee cannot see it, unlesse the Lord open our eyes: Therefore as the two blinde men cryed unto Christ and said, *O Sonne of David, have mercy on us;* whom Christ asked what they would have; they said, *Lord, that our eyes may bee opened:* so we must cry to Christ to open our eyes that wee may see his goodnesse and mercy to us.

Simile.

The next thing is what they did when Christ was vanished out of their sight: here be divers things to be considered, only I will commend unto you two things:

First, that they said one unto another, *Did not our hearts burne when hee spake unto us?* so wee should examine our selves when Christ hath spoken unto us, whether our hearts burne, whether we were afflicted with that which was taught us: If we find not this, we may say to our selves, What did we heare, why doe we misse-spend the time?

Secondly, that they could not be at rest, they could not tarry, *but they went and told it to their brethren;* so when God hath made any good thing knowne unto us, we should not be at rest, but should tell it to our wives, to our children, to our friends, and to our acquaintance: we remember what

1

2

ART. V. what Christ said to the women, *Go tell my brethren* : and even so I may say to you, Go tell your friends, and tell your brethren the good things yee have heard, tell it to your wives and children, and if yee cannot remember any more, yet remember this, how wee may retaine and keepe Christ; namely, with this short prayer of these disciples, *The day is farre spent, and the night drawes on, tarry with us* ; so my life is nigh spent, and the night of death drawes on, Lord, tarry with us; and then we shall make a happy clofe of our life, when *Wee shall sit downe with Abraham, and Isaac, and Iacob in the Kingdome of heauen.*



SERMON XXXV.

JOHN 20. 19.

Then the same day at Evening, being the first day of the weeke, when the doores were shut where the Disciples were assembled for feare of the Jewes, came Iesus and stood in the midst, and saith unto them, Peace be unto you.



Ive severall times Christ appeared the same day that he rose againe : first, *To Mary Magdalen* : secondly, *To the two women going from the grave* : thirdly, *To the two Disciples going to Emmaus* : fourthly, *To all the Disciples being met together, Thomas being away* : fifthly, *To Simon Peter.*

I have shewed the reasons why Christ appeared so many times in one day, which was to dedicate and institute the Christian Sabbath, that Christ spending the whole day in heavenly apparitions might leave example to us to spend it in holy duties and service, therefore a Christian hath no other originall of his Sabbaths than the Lord himselfe : now if Christ hath ordained the Sabbath (hee that hath all power in his hand) then it must be our care to keepe it : *Iudas* is condemned by the mouth of all men, not onely that he stole, but also that he stole from Christ ; so if we doe not apply our selves to the duties of the Sabbaths wee steale from Christ : nay *Iudas* stole but his mony, but thou stealest away Christian duties and service from him. Now in this manifestation of *Christ* to his Disciples we may observe three things :

1. In what Disposition they were.

2. In what Manner he appearede.

3. The Effects of it.

S E R M.
X X X V.

First, what Disposition they were in; laid downe two waies:

First, *they were assembled together*; after the death of Christ they were all scattered and did fly one from another; but now they were assembled like a flocke of sheepe that are scattered with a dog which afterwards gather together againe: which may teach us, that if wee fall we should labour to rise againe, and if we scatter, wee should labour to gather together againe: so Christ saith, *Revel. 2. 5. Remember from whence thou art fallen, Repent and doe thy first workes*: and *Psal. 119. ult. David saith, I have gone astray like a lost sheepe, Lord, seeke me*: for as a sheepe that is gone, is not at rest, but cries to the shepheard, and the flocke, and is not at quiet till it be in the fold againe; so if we be scattered from God, wee must not be at rest but cry unto God and unto the flocke, till wee come home to God againe: and although we fall, yet we must labour to rise againe, though one throw mud into a fountaine, yet in time it will worke it selfe cleere againe; so if we fall into any sinne we must labour to cleare our selves againe: we see in nature, the little Birds though they fly here and there, in the day time, yet they will home to their nests at night, in like manner howsoever a man may have some falls in the day time, yet let him returne home againe to God in the night; this must be the care of Christians that seeing they have daily fearefull and dangerous falls, yet they must labour to rise againe and to recover. There be two reasons to be given of their gathering together.

First, *their disposition.*

Simile.

Simile.

Simile.

Simile.

Two Reasons of their meeting.

I

First, to nourish the little sparkes of Faith that was left in them; this was the cause why the Disciples were assembled, and may teach us that although there be but a little faith, and life of grace in us, after wee have battered it with the temptations of the devill, yet wee should labour to nourish that little sparke that is left: which is the counsell Christ gives us in the *Revelation, Be awake and strengthen the things that remaine and are ready to dye*, although there be but a little faith, and grace, yet labour to nourish them: so also lately wee heard our Saviour Christ did to the two Disciples going to *Emmaus*, finding their faith weake hee doth labour to nourish and strengthen the same: *2 King. 9. as Iehoram, when he was wounded of the Assyrians returned to Iezeel to be healed of his wounds*: so when the devill hath wounded us in our faith, love, care, and in our zeale, we must returne to the use of good means, that so we may recover againe. If a man have a tree that stands in his orchard, if there bee but a little life left in it, he will dig and dung it about, and lay fresh moulds to the roote of it; so if there bee a little life of grace left in us, wee should labour to nourish the same by prayer, hearing the Word preached, and by receiving the Sacraments; that so wee may recover againe: thus the Disciples were assembled together to nourish that sparke of faith which was left in them.

Simile.

2

Secondly, because they were *in hope they should finde a blessing* upon them: others had seene Christ, and they assembled together in hope to see

G g

him

ART. V. him too : which may teach us that the blessing of God upon others in the use of good meanes, must give us comfortable hope, that if we use the same meanes we shall finde a blessing of God upon us, that as others have beene brought by the preaching of the Word, to faith and repentance, and to a comfortable feeling of Gods favour, to bee perswaded that their finnes are pardoned ; so if wee use the same meanes, we shall have the same blessing upon us : As David saith, *Psalm. 48. Wee have thought of thy loving kindnesse O Lord, in the midst of thy Temple* ; other men have found a blessing upon them, and therefore we looke for the like upon us. But why were the Disciples desirous to see Christ ? because they had felt the power of Christ, and had tasted of his sweet graces, and of the excellencie that was in him : so if men had tasted of the sweete things that are in Christ, they would long after him ; therefore Christ sayes to the woman of Samaria, *Iohn 4. If thou knewest the gift of God, and who it is that saith unto thee, Give me drinke, thou wouldest have asked of him, and hee would have given thee living water* : This was the reason why the two Disciples constrained Christ to tarrie with them, because they had felt of the goodnesse and of the excellency that was in him.

2
Hee appeared
when the doors
were shut.

Secondly. it is said, *the doors were shut for feare of the Iewes* : this is a strange thing, that they shut the Doore for feare of the Iewes, they were bold to confesse the name of Christ before all men, and now they are afraid of the Iewes ; and no marvell, for they had killed and crucified him, and therefore they would make no scruple to kill them : which may teach us two things. First, that we should bee careful to avoid all needlesse dangers ; as *Matth. 16. Our Saviour saith, If any man will follow mee let him deny himselfe, take up his crosse and follow mee* : If it bee a crosse that God layes upon us, we must take it up with both hands, but wee must take heed of making crosses to our selves : We read *Luke 22. That Christ prayes that this cup might passe away* ; so we must pray that this trouble and affliction may passe away, but if it be the will of God that it shall abide with us, then we must willingly yeeld to it. Indeede the crosse is needfull when God layes it upon us, but we must take heed how we bring needlesse crosses upon our selves : If a Physitian should give us ranke poyson, hee would so temper and qualifie it, as that it should doe us good, but if wee take it our selves, it may poyson us ; So God this same skilfull Physitian, if he lay the crosse and trouble upon us, it will turne to our good, but if we take it our selves, it may trouble and hurt us ; therefore it is good to avoyde all needlesse dangers or crosses.

Simile.

2

The second thing that it doth teach us is, that *Every man must measure his owne actions by his strength* : the more strength a man hath, the more courage ; and the lesse strength, the lesse courage : so it was with the Disciples, the more strength, the more courage they had in the cause of Christ ; and the lesse strength, the lesse courage : here is the question answered by that which hath beene spoken of before, whether it be lawfull to flie in the time of persecution ? If one hath strength and courage to stand, then hee were best to abide it, but if he have not strength, then he were better to fly, as *Marke 15. There was a young man that did follow Christ in a linnen garment, whom they caught hold on, and hee left the linnen cloth and fled from them naked* :

naked: But did he well to flie from Christ? I answer, he did well to flie, for he had not strength to resist, nor meanes to prevaile. SERMON
XXXV.

The second thing is, *The manner how hee did appeare*, and that was *when the Doores were shut*: Hence wee learne no Doores can keepe out Christ; when Paul was in prison and the Doores shut, he came to Paul, so that all the Doores could not keepe out Christ. There bee diverse opinions how this could be; some be of the minde, that the Doores gave way to Christ and did open, as the iron gates open when the Angell did fetch Peter out of prison; as S. Ierome saith, that the Creature gave place to the Creator: A schooleman saith that the Doore did open so softly and shut again, as that they did not perceive it: others think that he did so attenuate his body, and make it so subtile, as that it could passe through the Doore, or any little chinke or Crevice, as the Sun passeth through the glasse window: Others againe thinke there is such power in a glorified body, as that it is able to passe through any solid body, as a man may passe through water or the Aire. Therefore Christs body rising a glorified body, was able to passe through the Doore: so our bodies glorified, if they were in an Iron or Steele Chest, in a Marble stone, or Tombe, it could not hold them, a glorified body is able to passe through them. Hence the Papists would prove their transubstantiation, that seeing he could make his body passe through the Doore, he could make it passe into the bread and wine. To this I answer, there is great difference between them, for although he passed through the Door, yet he was in the same proportion, figure & dimension that he had before, but in the Sacrament there are not the same proportions nor the same figures, nor the same dimension; so there is a great difference between them. 2
The manner
how Christ did
appeare.

Thirdly, *the Effect* of this appearing, when Christ came amongst them hee said, *Peace bee unto you*: this is a strange speech of Christ to say to them, peace bee unto you, seeing some of them had betrayed him, some denied him, and all had fled away from him; yet hee sayes, *Peace be unto you*, as if they had not offended him: the cause was they had repented of their sinnes, condemned and judged themselves, therefore, Christ brings peace unto them: So though we sinne against God and offend him, yet if wee weepe for our sinnes, repent of them, and condemne and judge our selves, hee will bring peace unto us. Here wee may see what Christ brought out of the grave with him to his Disciples, even as when a father is absent from his childe hee comes home comfortably: so Christ being absent from his Disciples brings out of the dens of death, and out of the Grave, peace with God, with the holy Angels, with all the Creatures, and peace of their owne conscience with him. Therefore if any man shall demand and say, Christ indeede was crucified and he died and was laid into the Grave, but what good have wee by these things? To this I answer, that he hath brought the greatest good with him that may be, for he hath brought peace with God, with the holy Angels, with all the Creatures, and peace with our Consciences, this is a great comfort to a Christian, for though hee bee not a great man in the world, nor one of the brave gallants, yet he is a happy man, because Christ hath brought a peace with him unto him. Object.
Sol.

ART. V.

Vse.

where wee are
to seeke for
peace.

Further, this may teach us, *where we are to seeke our peace*; no where but in the death of Christ; therefore if thou wouldest have peace with God and in thy owne conscience, seeke it in the death of Christ, there thou mayest have it: if thou hast peace which doth not arise from hence, it cannot bee true peace, nor the peace of conscience, till thou canst see by the eye of faith Christ dying upon the crosse, bleeding in the Garden, flung into the Grave for thy sinnes; so it is Christ, that brings us peace: so the Apostle speakes, *Ephes. 2. 17. Hee came and preached peace to you which were as farre off, and to them that were neere*: So *Esay, 26. 12. Lord, unto us thou wilt ordaine peace, for thou hast wrought all our workes for us*: Therefore, every man that would have peace, must looke to have it in the death of Christ. Here wee see what the maine benefit is Christ brought from the Grave with him, peace; yet it is restrained and with a limitation (*to you*:) that is, To those that have repented of their sinnes and long for Christ. So then let every one looke to himselfe if hee have repented his sinnes, and longed for Christ, then Christ brings him peace, but if he be impenitent and doe not long for Christ, then there is no peace for him. Therefore when thou dost consider Christ is come from the Grave and from the Crosse, laden with a number of blessings, thinke unlesse thou hast repented thee of thy sinnes, thou shalt have no part in him. There bee a number of men desire to have peace in the World; but if they have not repented and doe not long for Christ, he brings them no peace nor comfort.

3

He shewed them
his hands and
feete.

Thirdly, it is said, *Hee shewed them his hands and his feete*, which was for further confirmation of their faith; for they had a number of phantasies and thoughts in their mindes, they thought hee was a Spirit; and therefore Christ bids them feele and handle him, for a Spirit hath *not flesh and blood, as ye see me have*; therefore to take away these fantasies, and these thoughts Christ did shew him his hands: here we are to take notice of a corruption of ours, that if wee goe about any good thing, wee shall have a hundered thoughts to hinder us come into our minds, as *Zech. 3. 1. we may see, when Iosua was offering of sacrifices, Sathan stood at his right hand to resist him*: So when a Christian is going about any good thing, he shall bee sure to have one thing or other to hinder it.

Simile.

2

Secondly, he shewed them his hands and feete, *To teach them hee did not rise with another body, but with the same body that was crucified and killed*; which may serve for a further confirmation of our faith in the resurrection, that we shall not rise with other bodies, but with the same bodies; *Origen* saith, that it is not the same body we lay downe, that shall rise againe, but another; but *Saint Ierome* confutes him, and sayes, the same bodies wee carrie about us, and the same bodies we have sinned against God with, the same wee shall rise with to receive judgement: and *Iob 19. (saith hee) I know that my Redeemer liveth, and that hee shall stand the last upon Earth, and though after my skinne wormes destroy this body, yet shall I see God with my flesh, &c.* And therefore the same bodies wee lay downe, the same shall rise againe.

Vse.

The Vse is, that seeing the same bodies shall rise againe that wee carry about us, therefore how carefull ought wee to bee to keepe them pure, for the

the same tongues wee have spoken filthie words with, the same bodies we have defiled through unchastity, and the same hands we have stolen with, the same eyes wee have looked after vanity with, the same feet that have carried us to disordered places, with the selfsame shall wee stand before God: And therefore how carefull should we be to keepe our bodies pure?

S E R M.
X X X V.

Thirdly, *The effect and fruite*; it is said, *The Disciples were glad when they had seene Christ*, after a great deale of labour and a great deale of paines; so if wee can see Christ after a great deale of paines and labour by the eye of faith, we should thinke our labour well bestowed, for a man may see Christ with the eye of his body and yet perish, but if wee see him by the eye of faith wee shall bee saved. Therefore as the Disciples said, wee have seene the Lord, we have seene Christ though we had lost him, so wee may thanke God, though wee have lost Christ by our sinnes, yet that wee have seene him againe, and that although God send the crosse and affliction to us, yet we are glad that we have seene Christ; whom if we can see heere in this World by the eye of faith, wee shall see one day in the kingdome of glory; therefore happy is that man or woman that can see Christ.

The third point,
the effect of
Christs apparition.

Thus we have heard what riches and treasure Christ brought to the Church, that hee came not empty from the crosse, nor from the grave, but laden with a number of rich graces for the good of the Church, as *Peace of conscience, pardon of sinnes, justification, sanctification*; all these graces Christ brought with him.

Now in the next place, we are to consider *the care that Christ hath to communicate his graces to the Church, and to apply them*; for though he have a number of rich graces in himselfe, what were wee the better for it, unlesse there were meanes to convey it to us; therefore as the woman said to Christ, *Ioh. 4. The well is deepe, and wee have nothing to draw withall*: so Christ is like a deepe well, we cannot come by his graces, unlesse we have meanes; therefore also it is the care of Christ to appoint meanes to convey them unto us, & put us in possession of them: as a man finding a spring in his ground will get pipes to convey it to his house, so Christ is a fountaine of grace, and it is his care how to convey it to us. Now the ministry of the word is the means, this is the hand of Christ to convey all his graces, these be the pipes whereby we receive all the excellency that is in him; all the benefits that he hath purchased, he hath bound the in a bundle together and laid them down that they may be conveyed to us this way: as *2 Cor. 4. 7. the Apostle Paul saith, We have this rich treasure in earthen vessels, that the excellency of power may be of God*, and *2 Corin. 5. 18. saith he, And hath given unto us the ministry of Reconciliation*: so the Gospel is the meanes by the which Christ doth apply unto us all his rich graces: wee see *Gen. 42. 17. Ioseph filled his brethrens sacks with corne*, which they carried into the land of *Canaan* to preserve them alive till they came into *Egypt*: so the true *Ioseph* Iesus Christ hath put these spirituall treasures into a sacke, and hath sent his servants to dispence them and give them to his brethren, to nourish and to comfort them till the good time they come home unto him; this is the first care that Christ

Christs care to
communicate
his graces.

Simile.

Simile.

Simile.

ART. V. hath when hee came from the grave, *Hee sends out his Disciples.* Here observe foure things :

- 1 *He Armes them before he sends them.*
- 2 *The Commission as my Father sent me, so send I you.*
- 3 *The Ability that he gives them ; so performe their charge.*
- 4 *The Authoritie.*

I
Christ armes
them.

First, before Christ sends his Disciples, *He armes them*, (saith he) *Peace be unto you* : It is a strange thing, that seeing there is such great good offered in the *Gospell*, that it should be so unwelcome, one would have thought it would have beene entertained and received joyfully : but Christ knew that of all messages this is unwelcomest, and therefore Christ saies, *Behold, I send you as sheepe among wolves* ; though yee bee as sheepe yet yee shall meete with wolves : and what is that he comforts the with that? God is at peace with them : this is all the armor he fences them with against the unkindnesse and hard dealings of the world, to know that God is at peace with them and loves them by the meanes of Christ ; so *Ioh. 16.* he saith, *In the world ye shall have trouble, but in me ye shall have peace, be of good comfort for I have overcome the world* ; this may teach us, that if a Christian bee at peace with God and knowes that his sinnes bee pardoned, and that God loves him by the meanes of Christ, here is enough to beare him out against al the encounters and unkindnesse that the world affords : therefore when a Christian man is in any trouble or affliction, let him descend into his owne heart and see if God be at peace with him by the meanes of Christ, that his sinnes are pardoned and that he knowes he shall bee saved : this will give a man comfort ; so we see, *Lam. 3.* the Church did ; and *Ier. 14.* saith he (in the greatest distresse that might be) *The Lord is my portion, saith my soule, therefore will I hope in him.* I have shewed you heretofore that if a man fall into the hands of theeves and robbers, and they robbe him and take away his goods or his money, if hee hath a jewell of infinite price about him and they leave him that, hee will say, Lord, I thanke thee, I have my jewell still, howsoever I have lost my goods and my money ; so a man may say, though sicknesse had taken away my health, and bad neighbours my money, yet Lord I thanke thee, I have my jewell, I have my peace with thee and assurance that my sinnes bee pardoned : *Heb. 10. 34.* it is said of the good people, *That they suffered with joy the spoyling of their goods, knowing that they had in heaven a better and an enduring substance* ; so as long as a man hath peace of conscience, pardon of his sinnes, hope of Heaven, he is armed and fenced against all troubles, and all the unkindnesse the world can offer unto him.

Simile.

The second is, *the Commission, As the Father sent me, so send I you* : here are two things to be considered :

1. *Who it is that sends.*
2. *To what end he sends.*

First, by whom they were sent, by Christ ; *As my Father sent me, so send I you* : thence we learne, It is Christ that is the Authour of all Ministry, he

he it is that sends Ministers to the Church, as *Matt. 23. 34. Behold, I send* SERMON
unto you Prophets and wise men, Scribes, &c. so *Esay* saith, *The Lord God and* X X X V.
his Spirit hath sent me so it is Christ that is the Author of all Ministry,
 as *Ephes. 4. 14. When he ascended up on high, he led captivity captive, and gave*
gifts unto men: And these were the gifts, *He therefore gave some to be Apostles,*
and some Prophets, and some Evangelists, some Pastors and some Teachers: so it
 is Christ that sends Ministers at this day, but yet there is a difference, for
 he sent the Apostles immediately by himselfe, and hee sends Ministers at
 this day mediately by the meanes and authority of the Church.

Now there are good uses to be made of this point, some that do concerne us Ministers, and some that doe concerne you.

First, seeing it is Christ that sends us, *hee will assist and blesse us in our labours*; as *Matt. 28. Goe and teach all nations, and baptize them in the name of the Father, and of the Sonne, and of the holy Ghost, And loe, I am with you alwayes to the end of the world.* Use 1.
For Ministers.

Secondly, seeing it is Christ that sends us, we must doe the businesse and the worke he sends us to doe; so Christ saith of himselfe, *Iohn 5. 30. Because I seeke not mine owne will, but the will of my Father that sent mee.* If a Merchant should send his servant beyond sea to bee a Factor for him, who should apply himselfe to gather money, and to make an estate to himselfe, neglecting his master, hee may looke for a cold welcome home; so seeing he hath sent us to bee Factors for him, and to doe his businesse, if wee shall apply our selves to get money, and to make an estate to our selves, and so leave the Lords businesse undone, wee may looke for a cold welcome home, when we shall goe to God. 2
Simile.

Thirdly, seeing it is Christ that sent us, we must give our accompt to him at the day of judgement, for every man must give account to him that sends him; we see *Luke 10.* that the Disciples being sent of Christ to preach, they returne againe and give account of that they have done; And so in *Iob 2.* the divell being sent of God, returnes againe to tell what he hath done. Now the uses that concerne you be these:

First, seeing it is Christ that sends Preachers, yee must learne to acknowledge the great goodnesse of Christ, that he would make any sending to such as ye be; it had beene much if he had sent to us men, when we had sought him and turned to him, but that he should send when we had not a thought of him, but were sinning against him, this is a farre greater mercy, therefore how thankfull should we be to Christ that he sends to us? *Daniel chap. 6. 22.* doth acknowledge this as a great blessing, saith he, *My God hath sent his Angell, and hath shut the mowthes of the Lions, that they have not hurt me*; so wee are to acknowledge it a great mercy and kindnesse of God to send his Preachers and Ministers, not when wee lay bound in the Lions denne, but when wee lay fast bound with the divels, and hath preserved us from them: It was a great kindnesse and favour that *Ioseph* would send to his father, and to his brethren, and bade them leave all, and come into the land of Egypt, and willed them that they should not care for their stuffe, for they should have the best of the land, notwithstanding the unkindnesse of his brethren: *Iosephs* Use 2.
For the people.
1

ART. V. *Jehs* brethren were not so unkinde to him, as wee bee to Christ, and yet wee may see the goodnesse and the mercy of the Lord Iesus that hee should send to such as we be.

Use 2. Secondly, seeing Christ sent Preachers and Teachers, then it is your duties to receive them; *Esay* saith, *The Lord sent me*, and *Jeremie* said so, when the people would have stoned him: one would thinke it were enough to strike terrour into the hearts of men, to doe any injury to Ministers, when they know the Lord sent them; and although there bee nothing in themselves to cause us men to doe it, yet wee must receive them for Christs sake. The Apostle saith *2 Cor. 5. 20. Now then are we Ambassadors for Christ, as though God did beseech you through us; We pray you in Christs stead that yee would bee reconciled unto God*: And therefore seeing Christ sends the Ministers, and they come of the Lords message, it should be your care thankfully to receive them.

Secondly, their
commission to
what end they
were sent.

I

Secondly, *their Commission, to what end they were sent*; to the same end that Christ was, *As my Father sent me, so send I you, Luk. 19. 10.* it is said, *The Sonne of man is come to seeke and to save that which was lost*; Now all true Preachers are sent to the same end, to seeke and to save that which is lost: Men are lost in sinne, and runne away from God, the Preachers therefore are sent to seeke that which is lost, and to bring them home againe: so it is an easie matter to go into the wilderness, but it is a hard matter to finde the way out againe: It is an easie matter to goe into the world, O but it is a hard matter to be brought to God; therefore when men have lost themselves in their sinnes, and runne away from God, as farre as the *prodigall sonne* ran from his Father, the true Preachers are sent to seeke them up againe, and to bring them to God.

2

Secondly, Christ was sent *not to call the righteous but sinners to repentance*, as appeares *Mat. 9. 13.* to the same end all true Preachers are sent, to bring men to Repentance, to convert them to God and to turne them from their evill courses, to a hatred and detestation of sinne and wickednesse.

3

Thirdly, Christ came *To preach deliverance to the captives*, as appeares *Luk. 4. 18.* All men by nature are become captives to the devill and slaves to sinne, being unable to helpe themselves, wherefore God, seeing mans misery, sent his onely Sonne Iesus Christ, to take mans nature upon him, thereby to set at liberty and free mankind out of the vassalage of sinne and Satan: and to this end also are the Preachers sent as the Apostle *Paul* witnesses, *2 Tim. 2. 25. In meeknesse instructing those that oppose, if God peradventure will give them repentance, that they may know the truth and that they may recover themselves out of the snare of the devill, who are are taken captive by him at his will*: therefore let us not stand in our owne light, but let us now arise to lay hold on so great a good, as the redemption of our soules and bodies from the miserable slavery of sinne and Satan, which now is offered unto us by the Ministers of the Word of God.

Thirdly, the ability
Christ gave
them.

Thirdly, the *Ability Christ gave them to performe their charge*; hee *breathed on them, and said to them, Receive the holy Ghost*: wherein two things are to be observed:

I What

1 What He gives them.

2 By what signe.

SERMON

XXXV.

First, *What he gives them*; the holy Ghost: all our preaching can doe no good, till it pleaseth Christ to send the holy Ghost, and to mingle his spirit with our speeches and words, that it may be effectuell to convert men, to beget faith, and increase grace in us. This is an excellent blessing that it pleaseth Christ to mingle his Spirit with our words; so that the spirit of Christ attends the Ministerie of his word, as the apostle saith 2 Cor. 3. 6. *Who also hath made us able Ministers of the new Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life*: It is called the Ministration of the spirit, because the holy Ghost doth attend it, and make it fruitfull and effectuell: Therefore this is excellent comfort to all Gods people, that it pleaseth Christ to mingle his spirit with the words of the Preacher, for if a Preacher have but a little sparke of the spirit of Christ, he is able to doe much: We see if a man have but a little sparke of fire, let him come to a house of gun-powder, and this sparke will be a meane to dissolve and bring the whole fabricke to nothing by blowing it up: So if a Preacher have but a little sparke of the spirit of Christ, it will dissolve this same huge house of corruption that the divell hath, and at length bring it to nothing: Therefore it is good for men to attend the word and regard it, for Christ doth not send the bare Ministry of his word only, but he giveth his spirit with it also.

First, what he gives.

Secondly, *by what signe he gave the holy Ghost; He breathed on them*: Now we are not to thinke that this breath was the Holy Ghost it selfe, for it was but a meere winde, or aire, but we may safely say and thinke it was a signe of it; so wee see *Esai. 6. 7. And he laid it upon my mouth and said, Loe, thou hast touched thy lips, and thine iniquities shall bee taken away, and thy sinnes shall be purged*; wee may not thinke that the Prophets sinnes were taken away by touching his lips with a coale from the Altar; for it was onely a signe of it: so also *Zech. 3. 3, 4. Now Ioshua was cloathed with filthy garments, and he stood before the Angell. And hee answered and spake unto those that stood before him, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquities to depart from thee*; Here we are not to thinke the Angell tooke away Ioshuas sinne by the outward act of taking away his filthy garments; for this was nothing but a signe of it, that as he tooke away those filthy garments from him, so God did by his inward grace, take from him all his sins and iniquities: in like manner Christ by breathing on the Disciples gave them a signe that hee would also give them the holy Ghost.

Secondly, how he gives the holy Ghost.

Simile.

But why did Christ give it by a signe? that men might know that they had received of the same spirit which was in Christ; we see when *Moses* did ordaine Elders, *Hee laid his hands upon them*, that men might know that they received of the same spirit that *Moses* had, so Christ did breathe on them, that they might know they had of the same spirit of Christ in them.

1

Secondly, it was for the more assurance that he gave it by an outward signe; for when men doe know that the spirit of Christ is in them, and are perswaded of it, it makes them regard and attend it.

2

Fourthly,

ARTIC. V. Fourthly, *The authoritie, whose finnes yee binde on Earth shall bee bound in Heaven, and whose finnes yee retaine shall be retained*: Now here is great power given, *Whose finnes ye binde on Earth shall be bound in Heaven, and whose finnes ye loose on Earth shall be loosed in Heaven*: But yee must know this power is not given to our persons, but to our function: this same binding and loosing is a Metaphor or borrowed speech taken from a man that is fast bound in fetters and chaines, so as he is not able to stirre till he bee unloosed: so every man by nature is bound in fetters and chaines with his sins, and cannot be loosed, till God sends true Preachers to loose them: as we

Simile.

Simile.

Simile.

*How a Minister
forgives finnes;
two waies.*

I

Now two waies a Minister may forgive finnes: First, *By pronouncing forgiveness of finnes to such as doe repent and beleeve*, as the Priests in the old Law did pronounce those that were made cleane, to bee cleane: so a Minister when hee sees a man thoroughly washed and purified by the teares of true repentance, may without feare absolve that man from all his finnes, and iniquities. But how can this be, may some man say, seeing it is God onely that doth forgive sinne? I answer, There bee two Courts; there is the Court of Heaven, and there is the Court of this World: In the Court of Heaven, none but God can forgive; but in the Court of this World, a Minister may forgive, upon the true confession that a man may make, and the hearty repentance he may see in him, he neede not feare to pronounce unto him the forgiveness of his finnes.

2

Secondly, *By way of authoritie*, (not as the Papists do) but when in distresse of conscience hee sees cause to charge the party to beleeve the remission of finnes, as having just title to Heaven, manifested in his good life and holy conversation amongst men, though at that time God suffer him for triall, to want the sense and feeling of his faith in Iesus Christ.

SERMON XXXVI.

JOHN 20. 24, 25.

But Thomas one of the twelve called Didymus, was not with them when Jesus came.

The other Disciples therefore said unto him, Wee have seene the Lord. But hee said unto them, Except I shall see in his hands the print of the nailes; and put my finger into the print of the nailes, and thrust my hand into his side, I will not beleeve.



Ive severall times Christ did appeare the same day, that hee did rise from the Dead, and this is the sixth time of his appearing; and it was eight dayes after when Thomas was present, for when Christ did appeare to his Disciples, Thomas was away; therefore when the Disciples saw Thomas, they told him, I have seene the Lord; Thomas answers them, Except I see in his hands the print of the nailes, and put my hands into

his side, I will not beleeve: Therefore Christ in compassion comes eight daies after, and suffers him to put his hands into his side, and bade him that he should not be faithlesse, but faithfull.

Now in this appearance there bee foure things to bee considered:

1. The Occasion of Christs appearing.
2. The Time of it.
3. The Manner of it.
4. The Effects and fruits of it.

The Occasion was, To heale the infidelitie of all his Disciples; for hee had now but one that did remaine in infidelitie; therefore hee comes to cure that one. Here we see the tender care of Christ, that having but one Disciple that did remaine in unbeleeve, yet could not be at rest, till hee had cured that one: so we see the care of Christ doth not onely extend in generall to all his Disciples, but also in particular to everie one; which is a sweete comfort to a Christian, that the care of Christ is not onely in generall for the good of the Church, but in particular for every one: so that if there

I
The occasion of
Christs appearing.

A. T. V. there bee but one weake and fraile member, Christ hath a care of that one. It is said, *Iohn 10.3.* that *The good shepheard calleth his owne sheepe by name;* Hee doth not onely know the grosse summe, and keepe the whole rale of them, but he knowes every particular one: If there be but one man or woman that doth belong to him, Christ hath a care of him; as wee see in that parable, *Luke 15.* *Of a man that had an hundred sheepe, whereof when one of them goes astray, hee leaveth the ninetie and nine, and goes and seekes for that one sheepe:* If there bee but one weake and fraile member, Christ will have a care of that one; for he himse'fe saith, *Iohn 9.18.* *Of them that thou hast given me, I have not lost one:* so that if wee can once bring our selves to be members of Christ, he will regard and have a care of us. This is an excellent comfort to Gods people; for as *Numb. 12.15.* When *Miriam* was shut out of the Host for her sinne, the Lord would not let the *Arke* remove till she was recovered and brought in againe; so if there be but one gone astray, God will never rest till he have it home againe: Therefore as Saint *Paul* saith boldly, where hee doth apply Christ unto himselfe particularly, *Galath. 2.20.* *Nevertheless I live, yet not I, but Christ liveth in mee, and the life I now live in the flesh, I live by the faith of the Sonne of God, who hath loved me, and given himselfe for me:* for when Christ was on the crosse, he did not onely eye the generall good of the Church, but in particular, *England, Essex, Clavering,* and so of every particular man and woman; which may comfort us, howsoever wee may erre and goe astray, yet if wee belong to Christ, there will bee a time when Christ will have a care of us, and bring us backe againe to God; for there was but one Disciple that did remaine in infidelitie, and Christ had a care of that.

But let us enquire, what were the causes that *Thomas* remained in unbeliefe: there be two causes expressed in the Text.

First, the cause
of *Thomas's* un-
beliefe.

First, *Because hee was away when Christ came,* hee remains in his unbeliefe; here wee see what a losse it is to bee absent from holy meetings, for though it be but once (for *Thomas* was but once away) yet he lost the sight of Christ; if he had beene present with the rest of the Disciples, then it is like as they did beleeve, hee would have beleeved; for they were as deepe in infidelity as hee; but they being met together when Christ came were cured of it, and it is very likely if *Thomas* had beene there, hee would have beene also; therefore wee may see what a losse he had by being absent from holy meetings: Now when the Disciples met *Thomas*, they told him that *they had seene the Lord;* they had seene him that had triumphed over death, and the grave, and you have not; so Christians may say when they have beene at holy meetings, wee have seene Christ in the face of the Gospell, wee have had motions of faith and of repentance, wee have beene brought to the sight of our finnes, and you have not: therefore little doe men know, what a losse they have by being absent from holy meetings, though it bee but once; for *Luk. 8.9.* the Word is compared to *seede*, and why? because although the land be good, yet it is hardened and beareth nothing till it be plowed and sowne, so the increase comes of the seede: if a man should steale, but a pecke of seede from one, he doth him more hurt, than if he should steale

Simile.

steale a bushell of corne out of his barme, because hee steales away his increase; so our hearts being barren till the Word of God be sowne in them; when the devill steales away but a little of this seede of the Word, hee doth us more hurt than the world can doe otherwise, and that by keeping us away from these holy meetings, because hee steales away our increase of grace. Wee read *Act. 10. 6.* That the Angell saith to *Cornelius*, send for Peter, and he shall speake words unto thee whereby thou shalt be saved, and all thine house: so a man may chance to bee absent at that time when hee might heare words that hee might bee saved by, for who knowes whether that time might not bee the time of his conversion, and the time of his repentance? and therefore little doth a man know what hee may lose by being absent but one time from holy meetings; *Thomas* was away but once when Christ came, and wee see how grievously hee fell in infidelity: and this was the first reason why he remained an unbeliever.

Secondly, *Thomas* prescribed a law of beleeving to himselfe, and put on a condition upon Christ, *Except I see in his hands the print of the nailes, and put my finger into the print of the nailes and thrust my hand into his side, I will not beleeve*: so this law that *Thomas* made unto himselfe was another reason why hee remained in unbeliefe: and yet there was matter enough to make him beleeve, though he had not seene him, for Christ told him before that he should rise the third day; and he had seene Christ raise *Lazarus* out of the grave a little before; besides the Disciples told him that Christ was risen; and hee had the Testimonies both of the Angels and women, notwithstanding all which *Thomas* makes this Law to himselfe; which may teach us; that wee must take heed how wee prescribe a law unto our selves; that we will not beleeve, nor repent, except God doe so and so for us: *Isa. 4. 48.* our Saviour saith unto a certaine Ruler, *Thou wilt not beleeve unlessse thou see signes and wonders*; so *Matth. 27. 42.* the Iewes say to Christ, *Let him come downe from the crosse, and wee will beleeve him*: and *2 King. 5. 11.* it is said of *Naaman*, *But Naaman was wroth and went away, and said, Behold, I thought with my selfe, he will surely come out, and stand and call on the name of the Lord his God, and put his hands on the place, and heale the Leper*: and if His servant had not beene wiser than himselfe, he had gone away a Leper, as he came; therefore every man must take heed how hee prescribes a law of beleeving unto himselfe. But what law was this that *Thomas* made? I answer, a strange, unjust, and unquall law; for, saith he, *Except I see in his hands the print of nailes, and put my finger into the print of the nailes, and thrust my hand into his side, I will not beleeve*. Now there is nothing more contrary to true faith than this, because as *Saint Paul* saith, *Heb. 11. 1. Faith is the substance of things hoped for, and the evidence of things not seene*: in naturall things, we have first experience, and after wee beleeve, as feeling fire to be hot, when we have experience of it, then wee beleeve it to be hot, and feeling water to be cold, we beleeve it to be cold; so experience goeth before, and faith followes after; but in divinity, faith goeth before, and experience followes after; for wee must beleeve though wee have no experience: so then

H h

this

The second
cause of the un-
beliefe of Tho-
mas.

SERMON
XXXVI.

A R T. V. this law that *Thomas* makes is contrary to true faith: I dare say wee are all ready to condemne *Thomas*, but there be a number of us whose cases be like this, they will beleve no longer than they see with their eyes, and feele with their hand the goodnesse of the Lord to them; and when sense and feeling failes them, then their faith failes them: so *Iudg.* 6. 13. the Angell saith to *Gideon*, *God be with thee thou valiant man*: saith he, *O my Lord, if the Lord be with us, why then is all this come upon us?* because hee could not see Gods goodnesse, and feele it with his fingers, therefore he did not beleve: but we must take heed we doe not tye our faith to the sense, sight or feeling, but to relye upon God, and to beleve in him against sense and reason, and to shut up our eyes, and rest in the bare promises of God, as that holy man, *Iob* 13. 15. saith, *Though thou kill me, yet will I trust in thee*: hee relied upon God against sense and reason: so Christ when he did hang on the crosse, he rested himself by faith on his fathers good will, and therefore cries out, *My God, my God, why hast thou forsaken me?* so also *David*, *Psal.* 73. 26. *My flesh faileth, and mine heart also, but God is the strength of mine heart, and my portion for ever*: therefore *Thomas's* law is unjust, unequall and contrary to faith.

Secondly, the
time when
Christ appeared.

The second thing is, *the Time* when Christ appeared, *eight daies after*; so long *Thomas* lay in his sinnes, and longer would have lyen, if Christ had not come: here wee are to take notice of our corruption, how prone we are to fall into any sinne, and how difficult and hard a matter it is to recover againe; for being once plunged in, of our selves wee have no minde to recover, or to come out of our sinnes, till Christ bring us backe againe: an example hereof wee have in *David*, who after hee had committed the great sinnes of adultery, and murther, lay in sinne a whole yeare, and longer would have lyen in it, if the Prophet *Nathan* had not come and told him of his sinne: So the people of *Israel*, *Amos* 4. 11. when the Lord brought a number of judgements upon them, *Yet have yee not returned unto me, saith the Lord*. This then we see is a fearefull and lamentable corruption of our natures that wee soone fall into sinne, but when we be fallen, wee have no minde to recover, nor turne backe againe, till Christ bring us backe: as appeares plainly *Luk.* 22. 60. When *Peter* had denied Christ his Master, hee ranne further into sinne, till Christ cast a gracious eye on him, even so when wee sinne against God, we shall goe further and further, till hee cast a gracious eye on us. Now the reason why Christ came not till the eighth day, are chiefly these two following:

Two reasons
why Christ ap-
peared the
eighth day.

First, to sanctifie this day as the Christian Sabbath, and to dedicate it: here wee may observe they had not a word of Christ all the dayes of the weeke besides; but when the eighth day came, then Christ did appeare to them: which may teach us to walke in the strength of that we get one Sabbath, till the next, for it may bee wee shall not heare a word of Christ, till the next Sabbath: therefore it must bee our wisdome to get so much at one baite, as may serve to carrie us to another; even as Travellers will so refresh themselves at one time, as that it may carry them to the next baiting place, so seeing we have a long journey to goe, wee must so refresh
our

our selves on the Sabbath, as that it may comfortably carry us to the next Lords day. SERMON
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Secondly, to teach us that although wee cannot keepe our *Easter* with Christ and his Disciples *the first day*, yet we should labour to keepe it with *Thomas the eighth day*; that is, if we cannot be of the first ranke of beleevers, yet let us labour to be of the second ranke, as *Numb. 9. 6.* *There were certain men that were defiled with a dead man, so as they might not eat of the Paschever the same day, therefore they came to Moses for resolution; he referres the matter to God, and the Lord answeres them, that he that could not take it the first moneth in the season, must take it the second Moneth:* so if we cannot bee of the first ranke of beleevers: Let us labour to bee of the second ranke, if not of the second, then let us labour to bee of the third ranke, if not of the third (rather than to be of none) let us labour to be of the last: as *Matt. 20.* the laborers that were sent into the vineyard, some came in at the *first houre*, *Simile.* some at the *fourth*, and some at the *eleventh houre*: so if wee cannot bee of the first ranke of those that beleeve and repent them of their sinnes, yet let us labour to bee of the second sort, nay to come into an estate of grace, though it be in the last houre.

The third thing is, *The manner that he appeared in*, it was in the same sort as he did appeare before; for he came in *When the Doores were shut, and stood amongst them*, and said, *Peace bee unto you*, and shewed them his hands and feete: But why did Christ appeare in this manner? There were two reasons of it: 3
The manner
how Christ ap-
peared.

First, *To confirme the faith of the Disciples*, for no doubt they had told to *Thomas* before, how Christ was risen and had appeared to them before, and therefore Christ comes in the same manner to confirme their faith. why Christ ap-
peared thus.
1

Secondly, *Because Thomas had said in a private meeting, that hee would not beleeve unlesse he did see*; therefore Christ answered him in his owne words and speeches: which may teach us that Christ overheares us every word we speake in our private houses, in our chambers, when wee speake of this friend and that, of this body and that, and will relate them at the day of judgement, even the same words we speake; therefore every man must be carefull of his speech, and of his words, that he doe not speake filthy or idle words, for at the day of judgement Christ will repeat them all againe: as *Hosea 7. 2.* saith the Lord, *And they considered not in their hearts that I remembered all their wickednesse.* this is the reason why men run into sinne and wickednesse, because they doe not consider that God remembers it, for if they did, then they would not doe as they doe; they would not speake a word, or thinke a thought contrary to Gods will. 2

Thomas indeede was much too blame to prescribe such a law to Christ, and yet notwithstanding, such was the goodnesse and mercy of Christ, that he yeelds to his weaknesse: And why doth Christ yeeld to him? Because he did see there was a desire in him to beleeve and repent, therefore Christ yeelds to him and his weaknesse: Hence we may learne that such is the goodnesse and mercie of Christ to sinfull men, that notwithstanding they prescribe unjust and unequall lawes as *Thomas* did, yet he will yeeld to their weaknesse, if they have a true desire to beleeve. So *Marke 5. 23.*

ART. V. It is said, *The Ruler of the Synagogue came unto Christ, and besought him that hee would come and lay his hands upon his daughter, and heale her*; where hee prescribed a kinde of law, in thinking that unlesse hee would come to her, he could not helpe her; and if shee were dead, hee could not give her life againe: yet notwithstanding *Christ* condescends and yeelds to his weaknesse, and goeth and helpeth his daughter: This is the goodnesse and mercy of *Christ* to yeeld to our weaknesse. Now here are two questions to bee answered.

I
whether there
be wounds in a
glorified body.

First, *Whether there bee any wounds in a glorified body or no*; seeing Saint Paul saith, *1 Cor. 15. 43. That it is sowne in dishonour, it riseth againe in honour, it is sowne in weaknesse, and it riseth in power*? I answer, that commonly and ordinarily there is no wounds nor scars in a glorified body, for as there is glory in one part, so there is glory in all the parts, as *Tertullian* saith of death, that it is not in one part but in all; so (saith he) there is not glory in one part, but there is glory in every part; and therefore commonly and ordinarily a glorified body hath no wounds: but that *Christs* body had wounds in it, it was by speciall dispensation, for our good and benefit, that wee might have faith in the resurrection of *Christ*, for hee was contented for our good and benefit to abate of his glory: this should teach us that wee should be content to abate of our glory for the good of our brethren: and it is not mine but the lesson which *S. Paul* teacheth us, *Phil. 2. 5. Let the same minde be in you that was in Christ, who humbled himselfe and became obedient to the death of the crosse for our good*: therefore wee should bee contented to humble our selves and to doe good to our brethren.

2

The second question is, *why hee would have his Disciples to looke on his wounds*? I answer, to shew them where the comfort of a Christian was, not in *Christs* walking on the water, or raising of the dead, or casting out of devils, or cleansing of the Lepers, but in *Christs* bleeding and dying on the crosse: so the comfort of a Christian is from the wounds of *Christ*.

Fourthly, the
effect of Christs
appearing.

The fourth generall point is, *The effect and fruit of his appearing*; *Thomas* conversion: for he presently saith with great affection, *my Lord, and my God*: as if he should say, what a pitifull estate was I in, I might have perished in mine infidelity and unbeleefe, if thou hadst not condescended to my weakenesse; therefore seeing thou hast shewed so great mercy, *Thou art my God and my Lord*: so a Christian may say, when he feelles the goodnesse and the mercy of *Christ* unto him, in the pardon of his sinnes, O Lord, I thanke thee, I might have perished in mine ignorance and blindnesse, I was going the broad way to hell, and it hath pleased thee to give me faith in thy promises, repentance for my sinnes, care to walke before thee in newnesse of life; thou art therefore my God and my Lord, I am glad and I rejoyce in it.

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ACTS I. 9, 10, 11.

And when hee had spoken these things, while they beheld, hee was taken up, and a cloud received him out of their sight.

And while they looked stedfastly toward heaven, as hee went up, behold, two men stood by them in white apparell,

Which also said, Yee men of Galilee, why stand yee gazing up into heaven? This same Iesus which is taken up from you into heaven, shall so come, in like manner as ye have seene him goe into heaven.



WE heard the last day, that though wee have not kept our *Easter* with Christ, and his Disciples the *first day* that he rose, yet that we should labour to keepe it with *Thomas* the *eighth day*; that is, if we cannot bee of the first ranke of those that have repented and beleaved, yet to labour to be of the second ranke, if not of the second, then yet of the third, yea labour to be of the last sort, rather than none at all: and though wee cannot see Christ in his rising the first day with the Disciples, nor yet with *Thomas* the eighth day, yet let us cleare our eyes, and see Iesus Christ triumphantly ascending into heaven. Now having spoken of the Resurrection of Christ, wee come to speake of his *Ascension*; wherein we are to observe these particulars:

1. *Why it was needfull Christ should Ascend.*
2. *The time when he did Ascend.*
3. *The place from whence he did Ascend.*
4. *The manner of his Ascension.*
5. *The finis and benefits of his Ascension.*

First, *Why it was needfull that Christ should Ascend*: Howsoever wee may thinke it had beene better for Christ to converse with us here, yet Christ

*why it was
needfull that
Christ should
Ascend.*

ART. VI. tells us, that it is for our good and benefit that he doth ascend, *Iohn 16.7.* *It is expedient for you that I goe away, for if I goe not away the Comforter will not come unto you:* For as the Sunne doth us more good being in the Skie,

Simile. than if it were amongst us, because then every Hill and House, and every Barne would keepe the light from us: so if Christ were personally heere amongst us, then hee would be confined to one Countrey, Towne, House, or to one Man; and when he were present in one place, he would be absent in another: Therefore as the Sunne being in the Skie, doth send out his light, heate, and beames to all; So Christ being in Heaven doth infuse his graces unto all his people every where: Now this argument of utility may make us quietly rest on God; for as a mother when she is going from her childe, uses to still and quiet it by saying, hold thy peace, I will fetch thee a good thing: so Christ did still his Disciples when they were in heaviness. It is for your good that I goe away, to convey the rich graces of my Spirit to you. There be five reasons why Christ ascended.

Five Reasons
why Christ ascended.

I

First, *To prepare a place for us*; for wee cannot alwaies live here in this World, a time will come when wee must away; and therefore Christ is gone to prepare a place for us, that when Earth excludes us, Heaven may receive us; when we part with men, wee may goe to God; and when wee leave these Earthly houses, wee may have in Heaven a Mansion house. As Christ saith, *Iohn 14.4.* *I goe to prepare a place for you; If I goe not away, the Comforter will not come; But if I goe, I will come againe, and receive you to my selfe: that where I am, there may ye be also:* For (as I said) Christ is gone to prepare a place for us, and to hold possession for us, till wee bee ready to enter and take possession our selves: As *Genes. 45.* it is said, *That Ioseph was sent into Egypt to prepare a place for his old father, and for his bretheren and to take up the best of the land:* So the true Ioseph, Iesus Christ is gone into Heaven to prepare a place for us, even the best, Heaven it selfe, and to take possession till we come and enter our selves, *1 Pet. 1.4.* *To an inheritance immortal and undefiled, and that fadeth not, reserved in Heaven for us.* This inheritance is kept in the hands of our Lord Iesus, till wee bee ready for it, who will faithfully deliver it to us: Even as a Guardian doth not take up land for himselfe, but for the Heire, who when the time doth come, doth willingly resigne it againe to him: So Christ is ascended into Heaven to take possession of it for us, and when the time comes, hee will faithfully deliver it to us, *Ephes. 2. 6.* It is said, *God hath raised us up together, and made us sit together in heavenly places in Iesus Christ.* Here *Augustine* saith, we sit not in our selves, nor in our owne persons; but Christ sits in our right, till wee bee ready for it. This is a sweet comfort to a Christian in all extremitie, that Heaven is our inheritance, and Christ sits there in our right till wee bee ready for it; well may death take away our lives bad neighbors our good name, theeves our goods, but they cannot take Heaven from us: Therefore a poore christian may say, though I am not a great man in this world, though I have no great Revenewes, Lands or Livings, yet I thanke God Heaven is mine Inheritance, Christ doth keepe possession of it till I am ready: And when he looks up to Heaven, he may say, There is my Countrey, there is my house, Christ holds possession of it, and one day hee will faith.

Simile.

Simile.

faithfully deliver it to me. If a stranger should goe into a farre countrey, **SERMON**
if he should see a number of little Cabbins or Cottages, and but one brave **XX XVII.**
Building, and asking whose house it is, a poore man should answere and *Simile.*
say, It is mine house, a good friend did purchase it with a great deale of
gold and silver for mee, and one day I shall have it; would not this man
thinke that his estate were good, though hee dwelt now in a Cottage a
while? So we dwelling in Cottages of clay in this World, if one should
aske us when we looke up to Heaven, whose house is this? and be answered
by any of Gods people, it is mine; I thanke God, Iesus Christ hath pur-
chased it, not with gold and silver, but with his most pretious blood, and
one day I shall have it; would not every man thinke this mans case to bee
good, and hee a blessed man. This is the first reason why Christ is ascen-
ded into Heaven.

Now if Christ bee ascended to Heaven to prepare Heaven for us, then
every man must prepare himselfe, and make him ready to receive Heaven:
Revel. 19. It is said, *That the Bride the Lambes wife is ready*: So wee should
make our selves ready for Heaven, we must repent and beleeve, make con-
science of our wayes, and be obedient before God while we live here.

Secondly, Christ ascended into Heaven, *To send downe the Holy Ghost*
into the hearts of his servants; as hee saith, *Iohn 16. 7.* *It is expedient for you* ²
that I goe away, for if I goe not away the Comforter will not come, but if I depart, *why Christ As*
I will send him unto you. *ceased.* But had not the Disciples the Holy Ghost before
Christ ascended? I answer, yes, for they could not have the smallest mea-
sure of grace, but it must bee by the Holy Ghost, for as Saint Paul saith,
1 Corinth. 12. 3. *No man can say Iesus is the Lord, but by the Holy Ghost*; yet
the full measure of grace, and the abundance of the holy Ghost was not
given till Christ ascended, but was reserved till then: therefore *Iohn 7. 30.*
It is said, That the Holy Ghost was not given, because Christ was not ascended:
Even as a King, whose gifts bestowed on his Favourites are but petty, *Simile.*
till hee bee installed, and then bee they great gifts: so the gifts of the Spirit
be given but in a small measure, till Christ was ascended, and then were
they great gifts, unto which hee daily addes more gifts and graces of his
Spirit still: as a loving husband when hee is absent from his wife, will bee *Simile.*
sending of love-tokens; some Gold-rings, Jewels or Pearles to comfort
and to cheare her; sending still by every messenger that comes one thing
or other, till hee himselfe comes home: so Christ being absent from us,
doth send unto us Rings, Pearles, and Jewels, even the gifts and graces of
his Spirit untill he come. This is a great comfort, howsoever wee want
the presence of Christ here, so long as wee have his Spirit to assure us of
Gods favour and of the pardon of our sinnes, and that Heaven is ours, all
is well wee know: *2 Kings 2. 9.* *When Elias was to depart from Elisha, saith*
he, Aske what I shall give thee: Elisha answers, that thy spirit may bee doubled *Simile.*
upon me: So when Christ at his ascension bids us aske what we would have,
we must make this request; Lord, that thy Spirit may bee doubled upon
me, that so my minde may bee enlightned, my will sanctified, and all my
affections rightly ordered.

Now as Christ is ascended to send down the graces of his spirit into our
hearts,

ART. VI. hearts, so we must prepare our selves for it: as the *Disciples, Acts 1.14.* *Did all continue in Prayer and Supplications with one accord:* so seeing the Spirit is promised, let us read the Scriptures, meditate of them, pray, and so make our selves fit to receive the holy Ghost. As *2 Kings 4.10.* when *Elisha* came to *Shunem*, saith the *Shunamitish* woman to her husband, *Let us make him a little chamber I pray thee with wals, and let us set him there a bed, and a stoole, and a candlesticke, that he may turne in thither:* Now if this good *Shunamite* did prepare a chamber to receive the Prophet into. how much more should wee prepare our hearts to receive the Spirit of God?

3
cause why
Christ ascended.

Judg. 63.
Simile.

Thirdly, *Christ* did ascend into Heaven to lead captivity captive, to triumph over Sinne, Death, Hell, the Divell, and our spirituall enemies: when *Sampson* was beset with the *Philistines*, in *Gaza*, it is said, *He rose at midnight, and tooke the doores of the gates of the Citie, and the two posts, and lift them away with the barres, and put them on his shoulders, and carried them up to the top of an high hill:* so *Iesus Christ* being beset with all our spirituall enemies, hath triumphed over them, and is gloriously ascended into heaven: As *Saint Paul* saith, *Ephes. 4.8.* *When hee ascended upon high, hee led captivity captive;* Death, Hell, Sin, and the Divell; so that now a Christian may see all his spirituall enemies in fetters and chaines.

Object.

Sol.

I, but some may say, *What is this to me, seeing I am subject to Death, Sinne, and to the grave?* To this I answer, that *Christs* victorie is our victory, his triumph is our triumph; there is not a true Christian, but one day he shall triumph over all his spirituall enemies, but it must be as *Christ* was. For first he was killed, and throwne into the dens of theeves and death, then he arose againe, and triumphed over all our spirituall enemies, and did gloriously ascend into Heaven: so when we bee killed and throwne into the dens of death, and rise againe, then wee shall triumph over all our spirituall adversaries, and say, as *Saint Paul* saith, *1 Cor. 15.* *O Death, where is thy sting? O Hell, where is thy victorie?* and then wee shall ascend into Heaven. Therefore labour thou to bee a servant of God, and then doubt not but as *Christ* triumphed over all our spirituall enemies, so shalt thou; for as *Christ* speakes, *Iohn 16.33.* *In the World yee shall have trouble, but in me you shall have peace; be of good comfort, for I have overcome the World;* *Augustine* saith, some men will object, what are wee the better for it, that *Christ* hath overcome the world, and triumphed over all our spirituall enemies; why? all that *Christ* did is for our sakes, that one day wee may succeed in the same triumph. *Judges 10.* wee see *Iosua* when he had inclosed the Kings, and shut them up in a Cave, *Hee brings them out, and makes his Souldiers and Servants to tread on the neckes of them,* whom yet hee himsele had conquered, so making all his Servants Conquerors: so *Iesus Christ* will make every true Christian to tread on the neckes of our spirituall enemies, Sinne, Death, Hell and the Divell, that so although the conquest be *Christs*, yet he might make all us his Servants Conquerors.

4
To fill the
Church with
spirituall gifts.

Fourthly, *Christ* ascended to fill the whole Church with his gifts; As *Ephes. 4.8.* *When hee ascended up on high, he gave gifts to men:* and verse 10.

of

of the same Chapter, *Hee that descended, is the same that ascended farre above all Heavens, that he might fill all things*: so that the goodnesse of Christ is spread all the World over. Christs ascension is like a tree, the rootes whereof be in the Earth, but the fruite is above our heads, but shake the tree, and the fruite will tumble at our feete; so the rootes of Christ bee here amongst us in this earth, here hee was conceived, borne, and here he died, and rose againe; I, but the fruit of Christ is in Heaven, above our reach: but if we touch him by the hand of faith, and tongue of prayer, then all the fruites tumble at our feete. This is a great comfort that Christ is ascended to give gifts to men, to fill all places with his goodnesse.

Now as Christs ascension was for the good of the Church, and to make men the better for it, so every man must make his ascension like to Christs, that the Church and the whole countrey may be the better for it: And therefore hast thou any ascension from being a meane man; Art thou become a gentleman from a meane man, a knight from a gentleman or lord, &c? Then make thy ascension like to Christs, make the Church the better for it, and the countrey where thou dwellest, not to take gifts, but to give gifts, so that the Church and Countrey may have comfort by thine honour and by thine ascension.

Fifthly, Christ ascended *To make intercession for us*; hee did prostrate himselfe in the Garden, and upon the crosse, in the vale of his flesh for us, and now hee is ascended into Heaven, to make the Court of Heaven friendly and favourable unto us; for we know if we have a matter in the law, or a friend on the bench, then the court of rigour is turned into a court of favour; so seeing we have Christ our friend, who is ascended into Heaven, to make the Court of Heaven friendly to us, wee may bee comforted, in that the Court of Iustice is turned into the Court of mercie, and the Court of rigor is become a Court of favour: *Revel. 4. 3.* wee see the *Throne of God* was compassed with a *Rainbow*; Now the Rainbow was a token of Gods mercy, and of his favor; to teach us that that which was a Throne of Iustice, now is made by the means of Christ, a Throne of mercie: and therefore *Paul* asks the question, *Rom. 8. 34. Who shall condemne us? It is Christ that dyed, yea or rather that is risen againe, who is even at the right hand of God to make intercession for us*: Hence therefore let us comfort our selves when we cannot pray, yet Christ prayes for us.

But how doth Christ make intercession for us? I answere, there bee two kinds of prayer, *vocall prayer*, and *reall prayer*; now wee are not to thinke that Christ makes any *vocall prayer*, that hee doth prostitute himselfe at the feet of God, as hee did in the garden, for this will not stand with the majestie of Christ, who is *the Iudge of all men, and God hath put all judgement into his hands*: but it is a *reall prayer* that hee makes; and for your apprehension I will shew by a similitude, what *Reall prayer* is; *Exod. 2.* little *Moses* was put into an *Arke*, and throwne into the water, *Pharaohs* daughter comming downe to wash her, saw this *Arke*, and caused it to bee brought her, and when she *had opened it, she saw the childe* weeping: now the childe spake never a word, and yet this weeping of the childe

SERMON
XXXVII.

Simile.

5
To make inter-
cession for us.

Simile.

Quest.
How Christ
makes interces-
sion for us.
I

Reall Prayer
what.

Simile.

ARTI. VI. childe was reall prayer unto her to shew mercy to it; so though Christ speake never a word, yet the presenting of his body before God, is a *Reall prayer*; effected two waies in his intercession.

The first way of his Intercession. First, by presenting his pierced sides, his nailed hands and feet, and his bloody wounds; so Christs body doth speake for us, when we cannot speake, and his blood cries, when wee cannot cry: for what was it that did uphold *Peter* in his dangerous fall, but the fruite of Christs prayer, as wee see *Luk. 22. 32.* Hee saith unto him, *I have prayed that thy faith faile not:* and so it is still the fruit of Christs prayer that doth uphold us; in confidence whereof we may say as Christ did to the Woman in the Gospell, *Some body hath touched me, for I feele vertue to goe out of me:* even so may wee say when we feele strength against sinne, and grace increased, it comes not by my selfe nor by mine owne vertue, but by the intercession of Christ; *whose blood* (as Saint *Paul Heb. 12. 24.* saith) *speakes better things than the blood of Abel,* for that cried for vengeance, but the blood of Christ for mercy.

2
Simile. Secondly, Christ doth not onely present his owne person, but also every faithfull man and woman; as *Exod. 28. 29.* we see when the *high Priest* went into the holy place, hee carried before him the names of the twelve Tribes of *Israel*, so Christ doth not onely present the names of the twelve Tribes of *Israel*, but the particular name of every faithfull man and woman; therefore let this be our comfort when wee are dull and cannot pray, that Christ is ascended into heaven and presents us dayly before God. The unthankfull *Butler* did not remember *Ioseph*, notwithstanding his kindenesse, O, but *Ioseph* did not forget his old Father, and his brethren, when he was advanced, but he saith to *Pharaoh*, Sir I have a poore father and poore brethren in the land of *Canaan*, they are like to be famished, they want bread; I pray thee sir, that I may have chariots to fetch them hither, that they may dwell in the best of the land: and even so the true *Ioseph*, *Iesus Christ* remembers us to God, saith he, Father I have a number of poore servants in the world troubled and afflicted, I pray thee send for them, and let them enjoy the happinesse I have prepared for them. And this is the blessing wee have by the ascension of Christ.

Secondly, the time when Christ ascended. The second point is, *the time when Christ ascended*; laid downe in three circumstances:

I First, *after he was risen*; so it is in the order of the Creed, he was crucified, dead, and buried, he descended into hell, the third day he rose againe from the dead, and then he ascended into heaven; which must teach us, that we must never looke to ascend to heaven till we be risen, for as Christ rose out of the grave before he ascended, so we must rise out of the grave of our sins and corruptions before we ascend: therefore Saint *Iohn* saith *Rev. 20. 6.* *Blessed are they, that have their part in the first resurrection, for on such the second death hath no power:* now there be two resurrections; there is the rising of the soule out of sin in this life, to newnesse and holinesse of life; and the rising of the body at the day of judgement to immortality and everlasting life: therefore whosoever thou bee, that dost not labour to rise in thy soule

out

out of the grave of thy finnes, to rise (I say) to repentance, and a turning to God in the care of an holy life, then thy body shall not bee raised to immortality, and life everlasting; but if thou labour to rise out of thy grave of sinne and wickednesse to a holy life, then as Christ did rise, and afterwards ascend, so shalt thou, but if thou dost not, Christ shall ascend, and leave thee heere; nay, well it were if thou mightest remaine in this life, but Christ shall ascend to heaven, and thou shalt goe to hell; and therefore let every one labour to rise out of his finnes here in this life, that he may ascend with Christ into heaven. There be a number of people in the world thinke to ascend to heaven, and goe to God, but if they doe not rise out of their finnes, but continue in them still, they are like to perish in them. *Heb. 11. 5.* It is said, *By faith Enoch was translated that hee might not see death, and was not found, because God had translated him: for before his translation, he was reported of that he pleased God:* so labour thou to please God in a good course, and walke with him, so farre forth as frailty will permit, and then when thou parts from this world, thou shalt be sure to goe to God.

The second circumstance is, that it was *forty daies after he rose*, as it is, *Act. 1. 3.* Christ had right to heaven so soone as hee rose, but for the good of his Church, and of his Disciples, he was content to tarry from it for a time; which must teach us to bee content to tarry from heaven for a time, for the good of them amongst whom wee live; so wee see *Paul* did, as it is *Phil. 3.* *Neverthelesse to abide in the flesh is more needfull for you: and having this confidence, I know, that I shal abide and continue with you all for your furtherance and joy of faith:* so *2 King. 20. 2.* it is said of *Hezekiah*, *Then he turned his face to the wall and prayed:* Why did *Hezekiah* weepe and pray to the Lord that he might live? I answer, not that he was afraid of death, but hee desired to live for the good of the Church because Religion and the worship of God was in danger, which he desired to establish: as *Martin* a bishop in *France* when he came to dye, for the good of the Church desired to turne into the world againe. Now these examples may serve to make us contented to tarry out of heaven for a time for the good of others: if Christ tarried forty daies for the good of the Church, much more should wee bee contented to leave places of honour, and of preferment for the good of the Church; for there bee too many men that will not step one foot from their preferment for the good of their brethren, as *Nehem. 5.* hee laies it as a great fault on the rich men, that *they would not ease their poore brethren;* and there is a curse denounced against such, *Iudg. 5. 23.* *Curse yee Meroz, saith the Angell of the Lord, curse the inhabitants thereof, because they came not out to helpe the Lord against the mighty;* unto which many are now liable, who will hazard nothing for the love of Christ.

The third circumstance is, that, *before Christ ascended, hee gave a charge and a commandement to his Disciples;* as we may read, *Act. 1. 2.* *Vntill the day in which hee was taken up after that hee through the holy Ghost, had given commandement unto the Apostles whom hee had chosen.* And what was the charge he gave them? It was concerning the kingdome of God, religi-

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on

ART. VI. on, and the worship of God; which may teach us before wee ascend, and death take us away, we must give charge to our children, to our servants, and to those which doe concerne us, touching Religion, and the worship of God, that they bee faithfull in the covenant of God, when we be dead and gone; and then we may comfortably ascend to heaven: so we see David did, 1 Chron. 28. 9. when he came to dye he gave a charge and a commandement to his sonne Solomon, saith he, *And thou Solomon my sonne, know thou the God of thy Fathers, and serve him with a perfect heart; and with a willing minde, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: If thou seeke him, he will be found of thee, but if thou forsake him, he will cast thee off for ever:* so likewise Moses did Numb. 27. 18. *And the Lord said unto Moses, Take thee Joshua the sonne of Nun a man in whom is the Spirit, and put thy hand upon him, and set him before Eleazer the Priest, and before all the congregation, and give him a charge in their sight:* so every governour, and every master and father should give charge and commandement concerning Religion and the worship of God to those which doe concerne them, that they may bee faithfull in the covenant, and hold our Religion when they be dead and gone; and then they may comfortably ascend as Christ did.

Thirdly, the place where hee ascended.

I

Thirdly, *The place from whence he ascended:* now in every motion, there is the place from whence they goe, and the place whither they goe, the place *a quo*, from whence Christ ascended was *Bethanie*, as Saint Luk. 24. 50. *The mount of Olives*, as it is Act. 1. which was the place, whence a little before he went to his Passion, it was the place where he sweat water and blood, and where hee was apprehended; yet heere it is said, to bee the place from which hee ascended to heaven; which may teach us, that if wee be faithfull and walke carefully and conscionably before God, the places that be places of trouble and of torment to us, he will make them *Mount Olives*, places of comfort; and therefore doest thou lye on thy sicke bed, art thou troubled with paine and sicknesse, and hast bene many yeeres together, bee faithfull and God can make thy sicke bed *Bethania* to thee, a place to ascend to heaven from; and so likewise art thou in prison or in any other base place, bee faithfull and of good comfort, the Lord can make it like the *Mount Olives*, a place to ascend to heaven from; doest thou dwell in a poore cottage and a smoaky house, be of good comfort, God can make this a meanes to ascend to heaven by and goe to God.

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Secondly, the place *ad quem*, whither he ascended, and that is into heaven; so the Angels say, Act. 1. 11. *Ye men of Galilee, why stand ye gazing into heaven, this same Iesus which is taken from you into heaven, shall so come, as ye have seene him goe to heaven:* so againe, Peter saith of him, Act. 3. 21. *Whom the heavens must containe, untill the time that all things be restored:* and Paul, Heb. 9. 24. *Hee is gone to appeare in the presence of God for us:* so it is cleare by all these Scriptures, that Christ is gone to heaven. Now if he be gone to heaven, then it is in vaine to seeke him heere in this world: The Papists say, that the bread in the Sacrament after the words of consecration are turned into the body of Christ, nay into the very flesh as hee was borne

borne of the virgin *Mary*, now then if we aske the Papists where is Christ, they will bee ready to say in such a Church and such a Church, or he is betwene such a Priests fingers; but aske the faith of a Christian professor where hee is, and that will tell you that hee is ascended into heaven, and therefore to avoid this Doctrine of the Papists in all likelihood it is that our Saviour saith, *Matth. 24. 23. If any man shall say unto you, here is Christ or there is Christ, beleeve him not; do not goe after them, for Christ is ascended into heaven, whither seeing Christ is ascended, let us gather after him, and although our bodies cannot yet ascend, yet let our hearts and mindes; and as the Disciples did follow him with their eies, till a cloud came and tooke him up out of their sight; so let us follow him with our hearts and mindes, till we be in his sight.*

Fourthly, *The manner of this ascension; Luk. 24. 50. He lifted up his hands upon them and blessed them*, this was the last farewell he did not leave unto his Disciples houses and lands, castles and mannors, but he left them his blessing, as the best portion; which must teach us when we are to depart this world, though wee cannot leave lands and livings to our children, yet let us leave Gods blessings behinde us, the knowledge of God, the hatred of sinne, the love of vertue, conscience to walke with God: as *Gen. 28. 3.* when *Rebecca* sent her son *Isaac* for a wife, though his father was rich, yet he was to the eye of the world but meanly provided, having for his journey onely a staffe in one hand and a bottle of oyle in the other, but together with them he had his fathers blessing and Gods blessing laid up in it; and with these his mother thought him better furnished than his rich brother *Esau* with all his wealth: so let a poore man leave Gods blessings to his childn, and then he shall have the best portion that can befall him. Now by the vertue of this blessing the Apostles passed through many troubles, and were fenced with it against all the hard dealings of this ungratefull world, for they cared not who cursed them, so God blessed them, nor who hated them, so God loved them; so if we get Gods blessing, if that be upon us, then we are fenced against all the hard dealings of the world.

Fourthly, the manner of his Ascension.

I

I, but some man may say, how shall I be partaker of this blessing of Christ? O, that I had lived at that time, and had beene amongst the Disciples! To this I answer, *David* tels us who be the persons, and how wee may have this blessing, *Psal. 24. 4. Even hee that hath innocent hands, and a pure heart, which hath not lift up his soule to vanity, nor sworne deceitfully; he shall receive a blessing from God:* so then labour to be an innocent man, and to have a pure heart, doe not drinke in the sinnes of the age thou livest in; and thou shalt bee the man that shall be blessed; and though thou be not blessed in the sight of others in this world, yet thou shalt be pronounced blessed at the day of Iudgement, even that mouth that shall curse the wicked, and drive them to hell, shall blesse thee; and say, *Come ye blessed of my Father, receive the kingdome prepared for you.*

Sol.

Secondly it is said, *While hee blessed them, hee was parted from them, and carried up to heaven* (that is) he went by little and little, not sodainely, as he went from the two Disciples that went to *Emmans*: but here he went leasurely, by little, and by little, till he was taken up, till a cloud came and

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ART. VI. tooke him up out of their sight, after which manner hee shall come againe. And so say the Angels *Act. 1.* and therefore so often as we looke upon the clouds, wee may thinke that the same chariots shall bring Christ againe, howsoever they doe now bring us snow, and raine, and haile, and wind, yet they shall bee the chariots to bring Christ to Iudgment, at the last day. But the enlargement hereof we deferre till the next time.



SERMON XXXVIII.

LUKE 24. 50. 51.

And he led them out as farre as to Bethanie, and he lift up his hands, and blessed them.

And it came to passe, while hee blessed them, hee was parted from them, and carried up into heaven.



Having before spoken of the *Reasons* why it was needefull that Christ should ascend, and of the *Time* when he ascended, and also (*à quo*) of the place whence he ascended, and that was *Bethania*, and (*ad quem*) whither he ascended, and that was to *Heaven*. As also we began to speake of the *manner of his ascension*; and therein we first observed that at his ascension, *He lift up his hands and blessed them*, which was his last farewell to the Church, and to his Disciples; wee read *Gen. 27. 33.* what *Isaac* said, *Isaac have I blessed, and he shall bee blessed*; so Christ will say to his servants and people, *I have blessed them, and they shall be blessed*: For if Christs blessing be upon us, wee are fenced against all the unkindnesse of this ungratefull world; if a father give a bitter cup to drinke into his sonnes hands, hee will put a little sugar to allay the bitternesse of it; so though the Lord give us a bitter cup to drinke of troubles and afflictions in this world, yet therewithall hee gives us a little sugar to allay the bitternesse of it, the comfort of his Spirit, the pardon of our sinnes, and the feeling of his favour.

Simile.

Quest.

Sol.

Simile.

I, but some man may say, may every man have this blessing of Christ? I answer, No, for as Isaac said to his mother, when he went to get the blessing from his brother Esau, It may be that my father will feele me and handle me, and then if I bee found to bee a deceiver, I shall bring a curse upon me instead of a blessing: so Christ will handle us, and feele us as it were, to see if we bee right children, if we be not, wee cannot have his blessing, for it belongs to none but children adopted by his grace and mercy: Some will be ready to say, how may this blessing come upon me? would I had beene amongst the Disciples when Christ was upon the earth. I will not answer thee, but God shall

shall, by the mouth of the Prophet *David*, declaring who shall obtaine S E R M.
this blessing, *Psal. 24. 14. Even he that hath cleane hands and a pure heart, which* XXXVIII
hath not lift up his soule to vanity, nor sworne deceitfully, he shall receive the blessing from God: hee that is a harmelesse man and doth not wrong or injury to his neighbour; hee that doth not drinke in the sinnes of the age hee liveth in, hee that doth not lift up his minde to vanity (for there is a great deale of vanity in man, vanity in the speech, vanity in apparell) this is the man that shall receive this blessing from God, and hee shall not onely bee blessed in this world, but be pronounced also blessed at the great assembly, when heaven and earth and hell shall meet together before God and all the blessed Angels and holy men, even by that sweet mouth of Christ which shall chace and drive thousands to hell, and shall curse the wicked, but shall say to such, *Come ye blessed of my Father, receive the kingdome prepared for you from the beginning;* therefore labour thou whosoever thou art to be thus blessed of Christ, and then thou art fenced against all the injuries and wrongs that this world doth afford us.

Secondly, wee did observe in the *Manner of Christs ascension*, that when hee departed hee went not suddainely away from them, as he did from the Disciples that went to *Emmaus*, but he departed by little and little leasurely, till a cloud came and tooke him out of their sight. Now in severall ages there were some that ascended, as *Henoch* in the time of *Nature*, *Elias* in the time of the *Law*, and *Christ* in the time of the *Gospell*; To teach us that heaven is the house prepared for the faithfull in all ages.

But there was great difference in their ascensions: *Others ascended by* Differences between the Ascension of Christ and others.
means, as we may see in the *2 Kin. 2. 12. Elias was carried up in a fire chariot;* but Christ did ascend by *His owne power and vertue*, without the helpe of any; and so in *Luk. 16. 22. When Lazarus was dead, he was carried of the Angels into heaven;* But Christ ascended by his owne power, which may teach us, that al others have need of help to ascend to heavē, but Christ had none.

Secondly, *Others ascended before death ceased on them*, as *Elias*; but Christ ascended after hee was killed and crucified and put into the grave; hence we learne, all the people of God shall rise and ascend; but first death must kill them, and they must be laid into the grave, and then they shall rise and after that ascend; as *Revel. 11. 9. it is said, That the bodies of the two Prophets lay in the streets three daies and an halfe, and after life came into them againe, and the world wondred at it;* and *ver. 12. it is shewed how they rose, That they heard a voyce from heaven, saying, Come up hither, and they ascended up to heaven in a cloud.* in like manner, labour thou to be joyned with Christ, and as Christ ascended, so shalt thou ascend.

Thirdly, *Others went onely themselves to heaven*, but made no way for any body els, but when Christ ascended, he made way for others to ascend and follow him: he did not as *Lot, Gen. 19. who when he had taken in the angel, shut the doore;* but Christ when he entred into heaven, left the doore open for others to enter in; so it is said, *Heb. 10. 20. Hee entred by the new and living way, which hee prepared for us, through the veile, that is, his flesh;* even by the veile of his flesh hath he dedicated a way for us to heaven, therefore *Chrysostome* saith well, *Christ hath entred into heaven at the narrow bole of his passions, and hath left a broad doore for his members to follow.*

ACT. I. VI. Fourthly, *Others* when they were ascended could doe *nothing* there, though they could work miracles on earth but Christ being ascended, is as powerfull to administer to his people in this kingdome, as if he were with them in this world: for *Act. 2. 33.* hee being ascended, sent downe the gifts and graces of his spirit upon his Disciples: others being ascended can doe nothing, their power being confined to the place where they bee, but Christ being ascended, is as powerfull here as if he were present.

Fifthly, *Others went away on a suddaine*, as wee see *2 King. 2.* that *Elias* ascended in a *Whirlwind*: but Christ ascended by little and little, by degrees, till a cloud came and tooke him out of their sight.

Now there be two reasons why Christ did not ascend into heaven suddenly, but by little and little: first, that they might sensibly see hee had left this world and was ascended into heaven, therefore wee should not looke for him here: it becometh the Church to know that Christ is ascended into heaven and that for their good, to prepare a place for them, to send downe the gifts and graces of his spirit: so *Iob. 6.* wee may see the Disciples when Christ told them that he should go away from them, sorrowed and mourned for it; I, but when they did consider that hee was ascended for their good, to prepare a place for them, and to hold the possession of heaven till they were ready, and to send the holy spirit into their hearts, this was a great matter of joy and comfort to make them glad.

Secondly, to take away an error in the world, that many an one thinks hee shall goe to heaven in a *whirl-wind*, out of the midst of their finnes and of their prophaneesse: nay, looke on Christ, hee ascended by little and little, and made many ascensions before hee came at heaven, so must thou doe, and therefore thou must not thinke to goe in a *whirl-wind* into heaven, out of the midst of thy lusts and of thy finnes, but thou must make many ascensions every day in thy care zeale, faith and thy repentance: It is Christs speech, *Can. 2.* *Who is this that ascends up out of the wilannes, perfumed with myrrh, &c.* so the people of God ascend up leasurely till God receive them, as *S. Ierome* saies, speaking of the 42. journeyes of the children of *Israel* to the land of *Canaan*; so we must not think to goe to heaven with ease, but it will cost many a journey, and a Christian must be every day rising in his care, in his zeale, in his faith, in his repentance and in his love, till at last he come at heaven gates.

Thirdly, *A cloud came and tooke him out of their sight.* so Saint *Luke* saies, *Act. 1. 9.* *And when hee had spoken these things whilst they beheld him hee was taken up, for a cloud tooke him out of their sight*, that is, it came under the foot of Christ and so did cover him: and as hee went away in a cloud, so hee shall come againe at the day of judgement, so the Angels said: the Prophet *Dan. 7. 13.* saith, *I beheld in a vision by night, and behold, one like to the Son of man came in the clouds of heaven:* so *Mat. 24. 30.* *And then shall appeare the signe of the Son of man in heaven, and then shall all the kindreds of the earth mourne, and they shall see the Sonne of man comming in the clouds of heaven.*

Now the use of this point is, that seeing Christ ascended by a cloud into heaven, and as he ascended, so will come to judgement, therefore so often as we looke on the clouds, wee may consider that these bee the chariots that shall bring Christ to judgement, however they now bring us winde and

raine, and snow, and haile: as *Genes. 45. 24. When Iacob saw the Chariots that Ioseph had sent for him, his Spirit revived againe*: so when we looke on the Chariots that shall bring Christ to judgement, our hearts will or should revive; therefore so often as we cast up our eyes to Heaven, wee should thinke of this.

Now we will come to speake of the fifth point, *the use and benefit wee should make of Christs ascension*: and I would I had an hundred tongues to speake, and that I had the words of motion, that I might make you seele and see the excellent things that God doth offer unto us by the Ascension of Christ.

First, *The ascension of Christ must cause a spirituall ascension in us*; for as the body of Christ did ascend to Heaven, so our hearts and minds and affections must ascend; and although our bodies be here, yet our hearts and mindes and affections must be in Heaven: so saith *Paul, Colos. 3. 1. If ye bee risen with Christ, seeke those things that be above where Christ is*, as if he should say, Christ is in Heaven; let not your hearts therefore and your mindes bee on the Earth, but let them ascend to Heaven: so it is said *Philip. 3. But our conversation is in Heaven*. There be a number of men in the world that grovell on the ground, their hearts bee glued and tyed to the world: Oh but a Christian man whiles he is in this world, he must have his conversation in Heaven by living justly, and holily in this world; Therefore, whilest wee live here our hearts and minds must ascend to Heaven, because our soules shall not ascend till the day of death: Nay, if our soules doe not ascend whiles wee live here, our bodies shall not ascend at the day of judgement, for every man must begin his Heaven here; therefore Christs ascension must cause a Spirituall ascension in us. But what shall wee say of such men, as for their lives cannot lift up their hearts and their mindes to Heaven? wee may say as God sayes to *Adam, Gen. 3. Earth thou art, and to Earth thou shalt returne; Dust thou art, and to Dust thou shalt returne*: Nay, it were well with them if they might returne to Earth, but they shall goe both soule and body to Hell without repentance, and therefore labour to ascend in thy heart and affections whilest thou livest here; pittifull is the state of these men: I, but what shall then the people of God doe when they cannot feele their hearts to ascend? they may say, O Lord Iesus, thou art ascended, and I am grubbling on the Earth; therefore I will pray as the Prophet *David* doth, *Psal. 119. Lord quicken mee and raise mee*, that I may ascend in my heart, minde and affections, while I live here.

Now the rules to know whether wee be ascended with Christ in the holinesse of our lives, and conversations here on Earth, that so wee may ascend to him hereafter in glory, are chiefly these two:

1. *By an Opticke rule, a rule of humane learning.*

2. *By a rule of Scripture.*

First, *By a rule of humane learning, or an Opticke rule*; In all ascensions the higher a man goes, the greater the things above seeme to be, and the things below seeme the lesser: As for example, if a man goe to the top of an high Castle, the things above seeme great, and the things beneath

ARTI. VI. seeme small if hee looke downe ; I, but if he goe up to the Mountaines, then the Castle seemes small or lesser, but if it were possible that hee could goe up as high as the Sunne, or the Moone or Starres, how great would the Starres and Spheares, and the amplitude of Heaven appeare to bee, when as this Earth would hardly bee seene thither, and if seene, would it seeme scarce so big as a little Moule-hill : so it is in our spirituall ascension, the neerer wee come to Heaven, the greater Heavenly things seeme to bee, and the further we goe from these worldly things, the lesser and lesser will they seeme to us ; and therefore the pardon of thy sinnes, and the favour of God, and the hope of Heaven, are these great in thine eyes, and the things of this life like little moles flying in the Sunne : bee of good comfort thou art ascended : but if the things of this life bee great in thine eyes, and the things of Heaven small, then thou art not ascended as yet. And thus by this rule we may give a true judgement of our selves.

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Secondly, *A rule of Scripture* : *Ephes. 4.9.* it is said, *Hee that ascended, is the same that did descend first into the lower parts of the Earth* : So by *S. Pauls rule*, before there can be an ascension to Heaven, they must first descend, and that to the lower parts : *Pauls words* bee plaine, that a man must first descend before he can ascend : and therefore every man must consider with himselfe, whether hee hath descended into the lower parts, whether he hath beene cast downe with the burden of his sinnes, in the sense and feeling of them, and that hee hath beene brought as low as Hell, and the Grave, and into the Dungeon of GODS wrath and displeasure, if thus then thou hast ascended ; but if thou hast not descended into Hell, and as low as the Grave in the sense and feeling of thy sinnes ; If thou hast not beene in the dungeon of Gods wrath and displeasure, then thy ascension is yet to come. I have shewed you heretofore, that a man that would bring water to the top of an high Castle or Tower, hee first makes it fall exceeding low : so every man that would ascend, hee must first descend, and come downe low in the sense and feeling of his owne sinnes, and then hee is fit to ascend : Therefore, looke into thy owne selfe, and consider whither thou hast descended, and hast beene brought low in the sense and feeling of thy owne sinnes : If thou hast, thou hast ascended ; but if not, thy ascension is yet to come. *David* beginnes one *Psalme* with *De profundis*, *Psal. 130.* *Out of the deepe places have I called unto the Lord* : so wee must bee brought to call to God out of the deepes.

Simile.

Use 2.

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Secondly, seeing Christ is ascended into Heaven, *Let us bee willing to goe to Christ as soone as may be* ; we see in nature that all the members will have recourse to the head, because that gives life and motion to the rest of the members ; so because Christ our Head is gone before to Heaven, we should be willing to ascend to him : we know and have often heard how willing old *Jacob* was to goe into *Egypt* ; his spirit revived when he saw the Chariots of his sonne *Ioseph* came for him ; so we should be willing to leave all, and to ascend to Heaven, and how should our spirits revive, when we see the chariots of death come for us ? But yet there

must

must be a moderation this way, for as a good servant will not goe away till he have a discharge from his master, though hee long for the time of his freedome, and looke to the shore of the Sea to see when the Ship would come to carry him away, and thinke every day seven, and every yeere seven till the time come, yet he goes not before his master calls : so it should be with a Christian, though hee be willing to goe to God, and to leave all, yet *Hee must not take downe the Tent himselfe*, but hee must tarry till the Lord give him a discharge, and then thinke every day seven daies, and every yeere seven yeeres till the time come; and when it is come, he must willingly goe to Christ. It is an infinite wonder notwithstanding all the happinesse men shall enjoy by ascending with Christ, that they cannot by any perswasions be induced to forsake and leave off this hanging on the world; I doe not meane, onely when God would have them to live, but even when men lie on their sicke beds and are readye to depart this World.

Thirdly, seeing Christ is ascended, wee must labour to feele the vertue and Power of Christs ascension; there bee many that can talke and tell long stories of it, but this is nothing, unless they can find the vertue and power of it. *Phil. 3. 9, 10. saith Paul, I desire that I may be found in him, and that I may know him and the vertue of his resurrection, &c.* So wee must desire that we may feele the Power of Christs ascension; as *Psal. 68. 18.* It is said that when *Christ ascended up on high, he led captivity captive*; that is, (as yee heard before) that when hee ascended, hee did triumph over all our spirituall enemies, and they were bound and tyed to the triumphant Chariot of Christ in fetters and chaines like slaves. Now every man must feele this triumph and conquest in himselfe; therefore, dost thou feele the Divell to be bound, and Hell to bee stopped; Death to be weakned, and the power of thy lusts and sinnes abated; then thou dost truly feele the vertue and the power of Christs ascension; but if thou doe not feele the Divell to bee bound, Hell stopped, Death to bee weakned, and thy lusts and corruptions to be abated, then hast thou no vertue by Christs ascension. Saint Bernard saith well, If thou dost not feele the vertue and power of Christs ascension, hee is not ascended for thee, thou shalt have no good, nor bee a penny the better for it; therefore let every man labour to finde the vertue and the power of Christs ascension in himselfe; as Hell to be stopped, Death to be weakned, and Sinne to bee abated, and then hee may have comfort by Christs ascension.

Now there is another vertue we must finde by Christs ascension, spoken of *Psal. 68. 18.* at his ascension *Hee gave gifts to men*, and what gifts were they? of two sorts: First, *Royall gifts*; and Secondly, *Personall gifts*: *Personall gifts* bee such as Teachers and Preachers have: *Royall gifts* be such as be in a Christian, as *Knowledge, Spirituall wisdom, Understanding, Faith, Repentance, Love, Zeale*, and the gift of *Prayer*: Therefore hast thou knowledge, spirituall wisdom, understanding, faith and repentance? hast thou love and zeale? and hast thou a gift in *Prayer*? Then thou dost feele of the vertue and power of Christs ascension; but if thou bee

Simile.

Use 3.

2
Gifts of Christs
Ascension.

A R T. VI. an ignorant and a blockish man, and hast no knowledge or understanding, no faith or repentance, no gift in prayer, then thou art not one pennie the better by Christs ascension, neither canst thou have any comfort in it.

Use 4.

Fourthly, seeing Christ is ascended, what must we doe till he come againe to us: the Papists tell us wee must have an Image or a picture of him, and must keepe it to put us in minde of him, till hee come againe: but this is against the second Commandement: And 2 *Corinth.* 5. 16. the Apostle *Paul* tells us, that wee should no more know Christ after the flesh, saith hee, *yea though we had knowne Christ after the flesh, yet now henceforth we know him no more*; so that this is not the way the Papists tell us, to have an image or a crucifixe of Christ: But there is another way, for the Lord hath left us the glasse of the Gospell; as 1 *Corinth.* 13. 12. *But now we see through a glasse darkly, but then face to face*: Therefore we must looke well into this glasse, for there wee shall see Christ borne in a Stable, and laid in a Manger, praying on the Mount, bleeding in the Garden, hanging on the Crosse, laid into the Grave, and rising from Death, and gloriously ascending into Heaven: Therefore wee must not doe as the Papists tell us, but we must keepe us to this glasse, hold us to it, and looke into it, and at last *Iesus* will come and joyne himselfe to us, nay, he will stand by us, and transport our bodies, and make them like to his glorious body. Now the next uses are uses of Comfort.

Uses of Comfort.

I

First, that seeing Christ is ascended into Heaven, this may give us comfort, that one day we shall rise and ascend also; for He is our pawne and pledge, and hath taken possession of heaven for us: which is a great comfort to a Christian, that where Christ is, there hee shall bee also, as Christ saith, *Ioh.* 14. 3. *I go to prepare a place for you, and I will come againe unto you, and take you unto my selfe, that where I am, there you may be also*; therefore seeing Christ is in heaven, he wil draw all his members after him: so *Ioh.* 17. in that sweete prayer that Christ makes, he saith, *Father, I will that they which thou hast given me, may be with me, even where I am, that they may behold my glory*: *Tertullian* saith well, Christ the Mediator of God and man hath taken the pawne of our flesh, and hath carried it into heaven, and hath left us the pawne of his Spirit; therefore now flesh and blood be secure in Christ: and *Athanasius* saith, God hath repealed this heavy sentence, *Earth thou art, and to earth thou shalt returne againe, dust thou art, and unto dust thou shalt returne againe*; for Christ hath carried thy flesh into heaven, and hath taken possession of it, and holds it till thou art ready: therefore let not a Christian be afraid of the troubles and afflictions that hee meets with in this world, for as Christ is ascended, so one day he shall ascend when the time comes: this is a sweet comfort to a poore Christian when he lyes on his sicke bed, when he meets with many troubles and afflictions in this world; unto whom I may say, as Christ said to the Church of *Smyrna*, *Revel.* 2. 10. *Feare none of these things that thou shalt suffer*; even so I may say, feare none of these things that thou shalt suffer, feare not trouble, affliction, sicknesse, death, nor any thing: Art thou a poore man, and dost thou want a house to dwell in? why

Incouragement
against the
Crosse.

Heaven

Heaven is thy house : dost thou want friends ? God is thy friend, and all the Angels and Saints : dost thou want comfort ? God will be thy comfort, and therefore bee not affraid of trouble, nor of death, but bee like the five wise Virgins that had their lamps ready burning, and their loyns girt, ready to enter into their Masters joy. SERMON XXXVIII

Secondly, seeing Christ is ascended into Heaven, our salvation is the nearer to him : wee see in nature as long as the head is above the water, the body cannot be drowned ; in like manner so long as our Head is safe in Heaven, he will save all his members. To this effect Paul saith, *Ephes. 2.6.* That hee hath set us together in heavenly places : and how hath hee set us together in heavenly places, not in our owne persons, but in the Person of Christ, he holds it, and hee will one day faithfully deliver it into our hands. The second use of comfort. Simile.

Thirdly, seeing Christ is ascended, we may bee bold in the time of our neede, trouble and affliction, to go to God in Prayer, and may have comfort that Christ will heare us, and that we shall be regarded : This is the use Saint Paul makes of it, *Heb. 4.14.* where he saith, *Seeing we have a great high Priest, which is entred into Heaven even Iesus Christ the Son of God, Let us goe boldly to the Throne of Grace, that wee may finde mercie, and receive grace to helpe in the time of neede :* So chapter *10.19.* saith hee, *Seeing therefore Brethren, that by the blood of Christ wee may bee bold to enter into the holy places by the new and living way, which hee hath prepared for us through the veile, that is, his flesh, let us draw neere, &c.* If a man had a great suit at Court, and did know no body there, a man may looke for small comfort when he comes thither : but if he knew that the Kings sonne would be ready to speake for him to his father, and to grace him before all the company, this will give him comfort ; so if we go to God as to a Stranger, then we can looke but for cold comfort : I, but if we know that Christ will speake for us to God, grace us and bring us into favor with him, this may comfort us, and make us *with boldnesse goe to the Throne of Grace.* There was great difference betwixt the time when *Iosephs* brethren knew him, and when they knew him not, for when *Ioseph* would not acknowledge them for his brethren, hee handled them roughly, and tooke them for Spies ; but when he did acknowledge them to be his brethren, then he did kindly entertaine them, and did fill their sackes with corne, that they might bee preserved till they came into *Egypt* ; so there is great difference when wee be strangers, and when Christ doth acknowledge us, for when hee knowes us, he will speake to God for us, and grace us, will fill our sackes with the best of Heaven ; therefore the true Christian may have great comfort to go to God in Prayer in the time of his need, and he shall be heard and regarded of God. The third use. Simile. Simile.



SERMON XXXIX.

MARKE 16.19.

So then after the Lord had spoken unto them, Hee was received up into Heaven, and sate on the right hand of God.

Simile.



Simile.

As in the climbing of a Tree a man will catch hold of the upper boughes, and so will goe higher and higher till hee come at the toppe: so wee must doe in the rising of Christ, wee must rise in our affections as hee rises, and therefore having followed him in two degrees of his exaltation, his resurrection from the Dead, and ascension into Heaven: wee will proceed now unto the third, which is his Session at the right hand of God; as if wee were got within the veile, to see Iesus Christ sitting at the right hand of his Father in glory and majestie: as *Cantic. 3. 11. The daughters of Sion are called out to behold king Salomon crowned with the crowne wherewith his mother crowned him in the day of his Espousalls, and in the day of the gladnesse of his heart:* So I may say, come forth all yee people of the land, out of your houses, and out of your Townes and places where yee dwell, and behold Iesus Christ the true *Salomon*, sitting at the right hand of God, crowned with honor and glory, so that when others shall aske ye, *what ye went out to see?* as Christ asked the people; yee may say and answer againe, we went to see *Christ crowned with honour and glory, Heb. 2. 8.* Thus *John 20. 25.* the Disciples tell *Thomas*, as a matter of great joy, that *they had seene the Lord*, and yet they had seene him, but rising out of the grave and out of the denne of death; therefore much more should we be glad and rejoyce that wee have seene the Lord, not rising out of the Grave, or out of the dens of death, but *sitting at the right hand of God*, for the good of the Church; And therefore I say, good Brethren stir up your selves to behold Christ within the veile, sitting at the right hand of God for the good of the Church. Now in speaking hereof we will observe five things.

1. *What is meant by the right hand of God.*
2. *What it is to sit at the right hand of God.*

3. *Why*

3. Why he is said to sit, and not to stand.
4. To what end he sits at Gods right hand.
5. The fruites and benefites wee have by his sitting at Gods right hand.

SERMON
XXXIX.

First, *what is meant by the right hand of God*: To speake properly, God hath neither right hand, nor left hand, for *he is a spirit*, as it is, *John 4.24*. Therefore seeing he is a Spirit, he hath no bodily parts nor dimensions, and therefore neither right hand nor left; but it is a borrowed speech taken from the manner of *Kings and Princes*, who are wont to advance their favourites next to their selves in any office or dignity. *Augustine* saith well, If it be a wicked thing to make an image or a picture of God, to make him like an old man with hands and feet, and to set it up in a Church, or a Temple, seeing God is a Spirit; much more (saith he) is it a wilde thing to frame an Image of him in a mans heart, seeing it is a Temple for God and his Spirit to dwell in. Now the right hand of God is taken in three senses in Scripture:

I
First, what is
meant by Gods
Right hand.

First, the right hand of God doth signifie *his Power*; because the chiefest power and strength of a man lies in his right hand, for by this right hand he doth worke and bring things to passe; so by the right hand of God, is meant the power of God, by the which he is able to doe whatsoever he will: So *Exod. 15*. *The right hand of God is glorious in power, the right hand of the Lord hath bruised the enemies*; and *Psal. 118. 15*. The right hand of God is taken for the *Power of God*; but it cannot so bee understood in this place, because the power of God is in all places, but the *humanitie of Christ* is confined to one place onely, therefore this cannot bee the true sense; indeede, it is said, *Matth. 26. 64*. *Nevertheless, ye shall see the Sonne of Man sitting at the right hand of Power, and comming in the Clouds*: the meaning whereof is expressed afterwards, chap. 28. 18. *that all power and authoritie is given unto him of God*.

Three severall
acceptations of
right hand in
Scripture.

I

Secondly, the Right hand of God is taken for *The goodnesse and glory of heaven and happinesse*, as *Psal. 16. 11*. *At thy right hand are pleasures for evermore*; but it cannot be so taken in this place, for though it bee true that Christ is blessed in the kingdome of heaven, in joy and happinesse, yet this is common to all the Angels and Saints, for they enjoy all the pleasures in heaven; but to sit at the right hand of God is peculiar to Christ onely: as it is *Heb. 1. 13*. *To which of his Angels, said he, at any time, Sit at my right hand till I make thine enemies thy footstool*.

The second ac-
ception.

Thirdly, the right hand of God, is taken for the *Next place to God in dig- nity and honor, Rule and government*: It is the manner of Kings and Prin- ces when they doe advance any to office next themselves, to set them at their right hand, as *2 King. 19*. *Salomon caused a seate to be set for the Kings mother, and set her at his right hand*: And *Psal. 45. 9*. it is said, *Vpon thy right hand did sit the Queene in a garment of gold*: so to sit at the right hand of God, is to be in the next place to God in *Dignity and Honour, in Rule and Government*. And this is here meant; for this sitting at the right hand of God, is nothing else but a dignity and honour given him of the Father whereby

The third sense.

ART. VI. whereby hee is indued with a power to rule and governe all things immediately both in heaven and earth.

*How Christ is
said to sit at the
Right hand of
God.*

Secondly, how hee is said to sit at the *Right hand of God*, and that is because he is in the highest place next to God in dignitie and honour, administration and government of this whole world, and also particularly of the Church of God: so to sit at the Right hand of God implyes two things.

*The first
meaning.*

First, *That Christ is in the next place to God in dignity and honour*; as Phil. 2.9. saith the Apostle, *Wherefore God hath highly exalted him, and given a name unto him above all names, that at the name of Iesus every knee should bow of both things in heaven and things in earth and things under the earth*; which is to bee understood not onely of the outward gesture and reverence to bee used at the Name of Iesus; but chiefly of the internall sovereignty and authority of Iesus; because hee should set his throne above all thrones, in that all powers shall bee subject to him both in heaven and earth, and so all knees shall bow unto him.

*The second
meaning.*

Secondly, *That hee is in Rule and Government in the highest place next to God*: Ephes. 1.20, 21. it is said, *That God hath set him at his Right hand in heavenly places, farre above all principality and power and might and dominion and every name that is named, not in this world only, but also in that which is to come; and hath made all things subject under his feet, and hath appointed him over all things to be the head to the Church*. These bee the two things implied in his sitting at the Right hand of God: whence wee are to take notice of two things.

I

First, *That Christ hath enobled our nature, and hath lifted it up above Angels and Archangels*: therefore seeing Christ hath thus dignified and enobled the nature of man, in setting it above Angels and Archangels, what shall wee answer to God, if wee abase it and bring it below the meanest of the creatures? I doe not say, below the *Sunne*, and *Moone*, and *Starres*, which are constant in their motions and courses, but below the dumbe creatures, for they doe moderate themselves in their appetites, they will take no more meat and drinke than will doe them good, and will bee moderate in their sleepe; therefore what shall wee answer to God for our excessse. But I would to God we could stay here, Christ hath lifted up our nature above the Angels, and we imbase it and bring it below the devils; for when men bee ruled by the devill, they make themselves slaves to him, and so bring themselves below the devill: as wee see hee could no sooner bid *Adam* eat, but he did eat, and *Caine* kill his brother, but he kils him, and *Judas* betray his Master, but he betrayed him: so he can no sooner bid men swear, but they will swear, or lye, but they will lye, or prophane the *Sabbath*, but they will doe it; therefore when men are thus ruled by him, what is it, but to make themselves slaves to the devill? and then how shall men answer this injury and wrong done to Christ: we read Prov. 31.4. *Bathsheba* saith to her sonne, *It is not for Kings, O Lemuel, to drinke wine, nor for princes to drinke strong drinke, lest they drinke and forget the law*: so is not for Christians to swear, to lye, to deceive one another, to prophane the *Sabbaths*,

Simile.

baths, for Christ hath graced them, and therefore they must take heed they do not disgrace their selves; Christ hath innobled their nature and set it up above the Angels, and therefore they must take heed they do not disgrace it by a sinfull life. SERMON XXXIX.

Secondly, we are to take notice, that seeing Iesus Christ is in the next place to God in administration and government, so he is in honour not onely next unto God, but also hath all at his command, hee is the ruler and governour of this whole world, and therefore will governe it for the good of the Church and of his people, and one day thou shalt blesse God, and bow thy knees, and thanke him, that hee hath put the government into his hands. *Rom. 8. 24.* it is said, *that all things shall worke together for the best, or good of them that love him*: the whole world shall winde and turne to his good, if a man be a friend to God, and love him: there

Simile.

be number of strange turnings and motions in this world, all which shall turne and winde unto the good of the Church: as in a clocke there be some wheelles turne one way, and some another way, they being crosse and contrary one to the other, and yet by the skilfull and cunning workman they turne all to one end, to make the clocke goe; so in this world there be many strange turnings and motions, that seeme to runne crosse and contrary one to the other, yet by the skilfull workman Iesus Christ, all is carried to the good of the Church; therefore great is the comfort that the Church may have by this: for what shall the Church doe in the time of trouble? runne to Christ, and pray him to turne all

Simile.

to the good of them, because the government is in his hands. Wee see in experience when there is a cunning Pilot set at the stearne of a ship, though it bee tossed with the waves, and troubled with winds, yet hee will carry the ship safe into the harbour; even so, as long as Iesus Christ is our Pilot and sits at the sterne of heaven, though there be many winds and waves beate on the ship; that is, though there be many troubles and afflictions that doe arise, yet he safely brings both soule and body to the haven or harbour of rest. It is a good meditation that the learned have out of *Matth. 8.* the Disciples were in a ship at sea, where arose a great

Simile.

tempest, so that the waves beate on the ship, which was in danger, whilst Christ was asleepe in the ship. Then they cried to him and awaked him: and he arose and rebuked the winds, and the sea, and there was a great calme: so (say they) the Church is compared to a ship, and this world to the sea, the troubles and afflictions of this life, to the winds and waves that beate upon the ship, and indanger it; therefore we must doe as the Disciples did, runne to Christ, awake him by our praiers, and stirre him up by our repentance, and then he will arise and rebuke the winds, and the sea, and there shall be a great calme: therefore in all the troubles and rages of the world, we are to consider that Christ sits at the right hand of God, and hath the government of the people of the whole world, and he will turne all to the good of his Church and people. Now the consideration of this will make feare flye from thee, as the darkenesse doth from a candle.

Thirdly, *why Christ is said to sit, and not to stand at the right hand of God.* Of which there be three reasons:

Thirdly, why Christ is said to sit and not to stand at Gods right hand.

K k

First, right hand.

ART. VI. First, *To shew unto us that hee hath now finished the worke of mans redemption*, and having done all, he is set downe at the right hand of God : this is that he would have the whole world to see, that now mans redemption is finished and perfected : so *Heb. 10. 12.* *But this man after hee had offered one sacrifice for sinnes, sate downe for ever at the right hand of God.* Now although Christ hath wrought the redemption of man, and is set at the right hand of God, yet wee must not sit downe too, but seeing he hath done his part, we must doe our parts, though he be set, yet we must not sit, but labour to lay hold on that which he hath purchased, and apply it to our selves ; for, although Christ hath purchased it, yet if wee doe not apply it, we shall be never the better for it. If a man lye bound hand and foote in a deepe dungeon, and a Taylor come and set open the prison doores, bidding him come to him, and he will take the Givies and Bolts off from his hands & feet, and when he hath done so, the Taylor sits himselfe downe with the keyes in his lap ; now doe you thinke though the Taylor sits still, the prisoner will ? no I warrant you, but rather would labour to creepe out of the stinking prison ; so seeing Christ hath opened the prison doores, and hath knocked off the Givies, and the Bolts of sinne, and is set downe at the right hand of God with the keyes of hell, and of death, we must not sit downe too, but apply our selves to come out of our sinnes, and to lay hold on the mercy that is offered to us.

Simile.

2 Secondly, *because there is a judicarie Power committed unto Him*, that is, a power of judgement ; he sits to arraigne men, and to give judgement and sentence against them ; and as earthly Iudges sit to order and to determine of all things that are done : so *Iob. 5. 22.* it is said, *The Father judgeth no man, but hath committed all judgement to the Sonne* ; therefore because Christ holds a court of judgment to judge the whole world, wee must be carefull to passe the whole time of our life and dwelling heere, in feare and holinesse before God, because Hee sits to judge us ; and though we bee not afraid of earthly Iudges, yet let us bee afraid of the heavenly Iudge, for howsoever men may shift the matter, and blinde an earthly Iudge, yet they cannot blinde the heavenly ; therefore every man must consider when he is drinking, deceiving, lying, swearing and the like, that Christ will judge him for it.

3 Thirdly, *because he is in the continuall act of judgement*, hee is alwaies on the judgment seat, alwaies ready to administer judgement to the world ; earthly Iudges bee not alwaies on the judgement-seate, but they have their vacation times out of tearme, (as they say) that is, they have certaine times of hearing : O, but Christ is in the act of judgement, and on his charge continually ; *Moses* sate from morning till night to heare the people, but he was weary of that ; but Christ sits continually, and is never weary in the act of judgement. Hence wee may learne these good instructions following :

Simile.

Ise. 1.

First, *to comfort us in afflictions and crosses*, that Christ is alwaies ready to waite and attend on the causes of his servants, and people ; a man may come at an unseasonable time to men, as *Luk. 11.* it is said, *the man came to his friend at midnight, and he was rebuked of his friend* : O, but we cannot come

come at any unseasonable time to Christ, hee sits night and day on the throne, and will bee ready to heare us, therefore in all our troubles this XXXIX. may give comfort.

Secondly, *to strike terror into the hearts of men, and to make them afraid of sinne, and to offend him*, because he sits on the throne still, and is ready to execute judgement: If a theefe should steale, or cut a purse when the Iudge is on the bench, hee is worthy to be hanged, sentence is ready to passe upon him presently; so seeing Christ is on the bench, and in the act of judgment, if a man sinne against him, sentence is ready to be passed, hee may presently have execution done upon him: and indeed all the judgments that come from day to day upon us, come from Christ; the executions be in the country, but the writs, and sentences amongst us come from a higher court, from London: so here in this world be all the executions, but the sentence and the writs come from above, they come from the court of heaven.

Fourthly, *To what end Christ sits at the right-hand of God: for two ends; first, To make intercession for us*, as Heb. 9. 24. *For Christ is not entred into the holy places made with hands, which are similitudes of the true Sanctuary, but is entred into heaven to appeare now in the sight of God for us.* We see in Samuel that Saul was angry with David many times, and would have killed him, but still Jonathan interposed himselfe, and laboureth to pacifie his fathers anger; so God is angry with us many times, and would kill us, but the true Jonathan Iesus Christ doth interpose himselfe, and labour to mitigate his anger by presenting his wounds and body before God; therefore when wee cannot lift up our voyce to God, nor our hearts as wee should, yet Christ makes intercession; his body speakes, when we cannot speake; and his blood crieth, when we cannot cry: Now I shall not need to shew you the manner how Christ makes intercession for us, having spoken of it but a little before; and therefore I will now proceed without any repetition to the second end why Christ ascended.

Secondly, *That hee might more powerfully and more mightily administer and governe his Church*; for therefore God hath exalted him that he may rule the whole world for the good of the Church; as the people rejoyced exceedingly at the crowning of Salomon, so wee may much more rejoyce that Christ is all in all, and that hee sits at the right hand of God for the good of the Church.

Now by foure actions Christ doth governe in his Church:

- 1 He drawes people to himselfe.
- 2 He doth guide and governe them.
- 3 He doth exercise them with crosses and troubles.
- 4 He doth protect and defend them against all their enemies.

First, *He doth draw and pull people unto himselfe and brings them to Faith and Repentance, and an estate of grace, that they may be saved*; so Christ saith to Ierusalem, Matth. 23. 37. *How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and yee would not?* to the same effect also, Ioh. 11. 52. It was said of him, *That hee*

A^R T. VI. dyed not for that nation onely, but that hee should gather together in one the children of God which were scattered abroad: so then it is Christ that doth gather and draw us; there is not any man living that is able to draw himselfe out of the kingdome of the devill, and pit of hell, into the kingdome of grace and state of blessednesse, it must be Christ onely that must draw him. therefore it is said in the *Acts*, that *There were added to the Church daily such as should be saved*; so it was not they themselves that drew themselves out, but it was Christ, by his Word and by his Spirit, that did draw them and pull them out of their sinnes, and brought them to an estate of grace.

Simile.

Now is there any man thus drawne out of his sinnes into an estate of grace, let him know it is the hand of Christ, that did draw and gather him, for Christs sitting in heaven is as powerfull to draw and pull men out of their sinnes, as the *Adamant* is to draw *Iron* to it. Wherefore when men see themselves thus drawne out of their sinnes, and pulled out of the kingdome of the devill and pit of hell; they may say as *Luca* did, *Ioh. 14. 22.*

Simile.

What is the cause thou shewest thy selfe to us, and not unto the world? even so we must admire the goodnesse of Christ, and say, Lord, what is the cause thou hast pulled us out of the kingdome of the devill, and pit of hell, and hast brought us to an estate of grace, to *Faith* and to *Repentance*; there was nothing in us Lord, but it was thy good pleasure and meere mercy to doe it.

Meanes of drawing.

Now the meanes wherby he drawes and pulls men unto himselfe, is especially by the *Preaching of the word* and *Gospell*, therefore Saint *Paul* saith, *Eph. 4. 12.* he gave some to be *Apostles*, and some *Prophets*, and some *Evangelists*, and some *Pastors* and *Teachers*, for the gathering together of the *Saints*, and for the worke of the ministry, and for the edification of the body of Christ, &c. so *Esa. 53. 1.* the Word of God is called the *Arme of God*; because that even as men doe draw and gather with their armes things to themselves; so the Lord doth draw and gather men to himselfe by the preaching of the Gospell; so it is the Arme of God to draw men out of the estate of damnation into an estate of salvation, and out of the kingdome of the devill into the kingdome of Christ: Hereof wee may make these profitable Vses following:

Simile.

First, seeing the preaching of the Gospell is the Arme of God to draw men unto himselfe; therefore faithfull Ministers must remember that they be the hand of Christ to draw and to pull men out of their sinnes; *Chrysostome* compares Preachers to a number of servants in a great shop, of whom, some be in one place and some in another, yet all comes to the common boxe, and is for the advantage of the matter; so, saith hee, this world may be compared to a shop, wherein some of the Preachers are in one place and some in another, employed in preaching, and yet all must come to the common boxe, all must turne to the advantage of our Lord and Master, they must not turne it to themselves and to their owne advantage, but they must labour to draw and to pull men to God, because this is the ordinary meanes to draw them by.

Vse.

Secondly, seeing the preaching of the Word is the Arme of God to draw and pull men to God, therefore wee must hold us to the meanes, and

Vse 2.

and

and keep close to them, that so we may be brought to an estate of grace; to faith and repentance, and so to be saved.

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It may be objected, *All come to the means, but all are not drawne and gathered to God*, a number hang in their sinnes still. I answer, though thou doe not finde thy selfe to be drawne to God presently, yet doe not neglect, but come still, for if thou dost despise it and come not at it, then it is not possible that ever thou shouldst bee gathered and brought into the state of grace, but if wee come to the meanes, then wee may have hope that *one day* God will draw us unto himselfe, though not at the first houre of the day, yet hee may at the second; and if not at the second, yet at the sixth; and if not at the sixth, yet at the last houre of the day: Therefore we must wait on the meanes, and attend that till God give his blessing unto it. *Iohn 5.* we see a lame man came to the poole to bee helped of his diseases, and lay there a long time, for he was intercepted by one or other that did step in before him, yet hee continued still, because there was meanes of his helpe, and at last Christ came and did help him: so when we come to the meanes, to the preaching of the Word, and come a long time; and we see others catch away the blessing, others are drawne to faith, and to repentance, and to an estate of grace, and we are not; yet let us not tarry at home, for then wee may die in our sinnes, but let us come to the meanes, and waite and attend on it, and then at last we shall finde Gods blessing upon us.

Object.

Sol.

Simile.

Thirdly, seeing the preaching of the Gospell is the meanes to draw us to God, every man must labour to feele this worke of grace in himselfe; for if a man heare never so often, if hee be not gathered to God, and his heart brought home, but lieth still in his sinnes and corruptions, hee can have little comfort by preaching; therefore labour thou to bee brought home to God, to Repentance, to Faith, and to an estate of Grace by it. Wee see in experience when the *Hen* clockes, the Chickins will runne after her, and gather under her wings: Now the Gospell is (as it were) the *clocke* of Christ, whereby he doth call us, and therefore when hee cals us by his *Clocking*, let us runne unto him and gather under his wings, that so wee may bee covered in the time of danger. I have shewed you heretofore when *Ieremie* was in the Dungeon, there was one that did put downe a cord to him, and cast in a few ragges, whereupon hee caught hold and put the ragges under his armes, and so was pulled out; in like manner we all lie in the Dungeon of sinne, by the preaching of the Word, the Lord puts downe a cord as it were to save us; therefore it must bee our wisdome to apply our selves to it, that so wee may be drawne out of our sinnes. This is the first Action.

Vse 3.

Simile.

Simile.

Secondly, when Christ hath gathered a people to himselfe, he doth not leave them at sixe and sevens, but doth governe and guide them to Eternall life; as *Psal. 48.14.* it is said, *For this God is our God for ever and ever, and he shall be our guide till the day of our death:* So *Luke 1.79.* it is said, *Christ came to give light to them that sit in darknesse and in the shadow of death, and to guide our feete into the way of Peace:* So he doth not onely draw and gather people to himselfe and so leave them, but he doth guide them by

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Bring drawne;
hee governs
them.

ART. VI. his Word, and by his Spirit, and attends them, untill he have brought them to Heaven and happinesse. A goodly figure we have of this in the *Law*, when the children of *Israel* were in the wilderness of *Arabia*, and were travelling to the land of *Canaan*, they knew not which way to take, yet the Lord sent them a Cloud by day, and a Pillar of fire by night to conduct them till they came to *Canaan*; Now what is this but a plaine
Simile. figure of our journey to Heaven? For we are all passengers, and travellers to Heaven, and are to passe through the wilderness of this World, wherein there are a number of by-paths, and dangerous places, where we are like to lose our selves, and therefore Christ lest wee should goe astray and bee in danger of losing, hath left his Word and Spirit to conduct and lead us to Heaven: this is a great comfortable mercy, that Christ doth not onely draw men unto himselfe, but when hee hath gathered them, he doth governe and guide them by his Word and Spirit. Wee see it is not enough for a father to set downe his childe in the way, but also takes him by the hand, and leads him in it, and when he is wearie, he recovers & rests him, and when he comes at a bridge, he carries him over: so Christ doth by us, for it is not enough for him to set us downe in the way that leads us to Heaven, but when we be in it, hee takes us by the hand and leads us, and when wee be wearie, hee takes us up, and when wee bee fallen, he doth recover us; when wee come to a bridge, that is, when wee come to any hard pinch, hee carries us over: this is therefore our case, and of all the children of God, and wee must bee contented to bee governed and guided by him in all our actions. It is the madnesse of the World to have Christ to bee their Redeemer, but they will not have him to bee their Governour and Guide; which is the reason why so many in the World miscarrie in their actions and their courses, because they be not guided and governed by him; therefore every man must labour to submit himselfe to the holy government of Christ. In the 73. *Psal.* 24. the Prophet *David* saith, *Thou wilt guide mee with thy Counsell, and afterwards receive me to glory.* Hence wee may conclude, that if a man will not be guided by Gods counsell whilst he lives here, he shall never bee received to glory: as also *Acts* 27. *The Lord had given the lives of all them that were in the Ship to Paul, if they did abide in it:* And therefore when they were in danger, and would have taken another course, *Paul* tells them, they cannot be saved, unlesse they abide in the ship; so unlesse we abide in the true Ship Christ Iesus, and be guided by his counsells whiles wee live here, wee cannot bee saved: and this is the second Action.

3
 he exercises of
 the Church with
 divers tentati-
 ons.
Simile. The third Action is, *That Christ doth exercise his Church with divers temptations and trials for their good*; we see in standing waters that Toads and Frogges breed, but the Rivers carry them away; even so when there is peace, then there are many vilde lusts and sinnes breed in the heart of a Christian, as wee may see in *David*; and therefore God doth exercise his Church with many temptations and trials to scowre away the rust of their sinnes: as *Matth.* 8. 23. *When hee had called his Disciples, he went into a Ship with them, and a great Tempest did arise, so was the Ship was*
Simile.

in danger of drowning, whilst Christ was asleepe in the Ship, and his Disciples went and awaked him, so there was a great calme: Now what is this but a plaine figure of Christs dealing with us? for hee placeth us here in this World, as on the Sea, Hee raises up many troubles and afflictions, and seemes to be asleepe; therefore we must goe to Christ with the Disciples, and awake him by our Prayers, and stirre him by our repentance, and then hee will drive away our troubles; this is one Act of Christs administration, therefore when it is thus with a Christian, that there is one trouble after another, hee must remember it is one part of Christs holy government, and therefore must submit himselfe unto it.

There be three causes why Christ doth exercise the Church with diverse temptations.

Three Causes
why Christ ex-
ercises the
Church with di-
verse temptati-
ons.

First, *To set aworke their graces*; for when God hath given them Faith Repentance, Patience, and other graces of his Spirit, then he doth exercise them and set them aworke. So *Gen. 22.* when God had given faith to Abraham, then he tries him and sets aworke his Faith, and his other Graces, by offering up his Sonne: And so likewise we see the Lord tried *Iob* by the Divell, saith he, *Hast thou not considered my servant Iob, how that he is a just and upright man?* The Lord would have the World and the Divell to see the graces, that were in *Iob*, and how he was strengthened from Heaven, and therefore the Lord let in the Divell upon him: If a man make a curious glasse, and would have one to see the pretiounesse, excellencie and strength of it, hee would put it into ones hand, and bid him sling it against the wall, dash it against the ground, beat it with a hammer, and knocke it never so hard hee cares not: so the Lord doth when he hath made a Christian; he puts him sometimes into the hands of the World, and lets it dash him against the ground or walls, knocke him with a hammer, and tread him under foote, that men may see the vertues and graces that bee in him, and how hee is strengthened from Heaven.

I
Iob 1

Secondly, the Lord tries and exerciseth his Church with diverse temptations and trials, *To pull downe spirituall pride that they swell not with the graces of God.* I have shewed you heretofore that when men have good wines they will lay them up, in low cellars, for if they lye high they will sowre; so because spirituall pride will sowre Gods graces, and we are ready to lose them and to runne into the world, therefore the Lord is faine to exercise us with crosses to lay them low in us: this is the reason why the Lord *2 Cor. 12.* did send a pricke in the flesh, and the messenger of Satan, to buffet Paul blacke and blew, that he might not swell of his graces, but that hee might lay them in a low cellar, and so retaine them.

Reason 2.
Simile.

Thirdly, *to keepe them from sinne*: we see a father if he seeth his childe paddling with fire and water, hee will take him and make him afraid as though he would sling him into the fire, or into the water, and yet hee meaneth no hurt to him but doth it onely to make him afraid; so the Lord deales with us, for many times we be paddling with sinnes, and then the Lord takes us and makes as if he would throw us into hell, as if hee would

Reason 3.
Simile.

A R T. VI. would destroy us, and yet hee meanes no hurt to us but doth it to fright us, and to keepe us from sinne, that so we may creepe to heaven and bee saved.



SERMON XL.

HEBREWEES 10. 12.

But this man after Hee had offered one Sacrifice for sinnes sate downe on the right hand of God.



M. 4.

Shewed you the last day that one special end why Christ did sit at the right hand of God is, to rule and governe the whole world for the good of the Church, so that Christs exaltation to glory (I meane his sitting at the right hand of God) tends to the good of the Church, they have the benefit of it and not himselfe. Now there bee foure Actions of his holy administration and government that he exerciseth towards the Church: three whereof wee have spoken of already, the fourth remaines, which is, *That Christ doth preserve and protect his people and Church against all the enemies of it*; hee is that great Michael that is spoken of in Daniel that standeth up to defend his Church: and but for whose defence there would not bee left a man or a woman to professe the name of Christ: so this is one of the Actions of Christ to defend the Church against all the enemies and adversaries thereof.

Five meanes
whereby Christ
doth protect his
Church.

I
Simile.

Simile.

Now by five meanes Christ doth defend and protect his Church: first, by bridling and restraining of them that they cannot doe all the hurt they intend; as Gen. 31. Laban pursued after Iaakob, and thought to have done him some hurt, but the Lord came in a dreame to him, and bad him take heed he spake nothing to Iaakob but good; so many times when the men of the world doe follow and pursue the Church thinking to destroy and to hurt it, then the Lord comes with this charge, take heed yee speake not ought but good to them, take heed ye doe them no hurt; so Rev. 20.2. saith Saint Iohn, I saw an Angell come downe from beaven, having the key of the bottomlesse pit, and a great Chaine in his hand, and he tooke the Dragon, (which is, the old Serpent, the devill and Sathan) and he bound him for a thousand yeares, and cast him into the bottomlesse pit, and hee shut him up and sealed the doore upon him: so it pleaseth God to lay a chaine upon the divell and upon Tyrants, that they shall, nor cannot doe all the hurt or mischief that they

intend against the Church, and against faithfull men: this is the end SER. XL.
why God doth reſtraine and binde them, to give eaſe to the Church
that it may grow and increaſe; therefore labour to grow in grace when
God gives thee reſt, that ſo thou maieſt bee fitted the better againſt the
time of trouble: ſo we ſee the Church did *Act. 9. 31. Then had the Church*
reſt throughout all Iudea and Galilee and Samaria, and were edified and wal- Simile.
ked in the feare of God, and comfort of the holy Ghoſt, and were multiplied; for
when it pleaſeth God to reſtraine Tyrants, and to give reſt unto the
Church, they muſt labour to gather Faith, Repentance, Patience, and
comfort againſt the time of trouble. *Baſill* reports that there bee ſeven Simile.
daies in the dead of winter that are very calme without ſtormes, where-
in a little bird called the *King-fiſher* gets to the lands, makes her neſt,
laies her egges, hatcheth her young, and then gets away from the ſea:
ſo muſt wee doe, in the winter of this world God gives reſt ſometimes,
therefore then wee muſt make our neſts, lay our egges, and hatch our
young, that is, we muſt get Faith, Repentance, and the Graces of Gods
Spirit; and ſo provide comfort againſt the time of trouble: this is one
meanes whereby God doth prote& his Church, by bridling and reſtrain-
ing the enemies that they cannot doe all the hurt they intend.

The ſecond meanes is, *by bridling of the enemies and by shadowing of the*
Church by his owne hand from the fury of the world; ſo *Ierem. 36. 26.* the The ſecond
king would have killed *Ieremy*, and *Baruch*, but the Lord did hide them; meanes.
and ſo likewiſe *Revel. 12. 14.* it is ſaid, *But unto the woman were given two*
wings of a great Eagle, that ſhe might fly into the wilderneſſe into her place, where
ſhe is nourished for a time, and times, and halfe a time; that is, all the time of
Antichriſt the Lord did hide the Church with his holy hand: in like
manner *Gen. 19.* when the Angels came to *Lots* houſe into *Sodom*, the
men of the city came out of their houſes and would have gone in to
trouble *Lot*, and the Angels; but they were ſtroken with blindeneſſe and could
not finde the doore: ſo the enemies of the Church, *Papiſts*, *Atheiſts* and ſuch
like, they have a long time beene ſeeking to trouble and moleſt Gods
Church; but the Lord hath ſtroken them with blindneſſe that they grope
about the Church and cannot finde the doore, that is, they cannot finde
an entrance, nor the way to begin: this is another meanes how the Lord
doth defend his Church by hiding of them. The *Papiſts* demand of us
where our Church was before *Luthers* dayes. To this I anſwer, the Lord
did hide them in the wilderneſſe all the time of the rage of Antichriſt:
Saint Hilarie ſaith, Yee doe not well to love the wals of the Church, and
to make ſuch accompt of the Temple, know yee not that Antichriſt ſhall
ſit in the Temple of God boaſting himſelfe as if he were God; therefore
ſaith hee, looke not for the true Church of God in the Temples, but looke
for it in mines, caves, and ſecret places.

The third meanes whereby Chriſt defends his Church is, *Miraculoſly*
and wonderouſly; ſo the Lord delivered the Church out of *Egypt* from *Pha-*
raoh; and ſo likewiſe, *The three children* out of the *Firie fornace*, and *Dani-*
el out of the *Lions den*, and *Peter* out of *Prison* when hee ſhould have beene
brought out the next day to execution: Yea, the Lord doth not onely de-
fend

A R T. VI. send his Church wonderfully, but also graciously: as *1 Sam. 13. 26.* it was told to Saul that *David was in the wildernesse of Maon, presently Saul and his men followed him: and Saul with his men were on the one side of the mountaine, and David with his men were on the other side: but there came a messenger to Saul, saying, Haste thee and come, for the Philistines have invaded the land: so David was delivered graciously, though it were not miraculous and wonderful, but by a rumour and report onely: heere wee see though the Lord doe not deliver us miraculously and wonderfully, yet hee doth graciously in making our greatest and chiefeft enemies friendly unto us, and so gives us peace.*

*The fourth
meanes.*

The fourth meanes whereby Christ doth defend and protect the Church is, *By giving them invincible courage to endure all that the world shall put upon them: so although they bee slaine at the foote of the Lambe and the blood come downe as their beeles, yet they goe away with a glorious conquest. So Paul Rom. 8. saith, For thy sake are wee killed all the day long; we are counted as sheepe for the slaughter, never thelesse in all these things wee are more than conquerours through him that hath loved us; for through their Christian courage they carry away the conquest: Revelation, 12. 11. it is said, But they overcame him by the blood of the Lambe, and by the Word of their testimony, and they loved not their lives to the death. Cyprian saith well; God would let the world see that though Christians be slaine and trodden under foot for the Gospell, and for the testimony of the truth, yet they cannot overcome them, because they bee not affraid to dye in the cause of Christ: for as Christ by dying overcame death, so all his members must overcome by dying. Augustine makes this question, whether the Tyrant doth overcome, or the Christian: in the eye of sense and reason, one would thinke that the Tyrant hath the better, because hee takes away life and blood, but it is the Christian that doth overcome, because the Tyrant aimes doth not somuch at the life or blood, but he labours to take away God, Christ, the hope of heaven, and to destroy Faith and Religion; but the Tyrant though hee take away liberty or blood or life, yet he cannot take away God, nor Christ, nor the hope of heaven, nor the pardon of their sinnes from them; therefore a Christian is the conquerour, hee hath the better. As wee see in nature, a man comes to kill a serpent, hee strikes at the serpent, the serpent labours to fence his head, because his life lyes in his head, hee will take a wound any where before hee will take it there; now as long as the serpent fences his head and keepes his life, hee hath the better, because the man fought to take away his life and yet he keepes it; so when a Tyrant labors to take away Christ, God, and faith from a Christian, yet as long as hee can keepe Christ and his graces, it is sufficient, because hee is the head and life lyes in him: though hee bee wounded in his name or in his goods, or his life taken from him, yet a Christian hath the better: I will further shew it you in an example of Scripture; wee see that the Divell was as it were let loose on *Iob*, hee tooke away his children, and his goods, and hee left him nothing but the stench of his teeth, yet *Iob* had the better, because the divell did labour to take away his faith and comfort in God which he could not, and therefore seeing *Iob* did keepe this, God sets the crowne on his head*

Simile.

head, and hee goes away the conquerour; so through sicknesse take away a mans health, and usurers his money, and theeves his goods, and tyrants his life and blood, yet as long as a man keepes God, Christ, his faith and hope of heaven, he hath the better. SER. XL.

The fifth meanes is, *By destroying and confounding all their enemies*; for although it pleased God to use them for the chastening of his children, yet at last hee will destroy them; a father useth a rod to chasten his sonne for his amendment, yet at last hee will destroy the rod; so wee see *Exod. 5.* what grievous tasks were laid on the children of *Israel* by *Pharaoh*, to make them willing to depart the land, the Lord was faine to doe as men doe by bees, to smoke them out to make them leave thir hives, so the Lord did smoke them out of the place, and at last *Pharaoh* the rod it selfe was drowned in the red sea; so *Dan. 8.* wee see the *Little horne*, which was the King of *Macedonia*, hee did overcome for a time, and tread under the people of God, yet at last his horne was broken; so also *Revelation 12.* The *Beast that had seven heads and ten hornes*, that did labour to devour the woman, hee also shall goe to destruction: and therefore let not Christians be discouraged and dismaied, though they see the Church hath great enemies, for God will defend and protect them against all their enemies, if they walke worthy of the *Gospell*, and labour to please God in all their courses; these bee the foure actions whereby Christ doth rule and governe the Church: which for your memories sake, I will briefly recapitulate unto you.

First, that hee doth draw and pull them out of the condemned multitude of the world, and bring them to an estate of grace: secondly, hee doth guide and governe them by his Word and Spirit: Thirdly, he doth exercise them with divers temptations and trials: Lastly, hee doth protect and defend them against all their enemies.

The Vses wee are to make of Christs sitting at the right hand of God are; first, that seeing Christ sits in the highest place next to God, therefore wee must labour to submit our selves unto him, sinke downe at the feet of Christ, and bee contented to bee ruled and guided by him: but they that are ruled by their owne lusts and sinnes, they doe (as it were) pull downe Christ out of his throne, and set up their sinnes in his roome: *Psal. 2.* saith the Lord, *I have set my king ut on mine holy hill*; it is the decree of God that wee should serve and feare him, that we should labour *To kisse him*, to submit our selves unto him, *lest his wrath be kindled and then we perish suddenly.* v'se 1.

Secondly, seeing Christ sits at the right hand of God, therefore wee must take heede we doe not sinne against him and offend him, because hee is in the next place to God; It is a great matter to sinne against him and offend him, as *1 Cor. 8. 12* saith he, *Now when yee sin against the brethren and wound their weak consciences, ye sin against Christ*: It is a great matter indeed to sinne against Christ, *Augustine* saith, the *Jewes* condemned Christ, and are blamed for it, but there is a great difference betweene their sinnes and the sinnes of Christians under the *Gospell*, for they sinned against Christ in the time of his humiliation when hee did hang on the crosse, but thou that art a christian, sin'st against him now he is exalted v'se 2.

ARTI. VI. ted into glory and sits at the right hand of God; we see *David* when he had cut off but the lap of *Sauls* garment, his heart did smite him; so much more should our hearts smite us, when wee have sinned against him and offended him.

vse 3. Thirdly, seeing Christ sits at the right hand of God, doe thou labor to bee in Christ a true Christian, and then hee will defend thee from all dangers, and turne all thy troubles into comforts, all thy paines to ease, thy sorrow into joy, thy sicknesse into health, and thy death into life.

Simile. *Acts 7.36.* we read that *Stephen* saw Heaven opened, and Christ standing at the right hand of God ready to receive him; so if a Christian man or woman behold Christ with the eye of Faith sitting at the right hand of God at the day of Death, this will give them comfort against all their troubles.

vse 4. Fourthly, seeing Christ sits at the right hand of God, therefore as Christ overcame the Divell and all our spirituall enemies, so wee must first overcome sin, the Divell and all our lusts, and then we shall sit at the right hand of God: this promise Christ makes, *Revel. 2.21.* *To him that overcometh will I grant to sit with me in my Fathers Throne, even as I overcame and sit with my Father in his Throne:* and therefore doe thou never rest, but labour to overcome sinne and thy owne corruptions whatsoever thy paines and troubles be, and then thou shalt sit at the right hand of God:

Simile. *Matth. 19.28.* saith Christ, *Ie which follow me in the regeneration shall sit on twelve Thrones and judge the twelve Tribes of Israel;* you that follow me in a holy life, you that are borne againe anew, and you that repent of your sins and make conscience of your waies, you shall sit upon the throne of Christ, when others shall sit down in the shadow of death, and in the dungeon of Hell, with the Divell and his Angels; therefore as Christ overcame Sinne, Death, and Hell and the Divell, and when he had done it hee sate downe then at the right hand of God, so when we have overcome, we shall sit at the right hand of God for ever.

SERMON XLI.

I PETER 4.5.

*Who shall give account to him that is ready to Iudge
the quicke and the Dead.*



We are come to speake of the last degree of *Christs exaltation*, which is in the next Article of our Christian profession, a branch whereof is, *that from thence he shall come to iudge the quicke and the Dead*. He that was iudged of others, shall iudge us: even he that was iudged of *Pilate, Caiaphas, Iudas and Caine*, Hee shall iudge the quicke and the Dead; that is, all the people that have beene in all ages, and times, even all that have beene dead many a thousand yeeres before, and all the people that be living at that present: for when all men have plaid their pageants on the stage of this World, then the Lord Iesus Christ shall have his time to play his part, to shut up all, and gather his servants and saints together into Heaven, but the wicked shall bee cast into Hell. This is that which *Iob* speakes of, *I know my Redeemer liveth, and hee shall stand the last on Earth*: when all men have plaid their parts on the stage of this World, when kings have given up their Crownes and flung downe their Scepters at the feete of Christ, then hee shall stand the last on the Earth, to gather his Saints and people unto himselfe, and to condemne the wicked to everlasting torment. This is a point to bee considered, bringing with it great comfort, that hee which is our Saviour and Redeemer, shall bee our Iudge. Now there bee two commings of Christ mentioned in the Scriptures, his first, to worke mans redemption, as it is, *Luk. 19. The Sonne of Man is come to seeke and to save that which is lost*; his second comming is to iudge the whole World, as it is, *Psal. 96. 13. For he commeth to iudge the Earth, He will iudge the world with righteousness, and the People with Equitie*: therefore seeing Christs comming is to iudgement, it must be every mans wisdom to lay hold on his first comming, labour to be converted, and to repent of his sinnes, and to get Faith, and to bee brought to an estate of grace, for his second comming is to iudgement: heerefrom wee may observe these sixe particulars:

ART. VI.

1. That there shall be a judgement day.
2. Who shall be the Iudge.
3. The place where he shall judge.
4. The time when he shall judge.
5. The Persons that shall be judged.
6. The manner of the judgement.

¹
That there shall
bee a judgement
day.

Divers Judge-
ments.

1

2

3

First, There shall bee a judgement day, and a solemne arraignment of the whole World; there be many judgements, as *Zeph. 3. 11* The just Lord is in the midst thereof, he will doe no iniquitie, every morning doth hee bring his judgements to light, and he faileth not; but the wicked will not learn to be ashamed: so there is first particular and speciall judgements, that light on particular persons, as *Genes. 15. 13*. the Lord said to Abraham, Thy seede shall be a stranger in a Land that is not theirs foure hundred yeeres, and shall serue them, and they shall come out with great substance, notwithstanding the Nation whom they shall serue will I judge. Secondly, besides this judgement, there is another more private at the day of death, as *Hebr. 9*. Saint Paul saith, It is appointed for all men to die, and then commeth the judgement: there is an appointed judgement at the day of death betweene God, and a mans soule and conscience, as further appeares, *Luk. 22. 23*: And it was so that the begger died, and was carried by the Angels into Abrahams bosome: The rich man also died, and was buried, and being in Hell torments, hee lifted up his eyes, &c. so we see the one went to comfort, and the other to paine. Thirdly, besides these, both particular judgements that befall particular and speciall men, and the private judgement that is at the day of death: there shall also a generall judgement, and a solemne arraignment of this whole World, where every person shall be judged and arraigned, as we beleeeve in our Christian profession, *From thence he shall come to judge the quicke and the dead*; that is, hee shall judge all sorts of people, even every Man and Woman that hath lived in this World, or shall live.

Three Reasons
of the Judge-
ment day.

Now if any man demand, what is the reason why there shall be a generall judgement, seeing there is particular judgements that light on particular men, and the private judgement at the day of death? I answer there be three reasons thereof:

Reason 1.

First, *Because the Bodies must be judged, as well as the Soules*: for seeing men sinne against God as well in their Bodies, as in their Soules, therefore both shall be judged: as *Revel. 20. 12*. the Evangelist saith, *And I saw the Dead both great and small stand before God*: they did not onely stand with bodies, but with soules also; for, saith he, *The Sea gave up the dead in her, and Death and Hell delivered up their Dead that were in them*: So we see the bodies rise againe to be judged, as well as the Soules.

Reason 2.

Secondly, *That there may be a declaration of the just judgements of God*; that all the World may see the judgements of God are just upon men for their sins; as *Rom. 2. 5*. *But thou after thy hardnesse of heart that cannot repent, heapest upon thy selfe wrath against the day of wrath, and of the declaration of the just judgement of God*: therefore besides the private and close judgement, there must bee a generall and solemne arraignment in the view of

of the whole world, that so there may be a declaration of the just judgement of God. SER. XLII.

Thirdly, *Because they shall not be judged as private persons*, but as publike in the same body that they lived in: either in the body of the Saints, or in the body of the wicked, for they shall be judged as they be members of the same body they rise in: and as they are found to have done good or bad, accordingly shall the division be made, as appears, *Mat. 25. 31.* where it is said, *And before him shall bee gathered all Nations, and hee shall separate them one from another, as a sheapheard doth separate his Sheepe from the Goats, and he shall set the one at his right hand, and the other at his left hand, &c.*

Now because this point is a great, and a very waighty one, and to be considered before others in a Christians life, being like the great wheel of a clocke, it turnes all the interior wheelles; so if a man be once persuaded of this, that he must give an account to God for all his actions, and must stand before God in judgement, it will make him to passe his daies holily and vertuously while he lives here: and therefore let us see briefly what bee the proofes, and grounds that there shall bee a judgement, which are chiefly these foure following. Simile.

The first, is taken *From the Truth of God, because hee hath said it*, and therefore it shall come to passe; for *God is not as Man that hee should lye, neither as the Sonne of Man that he should repent; He hath said it, and shall hee not doe it? and hath he spoken it, and shall he not accomplish it?* As it is, *Num. 23. 19.* Therefore whatsoever he hath said, it shall come to passe in the time that he hath appointed. Four proofes that there shall be a Generall judgement.

Now that Christ hath said there shall be a judgement day, there bee many Scriptures for it, As *Matth. 10. 15.* *Truely I say unto you it shall bee easier for them of the land of Sodom and Gomorah in the day of judgement, than for this Citie:* So also *Matth. 12. 36.* *But I say unto you, That of every idle word that men shall speake, they shall give an account at the day of judgement:* And verse 41. *The men of Nineue shall rise up in judgement with this Generation, and shall condemne it, because they repented at the preaching of Ionas.* We see the Testimony of the Lord is plaine for this, that there shall bee a judgement day: *Augustine* saith, *God hath made us many promises, and hath performed them, and shall wee not thinke that the judgement day shall come, according as hee hath foretold us?* It is said, *Psal. 144.* *The Lord is righteous in all his waies, and holy in all his workes:* If the Lord hath promised any thing, it shall come to passe, for the Lord hath left his Scripture which is his hand-writing to assure us of the truth of it. And therefore dost thou not beleeve that there shall bee a day of judgement? The Lord himselfe shall answer thee; thou hast the hand-writing of GOD, and what must thou doe? Looke into that and see, what a company of things hee hath promised in his Word, as unlikely as this, which are all come to passe; he hath promised that *He would send his Sonne into the World to worke thy Redemption;* Looke into his Word, thou hast his hand-writing, hath he performed this promise? Then assure thy selfe likewise that one day he will come to iudgement: Hee hath promised that *Hee will send downe his spirit that shoul'd lead them in all*

ART. VI. *With*; thou hast his hand writing, see if this promise be come to passe, then assure thy selfe withall, he will come to iudge this World; hath he promised, *He will preach the Gospell to all Nation*, looke into the Scriptures, hath hee performed it? Why then never doubt but that thy body also shall rise because he hath foretold it.

The second
Proove.

The second is, *because it is the nature of Gods Iustice to give to every man according to his due desert*, good things to good men, and evill things to evill men: but it is not so here in this life, but the best men bee in the worst estate for the most part, and evill men in the best; for as *Salomon* saith, *Eccles. 9. 2. All things come alike to all: there is one event to the just, and to the wicked, to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not, as is the good, so is the sinner, and he that sweareth, as he that sweareth not, or feareth an oath*: so the worst be in the best estate, and the good be in the worst estate; hereof *Habakkuk* complains *Chap. 1. 13. Thou art of pure eyes, and canst not behold wickednesse; wherefore dost thou looke on the transgressors, and holdest thy tongue, when the wicked devoureth the man that is more righteous than he?* here in this life there be many aberrations and swervings from the right rule of justice, therefore there must bee a judgement to bring that which deflects from the rule to rectitude and straightnesse: Againe, *Augustine* speaking out of *Psalms. 101.* saith, *God hath two times; there is a time of mercy, and a time of judgement; therefore doe thou not accompt God unjust, though good and bad speede alike, he makes the raine to raine on the just and the unjust, the Sunne doth shine on both, and they drinke all of one fountaine, and draw in the same ayre, yet doe not thinke God to be unjust, because this is the time of mercy, but there will come a time of judgement; and therefore (saith hee) O, my brethren bee wise and take heede, doe not say, I did naughtily to day, and yet it was well with me, and I will doe naughtily to morrow, and I hope to doe well too, this is but the time of Gods mercy, there will come a time of His Iudgement wherein Hee will call thee to accompt for all thy sinnes.*

The third
Proove.

Simile.

The third is, *from the wisdom of God, and wise order he hath in the governing of all things*: for in all well ordered commonwealths, there are *Assises, Sessions, and Law-dates*; and in every city, towne, and hamlet there are courts to order and determine things: if it bee so in all well ordered commonwealths, then it must needs be so in Gods Kingdome; if this wisdom bee in man, that is but finite, much more surely is it in God that is infinite; and therefore seeing in all well ordered commonwealths, there is a time of judgement, it holds much more that God should have a Iudgement day to arraigne the whole world in.

The fourth
Proove.

The fourth is, *from the common consent of all*, that is, of *Angels, men and of devils*: Of *Angels* as we see *Act. 1. 11. Yee men of Galilee, why stand ye heere gazing to heaven? this Iesus whom ye see taken from you into heaven, shall so come, as yee have seene him goe into heaven. And holy men doe acknowledge thus much, as Saint Iohn in the Revelation, and Henoch long before did prophesie of it, Iude 14. so David, Psalm. 89. ult. For he is come to iudge the earth, with righteousness shall hee iudge the earth, and the people with equity.*

equity: Yea, the devils beleeve it, and tremble, as *Matth. 8.* *Art thou SER. XLI.*
come hither to torment us before our time: therefore seeing there is a com-
 mon consent of all, *Angels, holy Men and devils*, it is certaine there shall
 be a judgement day: which granted, as needs it must, let us make some
 profitable Use for our instruction.

The first use is, *That seeing there is a judgement, therefore wee should rever-* Use 1.
ently stand in feare of it, for one day thou shalt rise out of thy grave, and
 shalt stand before Christ in judgement to answer for all thy thoughts,
 words and actions, and therefore it is not a light matter, but stands every
 man in hand to bee reverently afraid of the judgement day, which
Paul calls the terrour of the Lord, because it is a terrible thing to stand be-
 fore God in judgement. Wee see what a fearefull thing it is when a Simile.
 theefe (shut up in the Tayle) is to make his appearance before an earthly
 Iudge, which is but the danger of this life: how much more then will
 it strike terrour into us, when accused of our own consciences, we are to
 come before Christ in Iudgement who will judge both soule and bo-
 dy: When *Paul* preached to *Felix of temperance and judgement*, it is said, Simile.
Felix trembled; now if he trembled at the name of judgement, then how
 much more oughtest thou to tremble: thou that art a cold Christian,
 that hast lived loosely and badly, how oughtest thou to tremble (I say)
 hearing of the severity of Christ? It is a good saying *Saint Bernard*
 hath, if thou hast put away all shame which appertaines to so noble a
 creature as thou art, yet cast not away feare, for, saith he, men use to load Simile.
 an Asse, and he beares it because he is an Asse, but thrust him in the fire,
 or into a pit, and he will shunne it, because he feareth death, and loveth
 life: therefore be not worse than the beast, feare death, feare hell, feare
 Iudgement.

Secondly, seeing there is a Iudgement day, *therefore we should be care-* Use 2.
full to passe the time of our dwelling here in holinesse and feare, because wee
 shall stand before God in judgement; heaven and hell cannot avoide it,
 the mountaines and hills cannot cover and hide us from his presence;
 therefore every man must bee carefull to please God, and to passe his
 time well here, because he must stand before God in judgement hereaf-
 ter: Men that goe to markets and faires, knowing that their packs shall Simile.
 be opened by the searchers to see what wares they bring, will bee care-
 full what wares they packe up; so seeing our packs and fardels shall bee
 opened at that day, that is, our consciences, we must bee carefull what
 we packe and fardell up, seeing all shall be discovered; wee reade *Iohn*
21.7. when there was word given out that it was the Lord that was on
 the shore, *Peter did gird his coate to him, and cast himselfe into the Sea*: this Simile.
 was a strange action of *Peter*, one would have thought rather he would
 have let it alone, or have put off his coate; but *Peter* did wisely consider,
 that hee must stand before Christ, and therefore that hee might stand
 seemely before him, hee did gird himselfe: so seeing wee shall one day
 stand before God in judgement, wee must gird our coates unto us, and
 cast our selves into the glasse sea of this world, that so wee may stand
 seemely before him at that day.

ART. VI. Thirdly, seeing there is a judgement day, *therefore wee must labour to*
Use 3. *repent us of our sinnes;* if we repent of them, they shall be forgiven us, if

Simile. we doe not, we shall answer for them at that day: this counsell Christ
 doth give us, *Luke 12. 58.* *Whilſt thou goeſt with thy adverſarie to the ruler,*
as thou art in the way, give diligence that thou maieſt bee delivered from him,
leſt he bring thee before the Iudge, and the Iudge deliver thee to the taylor, and
the taylor caſt thee into priſon, I tell thee, Thou ſha'ſt not depart thence, till thou
haſt paid the uttermoſt mite: ſo wee are all in the way to the judgement
ſeate, whil'ſt we live here, therefore let us make our peace with God, re-
pent us of our ſinnes, and be reconciled to him, for if wee doe not, hee
will deliver us to the taylor, and we ſhall be caſt into hell, and ſhall ne-
ver come out. It is a good ſaying of Saint Auſtine, if an earthly Iudge
Simile. *paſſe ſentence againſt thee, and ſhould condemne thee to dye, to mor-*
row or the next day, tell mee what would'ſt thou doe? would'ſt thou
ſleepe in thy chaines, and fetters? would'ſt thou idle out the time? No,
but thou would'ſt goe to this friend, and to that friend, and would'ſt ſell
all thou had'ſt to purchaſe a pardon: and if a friend ſhould ſay to thee,
what doſt thou meane to runne up and downe, and ſell that thou
haſt? why, thou would'ſt anſwere and ſay, I am condemned to dye to
morrow, or the next day, therefore whil'ſt I have time, I will labour to
ſave my life: ſo the heavenly Iudge hath given ſentence of us, and wee
may dye to morrow, or next day, and therefore what muſt wee doe?
ſleepe away the time, or idle it away? No, but labour to make friends,
to ſell all we have, to part with our wealth, and goods, to pray unto God,
to repent us of our ſinnes, that ſo wee may eſcape that heavie ſentence.

Use 4. Fourthly, ſeeing there is a judgement day, *this may give us comfort*
againſt all the injuries and wrongs that are done unto us. Thus Paul doth
 comfort himſelfe *1 Cor. 4. 4.* *But he that judgeth mee is the Lord: therefore*
judge nothing before the time untill the Lord come, who both will bring to light
things that be hid in darkeneſſe, and will make the counſels of the hearts mani-
feſt: and then ſhall every man have praiſe of God. Therefore howſoever a
 Chriſtian man may be condemned for a diſſembler, an hypocrite, and a
 proud perſon, yet this may give him comfort, that there is a judgement
 day, and then men ſhall ſee whether they died in truth or no. This was
Simile. *Mofes's comfort, Numb. 16.* when *Corah, Daſhan, and Abiram,* came and
 told him, *he tooke too much upon him,* and counted him a proud perſon;
 ſaith he, *To morrow the Lord ſhall ſhew who are his, and who appertaine to him:*
 ſo this ſhould be the comfort of a Chriſtian, when hee is ſlandered, and
 evill ſpoken of, and counted a diſſembler, hee may ſay to morrow the
 Lord ſhall ſhew you whether it bee ſo or no, when the day of judge-
 ment is.

SERMON XLII.

ACTS 10.42.

And hee commanded us to preach unto the people, and to testifie that it is hee which was ordained of God to bee the Judge of quicke and dead.



Hat there shall bee a *judgement day*, wherein Christ will arraigne the whole world (besides the particular judgements that fall on particular men, and the private judgements at the day of death, together with the uses) hath bin declared already, what was then delivered, I will not now repeat, but come directly to the next point which is this.

Secondly, *Who shall be the Iudge?* Christ onely shall be the Iudge; in this world there bee many tribunals for offenders to be judged at, but when all these tribunals shall cease, then Christ shall be the Iudge onely: Paul telleth us, *1 Cor. 15. 24. When hee hath put downe all things, all rule and authority, then God shall be all in all*; and *Ioh. 5. 22. it is said, he hath committed all judgement to the Sonne*: so in this place which I have read unto you, *Act. 10. 42. And hee commanded us to preach unto the people, and to testifie that it is hee that is ordained of God to be the Iudge of quicke and dead*; as also, *Rom. 14. We shall all appeare before the judgement seat of Christ, &c.* so wee see Christ is the Iudge and none but hee; and there is a Reason for it, for there are two things required of a Iudge:

- 1 *Sufficient Knowledge, to know all things whatsoever.*
 - 2 *Sufficient Power, to punish all offenders.*
- Which two are most eminent in God.

*Two things
needful in a
Iudge.*

First, *There is sufficient knowledge*, because Christ knowes all things that are done, there is nothing in all the world, but he knowes it; *Angels know not the thoughts of men, Devils know not mens intentions, and men know not all actions that are done, but Christ knowes mens thoughts, intentions, and actions*; Therefore it is said, *Matth. 9. That hee saw their thoughts*: And *Ioh. 21. Peter saith unto Christ, Lord thou knowest all things*; So *Hebrew. 4. 13. it is said, That all things are naked and manifest before him with whom we have to do*: therefore he is the fittest for to be a Iudge.

Secondly,

ART. VI. Secondly, as hee hath sufficient knowledge, so hee hath *Sufficient power* to punish offenders; when man hath killed the body, hee can goe no farther, hee cannot kill the soule; but there is a power in Christ *To kill both body and soule, and cast it into hell fire.* Even hee, *Matthew 3. which hath his fan in his hand, and will make cleane his flowre, and gather his wheat into his garner; but will burne up the chaffe with unquenchable fire.* And *Revel. 20.* it is said, *And whosoever was not found written in the booke of life, was cast into the lake of fire:* so there is sufficient power in Christ to punish all offenders, and sufficient knowledge; therefore hee is fittest to be the Iudge, Angels are not, because they know not mens thoughts; men bee not fit, because there is a defect of power; when they have killed the body they are not able to kill the soule.

Object. Now if any man shall object and say, Is Christ the Iudge onely, seeing hee saith himselfe, *Mat. 19. That those which do follow him in this regeneration, shall sit upon twelve thrones, and judge the twelve tribes of Israel;* which also Saint Paul seemes to agree with, *1 Cor. 6. 2, 3. Doe yee not know that the Saints shall judge the world? How then shall Christ be the onely Iudge?*

Sol. I answer, It is true that when the Saints themselves have had judgement, then they shall bee taken up, and sit with Christ in judgement; But how? Christ shall give the finall sentence, and they shall bee Approovers or Assisters, so they shall judge, but not as supreme Iudges, but as Assisters: as we see at the Assises, the Iudge gives the finall sentence, and the Iustices doe but assent, ratifie, and confirme it to bee true judgement; so it is Christ that is the *Supreme Iudge* to give the finall sentence, the Saints doe but assent to it, and approve of the judgement to bee true judgement. The Uses are:

Use 1. First, seeing Christ shall be our Iudge, we must labour to be found in Christ, and to be Members of his body, because hee wisheth well to his owne body: Therefore let us labour to bee found in Christ, to live in him, and then it shall goe well with us; Paul tells us, *Rom. 8. There is no condemnation to those that be in Christ:* all the comfort of a Christian ariseth from this, that hee is one with Christ, that hee hath the Spirit and grace of Christ, to say as Saint Paul doth, *Gal. 2. 20. Thus I live, yet not I now, but Christ loveth in mee;* then hee may have comfort at the day of judgement when he is found in Christ. It was Pauls care, *Philip. 3. That he accounted all things as dung and drosse, that hee might winne Christ,* or bee found in him: Now that which was Pauls care must bee ours also, that wee should account all things but dirt, dung and drosse, to bee found in Christ. If a man have judgement passed against him, to lose his hand, his eye, or some other member for his offence; if he hath the skill, that he can make his eye and his hand, the hand and eye of the kings son, the king would surely spare him for his sonnes sake; so there is a sentence passed against us for our offences, and wee are judged not onely to lose an hand, or an eye, or any one member, but all our parts; now if wee have the skill to make our hands, eyes and members, the hands, eyes, and members of Christ, and become one with him, then God will spare us for his Sonnes sake. Thus to be found in Christ is very difficult, and

Simile.

and therefore let us consider these three things, which are necessarily required thereto. SERMON XLII.

First, *Hee must make a remoove from himselfe*, that is, from his finnes and corruptions, and become a new Creature; as *Paul* speakes, *2 Cor. 5.17. If any man be in Christ, hee is a new Creature*. Therefore, if any man stand in his finnes and remaine in them, hee cannot be in Christ. These things required to be found in Christ. 1

Secondly, *He must long in Soule and Spirit for Christ*; as an hungry man doth for his meate, and a thirsty man for his drinke; and *Matthew 5. Christ* saith, *Blessed is hee that hungreth and thirsteth for righteousnesse &c.* So that if a man hunger and thirst for Christ, he is a blessed and an happy man. 2 Simile.

Thirdly, *He must be sited on Christ with all his affections*: he must cleave unto him by faith, and apply him home to himselfe as the woman in the Gospell did throng and thrust to Christ to touch him, and did draw vertue out of him to heale her; so we should thrust and throng to Christ, and touch him by the hand of Faith, and so draw out his vertues and graces. 3 Simile.

Secondly, that seeing Christ is our Iudge, wee must take heed wee doe not displease or offend him: A number of men doe not regard him, but attend their profits and pleasures, set light by Christ, and care not to please him, no more than a man would please a Dogge, with what face can these men looke on Christ? How abashed and ashamed shall these men be to looke on him? We see *Gen. 45.* when *Ioseph* did discover himselfe to his brethren, and said, *I am Ioseph*, how abashed and ashamed were they? If they had used him well, they might have had comfort, but their consciences told them, that they had done injury and wrong unto him, sold him for a slave, and cast him into a pit, therefore they were ashamed and abashed when hee said, *I am Ioseph*; so when men have done well, when they have repented them of their finnes, and obeyed Christ, then they shall have comfort, when Christ shall come in the Clouds, and say, *I am your brother Ioseph, I am your Lord and Saviour Iesus Christ*: but if they have done injury and wrong to Christ, condemned his lawes, despised him, and set light by him; how shall they then be ashamed, confounded and abashed? and with what faces shall they looke on him at that day? Christ tells us, *Matth. 24.* that when he comes in the Clouds, all the kindreds of the Earth shall waile and weepe that they were mistaken in taking him for a bare man. The Gentiles shall waile and weepe that they thought it folly to beleve in one that was hanged on the Crosse; and the cold and lukewarme Christian shall waile and weepe, that hee loved the World more than Christ: At that time Christ shall say unto them, *I descended from Heaven, that you might ascend; I was contented to be borne in a Stable, laid in a Manger, that you might be in a better place; I was crowned with thornes, that you might be crowned with glory; I was buffeted and whipt, that you might have ease; I was killed on the crosse, that you might live; I was contented to descend into the Grave, that you might goe to glory: where is the fruite of all these my labours, and paines? where is your repen-*

ART. VI. repentance, your care to please me? I counted of you more pretious than my blood, for I was contented to shed my most pretious blood for your sakes, and yet you account of me most vile; for of all the Elements, the Earth is the most base, and you account of mee baser than of it; therefore wee see when men despise and contemne Christ, heaue comfort shall follow them, when he shall say unto them, Receive damnation with the Diuell and his Angels.

Thirdly, seeing Christ shall be the Iudge, it must be every mans care to please him: If the world should be our Iudge, then we might labor to please that, or if a noble man, kings, or princes, then we might please the; but inso much as Christ is our Iudge, it is nothing to please the world, or to please the King or Princes, as noble men, unlesse we please Christ; as *2 Cor. 5. 10.* (saith *S. Paul*) *Wherefore also we desire that dwelling at home, and removing from home, we may be acceptable to him:* why doth he desire to be acceptable to God? because (saith he) *We shall all appeare before the Iudgement seat of Christ: because Christ shall be the Iudge.* There bee a number of civill men in the world, that thinke all is well with them, if the world cannot touch them for any fault, but what is it for the world to approve of a man, if Christ condemne him. *Chrysostome* saith well, A man in a race when hee runs for a prize, doth not take heede of the applause of the standers by, but his eyes bee on the Iudge of the game, and his care is to please him, because he shall give him his reward; so seeing wee all runne in a race to Heaven, and Christ is the Iudge of the game. Therefore let us not take heed of the applause of the standers by, which are but men, but let us eye Christ, and labour to please him, because it is he that must give vs our reward, and our crowne: *Augustine* on *Psal. 34.* saith, with what face shall I goe to Christ, if I shall please others and sinne against him, and offend him? it may be (saith hee) that I may die to day, or to morrow, or the next day, and then with what face shall I stand before him?

Fourthly, seeing Christ shall bee our Iudge, therefore this may give us infinite comfort, that hee that was our Saviour and Redeemer shall be our Iudge, hee that bought us with the pretious price of his blood: if a man knew his father, brother, or his friend should bee his Iudge, hee might hope hee should doe well; but it is Gods great mercy to us in this, that he hath not made our father, brother, or our friend our Iudge, but hee hath made Christ our Iudge, our Saviour and Redeemer, one that hath done more for us than all the world beside: the *Butler* was not afraid to goe before *Pharaoh*, because *Ioseph* had told him hee would bee set at liberty; so seeing Christ hath told us, that this is a time of joy and liberty, therefore wee should not be afraid to goe before him; *Luk. 22.* saith Christ, *Lift up your heads with joy, for the day of Redemption draweth neere.* Wee see in experience, if a man have a weighty matter to try in the court of justice, if he heare the chiefe of his counsell is become the Iudge, hee that was his advocate and plead d the matter a long time, he hopes that it will goe well with him: so wee have a weighty matter to try in the court of Heaven, it concernes our life and salvation, and Christ hee that was the

chiefe

chiefe of our counsell, is become our Iudge, he that was our advocate, SER. XLII. and pleaded our matter a long time before God: this may give us comfort that it shall goe well with us. Saint *Ierome* saith well, the day shall come when the whole world shall weepe, and waile, and mourne, and grieve, when thou that art a Christian shalt bee glad and rejoyce; when *Plato*, and *Aristotle*, and others shall say, we did not know him, and the *Iewes* we tooke him for a bare man, & the *Gentiles*, we thought it silly to beeleeve in One that died upon the crosse, and the *cold Christians* shall say, wee have loved the world, and have not regarded him; then the true Christians shall comfortably say, This is our Saviour and Redeemer, this is our God, and we have waited for him.

The third point, *the place, where he shall iudge us*:

The place is to be considered two waies: *generally* and *particularly*: *generally*, the place where wee shall bee judged is, *in this earth*, therefore wee say in the *Articles* of our *Christian faith*, *from thence bee shall come to iudge both the quicke and the dead*: and *Act. 11. 1.* the *Angels* tell us, that *this Iesus which is taken from you into heauen, shall so come as yee have seene him goe into heauen*; so also *Iude 14.* *Henoch* tells us that the *Lord* shall come with thousand of his *Saints* to give iudgement against all men: so that this world is the place of iudgment; and moreover I will prove it by these two reasons:

First, because this is the ordinary course of Iustice, for where men commit their offences in the same places they are judged: as wee see in the same countries where men have done their faults there the Assises are kept: so seeing we have sinned against God in this earth, here wee shall be judged: as *1 Sam. 7. 6.* it is said, *Samuel went about yeare by yeare to Bethel, Gilgal and Mizpeh, and judged Israel in all those places.* I
Simile.

Secondly, because it is the fittest, and meetest place for it: it cannot bee in hell, or in Heaven; not in Heaven, because the unjust cannot come there, nor in hell because the just cannot come thither: as we see *Luk. 16. 26.* *Abraham* saith to *Dives*, *Betweene you and us there is a great gulf set, so that they which would goe from hence to you cannot, neither can they come from thence to us*: and therefore seeing they which are in heaven cannot come in hell, and they which bee in hell cannot come to Heaven, there must bee a middle place, to iudge the world in, and that is this earth.

Now there be two uses to be made of this point:

1. A terror to the wicked.

2. A comfort to the godly.

First, it shall bee a terror to the wicked to bee judged in the same place where *vsē 1.* they dishonored God, and blasphemed his Name, and where they have committed most grievous sinnes; in the sight of their fine houses, gallant gardens, friends and acquaintance they shall bee judged: if it were in a corner that no body should see them, their grieve were the lesse, or if it were in a farre country: but seeing it shall bee in this world where they have sinned against God in the sight of their friends and acquaintance, this shall be the greater terror, as *Heit. 7. 11.* *Haman* was hanged on the gallowes which he had set up for *Mordecai*; it had bin shame enough for him

A R T. VI. him to have died in another place, but to dye at his owne house, in the sight of his wife, and children, servants, and by the means of his goods, this made his terrour the greater; so the wicked shall be judged here in this world, in the sight of their wives and children, and in the sight of their friends and acquaintance, this makes for the terrour of them.

Simile. Secondly, *comfort to the godly*, that in the same place where they have beene despised and and disgraced, there they shall be honoured: *Iosephs* honour was the greater that he was advanced in the same place, where he was a poore slave; therefore it shall be for the comfort of the godly, that they shall be judged in the place where they have beene disgraced. *Simile.* It was the manner of the *Romans* in their triumphs, that they began in some private place without the city, and thence went into every street, till they came in the high and capitall streets: so the people of God have their honour begun in this world, whence the Lord doth carrie them thorough the clouds, and fire region, till hee bring them to the capitall street, to heaven: this is a great comfort to the godly, where they have beene disgraced, and despised, there they be honoured.

SERMON XLIII.

ACTS 17. 30, 31.

But now commandeth all men every where to repent,

Because hee hath appointed a day in the which hee will judge the world in righteousness, by that man whom he hath ordained.



WE spake the last day concerning the last judgement of the place where it shall be : all Divines agree that the place *in generall* shall be *on the earth*; not in heaven, nor in hell, nor in any remote place, out of knowledge, but in this earth where wee have passed our daies, and where wee have sinned against God, therefore according to our usuall phrased in the Creed, it is said, *from thence he shall come* : David saith of his childe, 2 Sam. 12. 23. *I shall goe to him, but he shall not returne to me* : but it is not a sure thing that wee shall goe first to Christ, till he come to us. So in generall we all agree, that in this earth shall be erected a glorious throne, for Iesus Christ to sit upon, and to judge the whole world, where we have lived, and where wee have passed our daies, where we have sinned and dishonoured God : The Uses whereof were matter of terrour, and matter of comfort ; which I handled then, therefore I proceed ;

To the particular, *In what place of the world men shall bee judged* ? This is a thing uncertaine, and the best Divines hold, it cannot be determined out of the Scriptures in what place it shall be, but onely by probability ; Therefore in things of this nature, it is good to take Saint Pauls rule, Rom. 12. 3. *Sapere ad sobrietatem, to thinke soberly, not above what wee ought to thinke* ; We should not prie and looke into Gods Arke, that is, into his secret Counsell, more than is meete, but wee must content our selves with things revealed ; as Genes. 32. 13. *Isaak said of his sheepe, that hee would not overdrive them, lest they die* : so there bee a number of men that overdrive their wits and bring them into an high straine, and so make them die : therefore a learned man saith well, *It is better not to judge of*

Simile.

M m

things

ART. VII. *things secret and hidden, than to strive and contend about them.* There be a number of Papists that do determine the place where it shall be, though the best Divines hold it uncertaine; and they bring Scripture for it too; Some say that the place is the valley of *Iehosaphat*, *Ierl. 3. 12. Let the World be wakened and come up to the valley of Iehosaphat, for there will I sit to judge all the Heathen round about:* which words are spoken not of the last judgement, but the meaning is, that the Lord would judge the *Amorites* and the *Ammonites*, which were the enemies of the people of God in those times, there the Lord would overthrow and destroy them; and to prove it is not intended of the last judgement, there be divers reasons:

Reason 1. First, because he speaks by way of Allusion: It is a *Metaphor*, and a borrowed speech as wee may see by other places of the same Chapter, as verse 18. *And in that day shall the Mountaines droppe downe new wine, and the hills shall flow with milke, and all the Rivers of Iuda shall flow with waters, and a Fountaine shall come forth of the house of the Lord, and shall water the valley of Shittim:* Now as those words cannot stand in their literall sense, but be Metaphoricall, and are spoken by allusion only, so likewise is it in this place, and therefore it cannot bee meant of the last judgement.

Reason 2. Secondly, because bodies must have distance and place, as *Augustine* saith, *Take away distance and place, and then bodies are no bodies;* therefore, it is not probable, that the valley of *Iehosaphat*, should hold all the bodies of all the men, that have lived from the beginning of the World, to the latter end of all ages, in all the Countries and kingdomes of the world: It is not possible they can stand all there to bee judged at the same time.

Reason 3. Thirdly, the Schoolemen say, it is probable that it should bee on Mount *Olivet*, because Christ did ascend to Heaven from thence: Now if it should be on the Mount *Olivet*, it could not be in the valley of *Iehosaphat*, because they bee a great distance one from the other: as *2 Chron. 20. 20.* we may see when *Iehosaphat* went out to warre, he went to *Tekoa*, which was sixe miles from *Bethlehem*; and *Bethlehem* was sixe miles from *Ierusalem*, and then the valley of *Iehosaphat*, must needs many miles bee distant from *Ierusalem*; so this opinion overthrowes the other. But they say the valley of *Iehosaphat*, was neere *Ierusalem*; betweene the Mount of *Olives* and that; but it cannot bee so, because it is said, *2 Chron. 20. 27.* that *Iehosaphat* and the men of *Ierusalem* and *Iuda* returned home to *Ierusalem*, from the valley. So that it was many miles distant from *Ierusalem*, whereas the Mount of *Olives* was neere: for Christ sate on that Mount, and did see men cast into the Treasury: therefore the valley of *Iehosaphat* cannot be the place, where the last judgement shall be.

Reason 4. Fourthly, because the disciples, *Luk. 17.* when they heard Christ speake of the fearefull separation that shall be at the last day of judgement: that *there shall be two in the bed, of whom the one shall be taken, and the other refused: two in the fields, one refused and the other taken:* said unto him *where Lord?* and he said unto them, *whersoever the dead Carcas is, thither shall the Eagles resort.* Now if it had been set downe in the Scripture, Christ would never have left it as uncertaine to his disciples, when they did aske him of it. So then it is manifest, the particular place where Christ shall judge the World is uncertaine.

Now

Now if men will not be contented with this, but say, there must bee SER. XLIII
 a determined place where he shall Iudge the World, which is like to be
 where he was borne, planted the Gospell, did preach, and worke most
 of his miracles: I must say for mine owne part I doe incline that way:
 But whether it shall bee in *Bethlehem*, where Christ was borne, or upon
Mount Olivet, from whence Christ ascended, or whether it shall bee on
Mount Calvary, where Christ was crucified, or on *Mount Tabor*, where
 Christ was transfigured, I dare not determine, for that is left uncertaine
 to us.

Now the *Vse* to be made of it is, that seeing the particular place is un- *Vse*
 certaine, therefore let us labour to bee joyned with Christ, to lie with
 him in the Manger, pray with him on the Mount, full downe by him in
 the Garden, to goe with him to the Crosse, to bee killed and crucified
 with him, to descend into the Grave with him, and to lay our bodies by
 him, and our bones by his bones, and to bee joyned with him; and then
 as hee did rise himselfe out of the grave, so hee will raise thee out of thy
 grave, and thou shalt be gathered unto him by the hand of an Angell,
 and brought unto him wheresoever the place be.

Fourthly, *The time of the iudgement*: For when we heare there shall be a
 iudgement day, then we make enquiry when it shall be: It is a desire in
 nature to looke after it, if once beleaved; therefore not onely the wic- 4
 ked say, where is the promise of his comming; but his *Disciples* also *The time of the*
Matth. 24. came unto him, and asked him when the end of the world should be:
Augustine saith well, *All men that labour, desire, to know or to have an end*
of their labour; Therefore as the husbandman casts with himselfe how
 many weeks it will be to Harvest; The Merchant man how many daies *Simile.*
 to Returne; The Traveller what time hee shall get to his Inne; So a
 Christian that hath tooke paines to get Heaven, cannot chuse but bee
 desirous to know when the end of the world shall be, that he may have
 an end of his labour.

Now concerning the time of the last iudgement, I will lay downe
 these three conclusions:

1. *That the Time is certaine to God.*
2. *That the Time is uncertaine to us.*
3. *Although it bee uncertaine to us, yet hee hath given us*
certaine Signes and Tokens of it.

First, *The Time is certaine to God*: which I will prove by *Scripture*, and I
 by Reason: First, by *Scripture*, *Matth. 24. 36. But of that time and houre Conclusion.*
knoweth no man, No not the Angels in heaven, but my Father onely: So Acts The certainty of
17. 30. But now hee doth admonish all men every where to repent, Because hee the last iudge-
but appointed a day, in which he will Iudge the world: so Revel. 14. 7. the An- ment proved.
gell saith, Feare God, and give glory to him, for the houre of his iudgement is I
come: Therefore although we doe not know the certaine time, yet God By Scripture.
knoweth the day and houre when it shall be.

Secondly, we will prove it by reason, for looke what God hath done
 in any speeial and particular iudgement, that he doth in the generally; but 2
 God hath appointed and determined the very houre and time of speci- By Reason.
 all

ARTI. VII. all and particular judgements, therefore he hath appointed and determined the very day and houre of the great and generall judgement. Now that hee hath appointed particular and speciall judgements, and consequently knoweth the houre and time of them, is manifest out of *Gen. 6.* where the Lord foretold the destruction of the old world: and he prefixed a time, *Ion 1.* *That in fortie dayes Ninirvie should be destroyed:* so also it is said, *Revel. 9. 14.* *The foure Angels were loosed, which were prepared at an houre, and a day, and a moneth, and a yeere:* so that we see there is never a speciall judgement, but God hath appointed the day and houre of it, and therefore they are certaine to God; much more there is the generall and great judgement. But let us come to the Uses.

Use

First, seeing the time of the last judgement is certain to God, we may assure our selves, that although it come not in a time we looke for, yet it is certaine it will come in the time God hath appointed. therefore every man should be prepared for it; as *Matth. 24. 48.* saith Christ, *But if the evill servant will say in his heart, my master will deferre his comming; and beginne to smite his fellow, and to eat and drinke with the drunken: that servants master shall come in a day when he looks not for him, and in an houre when he is not aware of, and shall cut him off in twaine:* therefore it stands every man in hand to prepare for that time; so it is said, *Psal. 50.* *The Lord will come, and he will not be silent:* though the Lord be silent whil't we live here, and winks at us, and saies nothing, because this life time is a time of mercy: yet when hee comes hee will not bee silent, because it is a time of Iustice.

Use 2.

Secondly, seeing it is certaine to God, though it come not so soone as wee looke for, yet wee should with patience wait for it; though it comes not to day or to morrow nor the next day, yea though it be many yeers, yet we must wait with patience till the time commeth. We see in *Hab. 2.* the Prophet saith, *For the vision is for an appointed time, but at last it shall speake and not lye, though it tarry yet wait for it, it shall surely come and not stay.* Augustine saith well, out of *Psal. 33.* O man, thou art Gods labourer, and his worke man, doe thy worke and thy businesse, and hee will pay thee thy hire, and thy wages when thou hast done thy worke: when thy pay-day comes: but if thou wilt not wait till the pay-day, but wilt have thine hire before thou worke, surely God will bee displeased at thee; in like manner consider with thy selfe whosoever thou art, if thou shouldst set a man at worke, and hee should say, give me mine hire first, or my wages, thou wouldst say, Doe thy worke first, and then I will pay thee: but if he say, nay, I will bee paid first; wouldst not thou be angry with him? But our waiting on God is much more sure of payment than from the hands of men, for they may deceive us, but God will not; he will give every man that which is his due; therefore though the judgement day come not so soone as we looke for, yet we must with patience waite for it, seeing God hath certainly appointed the time.

Simile.

The second conclusion.

The second conclusion is, that *It is uncertaine to us;* wee know not the day, or the yeere, or the time, or the age of it, no nor the Angels, nor Christ himselfe, as he was man, as *Matth. 24. 36.* *But of that day and houre*

no man knoweth, no not the Angels in heaven, but my Father onely: so *Matth. 13.* SERMON
 17. the Disciples of Christ asked of him, saying, Lord wilt thou at this time *XLIII.*
 restore the kingdome to Israel? hee said unto them, It is not for you to know the
 times and seasons which the Father hath put in his owne power: therefore wee
 see the time is uncertaine to us, wee know it not, no not the Angels.
 Hence we conclude, they bee meere imposters and deceivers, that set
 downe a certaine time when the iudgement day shall be.

The Iewes had a prophesie, that the world should continue six thou-
 sand yeeres, two thousand yeeres before the Law, two thousand under
 the Law, and two thousand yeeres under the Gospell: but a learned
 man saith well, if he that made that prophesie could not set downe the
 certaine time before, which was the easiest, how should wee beleewe
 him for time to come? for from the beginning of the Law, till the
 comming of Christ, it was but one thousand five hundred yeeres, and
 from the creation, to the giving of the Law two thousand yeeres. In our
 time in *Germany* there was one that prophesied that the day of iudge-
 ment should be in such a yeere and such a day, which made the people
 to neglect their plowing and sowing, and so were like to have starved
 themselves, if they had not beene releevd by the *Emperour*: so also
 there was one amongst us, that prophesied that the world should bee at
 an end in the yeere one thousand five hundred eighty and eight; after
 which he made a kalendar that the world should continue thirty yeeres
 after, now we have lived many a yeere longer (thankes be unto God) to
 proove this a lye. But why hath the Lord kept this unknowne to us?
 I answer, that wee might bee the more prepared for it; therefore it
 stands every man in hand, to labour to get faith and repentance, and to
 bring himselfe into the estate of grace, that so he may have comfort at
 that day; Therefore *Luk. 12.* saith Christ, *Let your lampes be burning, and*
your loines girded, for the Sonne of man will come in an houre that yee are not
aware of: and Saint *Ambrose* saith, the day of the Lord is uncertaine
 to man, that he might prepare his heart for it: for he knoweth he will
 come, but hee knoweth not the time when, and therefore wee must bee
 like the wise virgins with our lampes burning, and our loines girded,
ready to enter into our masters joy.

The third conclusion is, that although the time of this iudgement
 day be uncertaine to us, yet he hath given us certaine signes and tokens
 of his comming; for the hope that is deferred is the drying of the
 bones; and therefore that our hope might not faint, the Lord hath gi-
 ven us certaine signes and tokens of his comming: as *Matth. 24. 33.*
When yee see all these things, know, that the kingdome of God is neere, even at the
doores: So *Luk. 21.* Christ tels his Disciples, when they see the darkning
 of the Sunne, and Moone, and the Starres, and those signes that hee spake
 of there; then they should lift up their hands and hearts with joy for the
 day of their Redemption draweth neer. Whereupon *Chrysostome* saith,
 when we see an old man that creepeth on the ground by his staffe, and is
 feeble and weak in his joints, we say, that man cannot live long, though
 wee know not the time when hee will die, yet it is certaine he cannot

Simile.

A x 1. VI. live long because nature is decayed in him ; so when wee see the world hath his burthen (saith hee) things grow old, nature decays, and the creatures groane and are weary of bearing, then it is certaine it cannot be long ere the world fall, though we know not the time when it will be. Now there bee two reasons, why the Lord doth give us signes of his comming.

Two causes why
Christ gives
signes of his
comming.

I

Simile.

Simile.

Simile.

First, for more certainty to assure us of his comming ; as 1 Sam. 10. when Samuel, went to anoint king Saul, he told him of certaine signes that hee should see, as namely, that *the Asses were found* that he went to seeke, and that hee should see *three men going to God to Bethel*, one carrying three Kids, and another five loaves, and another a bottle of wine, that when Saul saw those things, it might the more assure him of the truth of those things that Samuel told him ; so when wee see these things that Christ hath told us of come to passe, we may the more assure our selves of the truth of his comming : 1 King. 13. when the Prophet did prophesie against the Altar, and told them that there should bee *a Childe borne to the house of David, Iosiah by name, and upon thee shall he sacrifice the Priests of the high places, that burnt incense upon thee, and they shall burn mens bones upon thee : and hee gave them a signe*, that the Altar should cleave in sunder and the ashes should fall through, to the end this signe might assure them of the truth and certainty of it, though it were three hundred yeeres after : so Christ doth give us signes, that when wee doe see any of them, wee may the more assure our selves of his comming ; for the Lord will not steale on the world and come upon them unawares, but he giveth them signes of it. We see when the king remooves, the lackies and pages goe before, whom when men see, they know it will not be long ere the king come ; so signes bee, as it were, Gods reteiners, his lackies or his pages, they commonly goe before him : therefore when we see these, wee may know the Lord will remoove, hee is not farre behinde, he will quickly follow after.

2

Secondly, for *excitation* ; To stirre up, quicken, and awaken the world, that they may be provided for his comming : as *Matth. 25.* it is said, *that at midnight there was a cry made, Behold, the Bridegroome commeth : then all those Virgins arose out of their beds, and trimmed their lampes and made ready to meet with the Bridegroome* : so every signe that wee see is as it were a loud voyce or cry, *The bridegroome commeth* ; and therefore every one should bestirre himselve, get faith, repentance, the graces of the Spirit, and make himselve ready to meet with the Bridegroome ; for Christ gives us these signes that they might be as so many tokens and warnings unto us, to make our selves ready to meet with Christ.

3
Consequents.

I

Now there bee two consequents, that may bee deduced from this Doctrine :

First, *that the day of judgement cannot be farre off*, because all the signes that Christ told us of, bee almost all passed already : *Matth. 24.* and *Luk. 21.* Christ gives us many signes of his comming which are almost all come to passe already ; I meane, such as are remooved signes, and doe precede his comming : for there bee signes that shall not bee till

till the immediate and present comming of Christ; therefore the day of Iudgement cannot be farre behinde. Hence for our instruction wee are to take notice of, that seeing we know not how soone we shall stand in Iudgement before God, every man must awake out of his sinnes, and lay hold of salvation, that so wee may stand with comfort at that day. *Rom. 13. 11.* The Apostles exhortation is, *and that considering the season, it is now time that we arise from sleepe, for now is our salvation neerer than when wee first beleaved;* and so againe *1 Cor. 7. 30.* *But this I say, Brethren, because the time is short, let them that have wives, bee as they that have none; and they that use the world, as though they used it not; and they that buy, as if they possessed not; for the fashion of this world passeth away:* as if he should say, let all goe seeing the time is short, and lay hold on salvation, and make heaven sure to your selves. One faith well, it is good for men to know that it is but a short time to the day of Iudgement, for it will make them the more earnestly apply themselves to vertue; as a man in a long journey when he commeth within the sight of the city, it will make him gather up himselfe and make haste, because the way is but short, for (faith he) quicke and nimble men in a long way grow heavy and dull, and heavy men in a short way, be nimble and gather up themselves: In like manner we, because we have but a short way should gather up our selves & apply our selves to vertue. The fathers before the flood are to be commended, and wee are to be condemned, because they knew not of the Iudgement day, that it was so neere, and yet they did apply themselves to vertue: but Christ hath told us that the day of our redemption draweth nigh, and yet for all this we sleepe in our sinnes and Gods wrath eternally is ready to breake in upon us.

The second consequent is, *that the day of Iudgement cannot be yet, because all the signes be not yet come to passe.*

There be two signes in my owne observation that must come to passe before that time: The first is, *Revel. 17. 12.* that the *tenne kings* that did uphold the whore, shall make her naked and desolate. Now this signe is not come to passe yet, because there be some of the kings that doe yet uphold her, as the French king and the king of Spaine.

The second is, *the calling of the Iewes;* for they be not yet called: It is true indeed that some particular men of the *Iewish Nation* bee called, such as belong to Gods Election from day to day: But the Scripture tells us that there shall be a publike profession amongst the *Iewes*, as there is amongst the *Geniiles* with one consent. Now these two signes be yet not accomplished, and therefore the Iudgement day cannot bee yet. Some silly people thinke, that if there bee Thunder or an Earthquake the day of Iudgement is come, and are exceedingly affraid: It is good indeed to take occasion at such times to repent us of our sinnes, and to turne to God, for although the generall Iudgement day be delayed, yet the day of thy death may come upon thee, thou knowest not how soone, and this is a particular Iudgement day to thee.

Now if a man should demand why Christ doth defer the Iudgement day, seeing all *Creatures groane* and long for the comming of it, as *Paul* faith,

SERM.
XLIII.

Simile.

2

Two signes
come.

2

ART. VII. saith, *Rom. 8.* the creatures they groane by the instinct of Nature, and the people of God, by the instinct of Grace; therefore we may marvell that God doth deferre the iudgement day. I answer, there be three causes or reasons of this delay:

Three causes
why the Iudgement
is delayed.

1. Gods patience in waiting for mans repentance.
2. His goodnesse to his Creature.
3. His care of the Elect.

1

First, it ariseth out of the patience of God, in that he waits for our repentance, as *Peter* sheweth *2 Pet. 3. 9.* *The Lord is not slacke concerning his promise, (as some men count slacknesse) but is long-suffering towards us, not willing that any should perish, but that all should come to repentance.* *Gen. 6.* the Lord gave the old world, an hundred and twentie yeeres to repent in: this *S. Peter* calls the patience of God in his first Epistle Chap. 3. verse 20. Because the Lord doth give us time to repent, and doth deferre his judgements, and waits with patience from yeere to yeere, and from day to day, to see when we will returne to him. So then this delation of the iudgement day ariseth out of the patience of God, *Revel. 2. 21.* it is said of the woman *Iezabel*, that God gave her time to repent her of her fornications; and when she did not the Lord did threaten to cast her into a bed of sicknesse; so all the time that God gives us here is, that we may repent and turne to him, but if we doe not, but despise the patience and kindnesse of God, he will not only cast us into a bed of sicknesse, but he will cast us into hell.

2

Secondly, it ariseth out of the goodnesse of God to his creature; which hee extendeth to the reprobate, so farre forth as it doth not impeach his justice: for seeing it is a long time to lye in hell for ever and ever, in torments where there shall bee no mitigation or intermission of paines, but all the wicked shall be tormented day and night, they shall have no Sabbath of rest, nay they shall not have the least moment of ease; therefore the Lord out of his goodnesse doth deferre the iudgement day: *Mat. 8.* the devils desired to be kept from hell, and the Lord shewes his goodnesse to them. Now if the Lord shewed his goodnesse to Devils, much more to men.

3

Thirdly, this delay ariseth out of the care and love that God hath of his Elect. There bee a number of men that bee yet unborne, and a number now living, unconverted; therefore it pleaseth Christ to deferre the iudgement day, till the number of them bee accomplished. It is said, *Revel. 6. 9, 10.* *The soules of them that lie under the Altar did cry unto the Lord, saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on them which dwell on the Earth?* and answer was made, *that they should rest for a season untill their brethren and fellow-servants should be killed as they were:* so there be a number of them that bee yet unborne, and not yet converted, that the patience of God stayes for, and therefore the iudgement is delayed: as *Gen. 19.* the Angell could doe nothing to *Sodom*, till *Lot* was in *Zoar*, set in safety: so the Lord *Iesus* will doe nothing, till hee hath set his Elect people in safetie. Wee see a Ship that takes in passengers, lies at Anchor till the last passenger be come in, then they hoist up saile and away they goe: so the Lord *Iesus* lies (as it were)

Simile.

Simile.

at Anchor here in this world to take in passengers, for the number of his **SERMON** Elect, and when the last man is come, then the judgement day shall be. **XLIII.**

But some man will say, if the judgement day be not yet, then it will make men secure. To this I answer, that although the judgement be not yet, yet we know not how soone the day of death may come; therefore we should prepare our selves for it, repent us of our sinnes, get faith in Christ, for *As the day of death leaves us, so the judgement day shall finde us.* It is almost sixteene hundred yeeres since *Judas* dyed, and yet he shall stand before God in the same condition he dyed in, an unrepentant man, and in the same condition and estate hee shall stand before God in judgement. *Augustine* saith well, on *Psal. 36.* Suppose, that the day of judgement cannot be yet, yet the day of death cannot be farre off; therefore, O man, prepare for it, for looke in what estate death leaves us, in the same estate shall judgement finde us.

I, but yee will say, though the judgement day be not yet, yet it is *Object.* good to keepe men in feare of it?

To this I answer, that Christ would not have his Disciples build on a false ground; and *Paul* saith, *2 Thes. 2. 1.* *Now wee beseech you breshren, by the coming of our Lord Iesus Christ, and by our assembling unto him, that you be not soone shaken in minde, nor troubled, neither by spirit, nor by word, nor by letter, as from us, as though the day of the Lord were at hand: Let no man deceive you by any meanes, for that day shall not come, except there come a departing first, and that man offin be disclosed:* so he would not have their feare grounded on a false ground: and I accordingly excite every Christian man or woman to be quickned hereby, that as death leaves him, so judgement shall finde him therefore we should so shut up our eyes here in this world as that they may be opened againe in the kingdome of God.

Fifthly, *The persons that shall be judged, be the quicke and the dead;* that is, all the men and women that are dead, and all them that are alive, at his coming: for all men shall stand before him, of what estate and condition soever they be, rich and poore, high and low, we which are present, and they which are absent; as *S. Paul* saith, *We shall all appear before the judgement seat of Christ:* no man can be absent from it; there were many exempted from the marriage, but there is no man that can be exempted from this; the mountaines cannot hide us, hell cannot hold us, but we must all appeare before Christ in judgement: and I would to God this were written in our hearts with the point of a *Diamond*, that it might not be forgotten. There be many wayes to shift mens *Courts* and *Tribunals*: they may flie the countrey, or bribe the Iudge, or compound and agree with their adversary; or if this doe it not, they may be prevented by death: O but we cannot shift Gods judgement barre, wee cannot fly the countrey, for whither shall wee goe but hee will finde us out? hell cannot hide us from his presence, we cannot bribe the Iudge, because he is an heavenly and a righteous Iudge, and will give to every man according to his workes; neither can we compound the matter with our adversary, for it is the divell that will accuse us, who will not be agreed with; nor can we prevent it by death; for as *Saint Iohn* saith in the *Revelation*,
that

5
The Person
that shall be
judged.

ART. VII. that *Death and Hell gave up their Dead that were in them*: so we see nothing can keepe us from the judgement seat of Christ. O that this were sealed in the hearts of all men, and surely it would make them much more carefull how they passe their dayes in this world. Saint *Paul* compares wicked men to those that gather and treasure up money in a bag, which being opened discovers a number of strange coynes that they did not know of; so every day that a Man sinnes, hee doth as it were treasure it up in his Conscience, and when the judgement day commeth, then his bagge shall be opened, that is, his Conscience: then shall hee see a number of sinnes that hee thought not of. Therefore, seeing wee shall all appeare before the judgement Seate of Christ, let us bee carefull how wee live and passe our dayes here; for although wee may escape *Weitnasser Hall* and the *Kings Exchequer*, we cannot escape Gods judgements. Therefore I say, let us labour to repent of our sinnes and get a pardon for them, till wee have gotten our *quietus est* in our Conscience, that so wee may stand with comfort at that day; that although wee bee found sinners, and great sinners, yet wee may get a pardon for them sealed with the blood of Christ, and shew it unto God, who will bee thereby pacified and pleased. If a Man have committed Treason against the King by coining money, hee will not bee at rest and quiet, till hee hath gotten a Pardon for it; So because wee have committed Treason against God, divers and sundry wayes, wee should not bee at rest, till wee have got a Pardon for them sealed with the blood of Christ.

Simile.

Simile.

SERMON XLIII.

ACTS 17. 30, 31.

But now commandeth all men every where to repent,

Because hee hath appointed a day in the which hee will judge the world in righteousness, by that man whom he hath ordained.



It is a profitable and a fruitfull thought (as one saies) to thinke of the last end, not onely of the day of Death, but also of the day of Iudgement; How this whole World shall bee dissolved, and that wee must stand before God to give an account of all our thoughts, words and actions; How wee have lived and passed our dayes here. *Philosophers say, That it is the end that moveth all Agents; and the Schoolemen say, that All actions are determined in regard of the end.* Therefore they compared it to the Sterne of a Ship, which is behinde the Ship; when the Ship goes before it, and yet the little Rudder that hangs at the Sterne of it, that doth order and governe the Ship this way and that way; so the end of a man is the best thing that should order all the Actions of his life, therefore it is a profitable thought, not onely to thinke of the day of Death, but also of the day of Iudgement, thereby to prepare themselves, that they may stand before God to give in their accounts: for certaine it is, because men do not thinke of their last end, they run into all sin and disorder: *Moses complains of this, Deut. 32. 29. Oh that they were wise, that they would understand this, that they would consider their last end: And so in Lament. 1. 9. it is said of Ierusalem, shee remembered not her last end, therefore shee came downe mightily, shee had no comforter: Here wee see it is a profitable thought to thinke of our last end, and not onely of the day of Death, but also of the day of Iudgement; that there shall be an end of this whole world, and that we must give in our accounts of all our thoughts, words, and actions.* *Philip king of Macedonia, had a little boy to knocke at his chamber doore every morning, and to say unto him, Remember Philip, thou art but a mortall man, and thou*

Simile.

Simile.

ART. VII. *thou must die*; so much more wee that are Christians should thinke of our last end, every night when we goe to bed, and every morning when we rise, and every time wee goe into the World, that Christ shall judge us, and that we must give in our accounts of all our thoughts, speeches, and actions. When *Paul* preached to *Felix*, of temperance, and of the last judgement, he shifted away the matter, and could not abide to heare of it; because he had a naughtie conscience; for *Iosephus* tells us he was a naughtie man, for the woman that was with him (whose name was *Drusilla*) he had inticed from her husband, and therefore his conscience accusing him, hee shifted away this thought; but the people of God bee often thinking of this, that so they may be fitted for it; as *Iob* 31. considered with himselfe, *What shall I doe when God standeth up, and when hee visiteth me, how shall I answer?* so should we doe.

The last day we spake of the persons that shall be judged, and shewed you out of Scripture, that they were all men, of what estate and condition soever they be; I that speake, and you that heare; they which are absent, and they which are present; both the quicke and the Dead, as it is in the Creed, that is, all men and women that ever were, or shall be, past, present, or to come; no man shall be exempted from that day: So *Saint Paul* saith, *Wee shall all appeare before the Iudgement seat of God*: and *Revel.* 20. 12. *I saw the Dead both great and small stand before God*: Therefore, it is a sure thing that all shall come to judgement; the Hills cannot hide us, nor the Mountaines cover us, so there is no man can escape it, nor no man can avoide it. Here in this World there bee many shifts to escape mens Courts, and Tribunals; they may flie the Countrey, or bribe the Iudge, or compose and agree the matter with their adversary, or if these doe not serve, Death may acquit them; but there is no flying from God; whither can wee goe where hee will not finde us out? If wee were in Hell, he would fetch us thence: Neither will this Iudge take bribe, for he is a severe Iudge, and will not be bribed; nor can wee compose the matter with our adversary, for it is the Divell, and he will not bee satisfied; he is so cruell that he will not take the whole World to agree the matter; nor shall wee be acquitted by death, for wee see, *Revel.* 20. that *Death and Hell gave up their Dead that were in them*: so there is no way to escape the Iudgement seate of God, but all shall appeare before him, from the first man that entred into the World, to the last that shall bee borne, and therefore this should make us the more carefull to passe our dayes in reverence, and feare before him. *Acts* 19. 20. as when there was a commotion in *Athens*, the Towne Clerke staid all with a word, (as it were) saying, *We stand in jeopardie to be accused of this daies sedition*: So if men would thinke of this, when they be in the heate of their affections, and in the course of sinne, it would stoppe them, that one day they shall come to judgement, and give in their accounts for all that they have done, there is no man that can escape it, no man that can avoide it. When we have sinned through weaknesse and infirmity, wee should not be at rest, till we have gotten a pardon for it, sealed with the blood of Christ: As a man that is guilty of Treason, cannot take contentment

Simile.

ment in any thing, hee cannot eate, drinke, or sleepe in rest till hee SER. XLIV
 hath gotten a pardon from the King; so seeing we are guilty of Treason *Simile.*
 before God, and have sinned many wayes against him, wee should not
 bee at rest, till wee have a pardon, sealed with the blood of Christ, and
 shewed it to God, saying, Lord, I confesse I have sinned against thee, but
 here is a pardon sealed with the blood of Christ, I know thou wilt not
 deny it.

Sixthly, *The manner of the judgement*, whereto there belong divers *Sixthly, the manner of the judgement.*
 Actions, so that at the day of judgement there shall not be one Act one-
 ly, but divers.

The first, *The burning up of the whole World*, even the whole frame of
 Nature, all Creatures visible and sensible shall be destroyed and brought
 downe into the dust; Once the World was destroyed by water, and
 now it shall be destroyed by fire: God that set *Sodome* and *Gomorrah* on a
 fire in an instant, and destroyed it, shall set this whole World on a fire,
 and no man shall be able to quench it, and put it out: *David* saith, *Psal.*
50.3. Our God shall come, and shall not keepe silence; A fire shall devoure before
him, and a mightie tempest shall be moved round about him. Daniel 7.9. And
the ancient of dayes did sit, whose Garment was as white as snow, and the haire of
his head like purple wool, his Throne was like the fiery flame, and his wheelles like
the burning flame; A fire streame issued and came forth. So 2 Thes. 1. it is
said, When the Lord Iesus shall shew himselfe from heaven with his mighty An-
gels in flaming fire, rendring vengeance unto them which know not God, nor obey
him in the Gospell: so that in small time the whole World shall be consu-
 med, and all the glory of it shall be brought to nothing.

Now if any man shall demand and say, What be the particulars that *Quest.*
 shall be destroyed? I answer, The Apostle sheweth, *2 Pet. 3. 10. That* *Sol.*
the earth with all the workes thereof shall bee consumed and burnt up: all the
 habitations where we now dwell, shall bee consumed and come to no-
 thing: many times if ordinary and slight houses be burnt, such as be of
 bricke and stone escape, but at the day of judgement, not only the slight *Simile.*
 buildings shall be burned, but also the stronger houses, such as are made
 of no combustible matter, of bricke and stone. We see *1 King. 18. The*
fire that came downe upon Elias his sacrifice, did not onely burne up the sacri-
 fice and the wood, but it did lick up the water, and burne up the stones
 and the dust; so the fire of heaven will not onely burne the slight build-
 ings, but also the strongest houses that bee made of solid matter, of
 bricke, and stone, and marble, yea if they were houses of iron, they shall
 be destroyed and dissolved, and brought to the matter they were made
 of: so all the world shall be dissolved, and burnt up. From hence wee
 learne these Uses.

First, seeing the earth with all the workes thereof shall be consumed *Vse 1.*
 and burnt, therefore this should teach us to moderate our care for the
 things of this life, that wee bee not so eager and greedy of them, as to
 scrape and scratch together these things unconscionably, seeing the fire
 of Gods wrath shall fall upon them, and consume them; they shall bee
 dissolved and burnt up; all these goodly houses, and gardens, hawkes,
 N n and

ART. VII. and hounds, all shall be burned with fire; therefore we should moderate ourselves in the things of this life. For which cause *Matth. 20.* when the Disciples came to Christ, and shewed him the goodly buildings of the Temple, saith Christ, *Do yee so admire these things, and dote upon them, the time shall come that there shall not be left one stone on another:* so may we say, when men dote on the things of this life, and doe not seeke after heaven and happinesse, Why doe yee so dote on these things, the time shall come that there shall not bee a stone left upon a stone. *Zerxes* when hee had a purpose to goe to warre, did muster his men in a place, and he saw seven hundred thousand men, whom he went up unto an hill to take view of, and at the sight of them wept; his nobles asked him why hee did weepe? he said, that hee wept to consider how in the revolution of an hundred yeares, there should not one of all these be left: so it is good for a man to doe as *Zerxes* did, to muster up all his delights, pleasures, and profits, to take a view of them, and to consider that after the revolution of a few yeares, all shall come to nothing.

Simile.

Secondly, seeing this earth with all the workes thereof shall be burnt up, therefore to labour for the rich graces of Christ: which is the use Saint Peter makes thereof, *2 Pet. 3. 11. Seeing therefore that all these things must be dissolved, what manner of persons ought wee to bee in holy conversation and godlinesse?* and indeed how ought we to labour to get Faith and Repentance, to be brought to an estate of grace, that so we may be saved and stand with comfort at that day? If a man should gather a great deale of wealth together, and put it into an house, if one should come and set the house on fire and burne up all, he would cry; *I am undone, I am undone;* so if we lay up all our comfort and joy here in this world, when the fire of Gods wrath shall come downe from heaven, and consume all these things, wee may cry out, *Wee are undone;* and therefore it must bee our wisdom to lay up our treasure in heaven, and then it will be safe; this is the counsell that Christ gives us; *Matth. 6. Lay not up for your selves treasure upon earth, where the moths and canker corrupt, and where thieves digge through and steale, but lay up treasure for your selves in heauen, where neither the moth nor the canker corrupteth, and where thieves neither dig through nor steale.* Hereupon *Augustine* saith well, there was a friend that came to a friends house, and said, that he had laid up his Corne in a low darke roome, telling him that if hee laid it there, it must needs corrupt and putrifie, but lay it up on an high loft, and then it will keepe safe; so saith he, Christ is this friend that commeth to a friends house, hee sees that we lay up our treasures in this World where they will corrupt, and come to nothing: therefore he gives us this Counsell, that wee should lay up our treasures in Heaven in an high loft, where wee may bee sure they will be safe.

Simile.

Simile.

Quest. If any man here make a doubt, and put this question; What is there nothing but this world and the workes thereof that shall bee consumed, and burnt? I answered him, from the same place of *Peter*, not onely the earth and the workes thereof, but *the heavens shall melt with heate, and the elements,* so much as is visible and sensible; even those that are most true

Sol.

true and regular, and constant in their courses, clockes may deceive us, **SERMON**
 but these will not, they be true in their courses, and yet these shall melt **XLIIII.**
 with heate, and shall passe and runne away from the presence of Christ. *Simile.*
 Heere we may see the lothsomenesse of sinne, that doth not rest in the
 center of the earth, but goeth thorough the clouds, and doth infect the
 ayre, almost to the seate of God himselfe. I would to God men would
 thinke of this; when wee see a man strangely taken away by untimely
 death, or a house on fire, we thinke it strange, but for the sinne of man,
 God will destroy the heavens and the earth. Wee see in the *Law*, that
 if a man had the Leprosie upon him, he should bee shut up, and the wals *Simile.*
 of the house should bee scraped, and if it brake out againe, then the
 house should be pulled downe, and the timber, and the stones, and the
 dust carried away, that it might not infect the people, *Leviti. 40. 41.* so
 the Lord doth scrape us (as it were) by his judgements, but because sinne
 breakes out still, he will pull downe the house, even destroy this whole
 world: so that at the last day no man shall know his former house, or
 his land, to say here is my house, or here is my land, as *Iob* speaks, *When*
a man dyeth, he knoweth neither house, nor land.

Now heere another question may be demanded, seeing the heaven *Quest.*
 and the earth shall be dissolved, and burnt up, what shall become of the
 people of God? To this I answer out of the Apostle *Pauls* words, *Sol.*
 where he tels us, as a *Mystery*, *We shall not all sleepe, but we shall all be changed,*
 that is, all shall not dye, for those that bee alive, or that bee living at
 Christs comming shall be changed from mortality to immortality, this
 shall be their estate at that day; the creatures appointed for the fire shall
 bee burned, and the fire shall fall on the wicked, but all the people of
 God shall be preserved, as the three Children were in the fyre furnace:
 Hence we learne what a comfortable thing it will be, when Gods peo-
 ple shall see all the world on a fire about them, over their heads, and un-
 der their feet, but it shall not touch them; *Moses* told the Children of
Israel, that the Lord would bring great plagues on the *Egyptians*, which
 should not touch any of them, so the Lord at the day of judgement will
 bring downe fire on the wicked, and the ungodly, which shall not touch
 any of the people of God, howsoever they be set light by here, not ac-
 counted of, nor regarded, yet at that day they shall see what a comfor-
 table thing it is to be a Christian.

Thirdly, seeing the heavens and the earth shall bee dissolved, and *vs 3.*
 burnt with fire, let us labour to be found in Christ, to be one of the peo-
 ple of God, and then the Lord will worke strangely for us: if a towne
 or a country should be on fire, and there should be a little house of stone, *Simile.*
 where whosoever could get into it, should be preserved from the fire,
 O how men would throng and throng thither: Beloved, Christ is as a
 little house of stone, and whosoever is in him shall bee preserved from
 the fire, when the fire shall fall on the wicked and ungodly, and burne
 them, then they that be in Christ shall bee safe from danger; therefore
 every man should labour to be in Christ, that so hee may be saved: we
 see *Phil. 3.* the Apostle *Paul* saith, *that hee accompts of all things to bee but dung* *Simile.*

ARTI. VI. *dung, and drosse, that he may be found of Christ*; so it should be with a Christian, to esteeme all things but dung and drosse, that he may be found in Christ, let who will take the world with all the delights and pleasures thereof; wee must labour to lay up our comfort in Christ, and to make God our friend, and then we shall bee preserved when this world shall be dissolved. When the unjust steward in the Gospell knew his master would turne him out of his office, hee made a friend with his masters goods; so because we know not how soone the Lord may turne us out of our offices, out of our dwellings; therefore let us labour to make God our friend, and then it shall goe well with us howsoever.

Smile.



SERMON XLV.

2 PETER 3. 13.

Neverthelesse, wee according to his promise looke for new Heavens and a new earth, wherein dwelleth Righteousnesse.



He last day wee began to speake of the actions that belong to the great day of judgement, and then we discoursed at large of the first of them, which is, *the burning up of the whole world, and dissolution of the whole frame of nature*; together with the severall uses and instructions that did arise therefrom; now therefore to avoid further repetition I will proceed to the actions following.

The second action is, *the renewing of Heaven and earth*, for as soone as this world is dissolved, by the power of Christ, it shall bee renewed againe, as you see it is said in the words read unto you; *But we looke for a new Heaven, and a new Earth according to his promise, wherein dwelleth Righteousnesse.* The people of God they know this, though the men of the world bee blinded as birds are blinded with snow, but we that be Christians know it, and looke for it as a promise from God, as *Esai. 65. 17. For loe, I will create a new Heaven, and a new Earth, and the former shall not bee remembred*; and to put it out of all doubt, *Saint Iohn saw it, Revel. 21. 1.* so then it is plaine by the Scripture that wee shall have a new Heaven, and a new Earth. But how shall it bee new? I answer, not in regard of substance, but in regard of quality; whence we see the reason why the creatures are said to *groane, Rom. 8. 22.* that is, they have a kinde of long-
ing

ing or desire to have this time come, when they shall be set at liberty by this renewing, & brought into as glorious a state as they were in before they were brought under the bondage of sin: *Psal. 102. 26.* it is said, *The heavens shall bee changed as a vesture, &c.* whereupon one saith well; that the Heaven and the earth shall be changed, even as a man when hee puts on a garment is changed; and that is onely in the outward view, not in the substance of his body. And Saint *Peter* (me thinkes) is very strongly for it, in this Chapter, vers. 6. and 7. where he sheweth, as the world was once destroyed with water, so it shall bee againe with fire; how was that? even in the outward view onely, the outward beauty and glory thereof shall be destroyed but the substance shall remaine: as a Christian is said to be a new creature, though hee bee not new in regard of substance, but in regard of his affection, and disposition. so *2 Cor. 5. 17.* every man (saith he) that is in Christ is a new creature: so the Heavens are the same in substance, and new onely in quality and disposition.

Now the heavens are said to be new, first, in regard of the use of them; now they bring us raine and snow and haile at the time appointed, but at the day of judgement they shall bring Christ, and exhibite him to the world the goodliest sight that ever mortall eye saw, as *Matth. 26. 64.* saith Christ, *I say unto you, hereafter shall you see the Sonne of man sitting at the Right hand of the power of God, and coming in the clouds of the Heaven, &c.* so we see that the heavens shall be changed in regard of the use of them.

Secondly, the heavens shall be new, in regard of a new disposition; now they never stand still, but wind and turne up somewhat of the thread of mans life, but then when the expiration is come, and all time ceases, then they shall stand still, so that there shall bee no more time; which is manifest *Revel. 10. 6.* *Where the Angell sweareth by him that liveth evermore, which created Heaven, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things that are therein, that Time shall be no more.* And the Philosophers say, that Time is nothing else but the moving of the heavens and revolution of them, therefore when all time ceases, and eternity is come, then the heavens must needs stand still.

Thirdly, the heavens shall bee new, in regard of new effects; for now they bee the storehouse of judgements, and his armorie-house from whence he brings his judgements upon the world, as *Psal. 29.* *The Lord makes is so thunder from heaven, &c.* But at the day of judgement they shall no more bee the armorie-house of His judgements, but the Lord shall there cause to flow out abundance of goodnesse and kindenesse: therefore the Prophet saith, that at the day of judgement *the mountaines shall drop downe new wine, and the hills shall flow with milke*; so that the influence of Gods goodnesse shall bee distilled out from the clouds. And thus much for the renewing of the Heavens, wee proceed now to the Earth.

The Earth shall be new in foure regards; first, we see that now there is a great deale of it wast and barren, possessed with wilde beasts, Serpents and Ostriges for the sinne of man, as *Psal. 107. 34.* *A fruitfull Land is made*

S E R M.
X L V.

Simile.

Simile.

Heavens how new.

I

2

3

The Earth shall be new in foure Regards.

I

ART. VII. *made barren for the finnes of the people*; so now there is a great part of it wast and barren for the finnes of men, but when mans finnes are taken away, then the earth shall bee made fertile, and every place shall bee replenished.

2 Secondly, now the earth yeelds nothing without mans labour and paines, because of the curse that was laid upon it for sinne, but at the day of judgement there shall bee no more curse, for then it shall yeeld fruit without labour and paines.

3 Thirdly, now the earth is the valley of teares, where the best men have most trouble, but at the last day, it shall bee a doore to let us into glory: as *Iosb. 2. 15.* the Lord doth promise to the Children of *Israel* *to give them the valley of Achor for a doore of hope*, so this earth shall be the doore of our hope to let us in to glory, here wee shall begin the glory which afterwards we shall have perfect and consummate in Heaven.

4 Fourthly, the earth now is walled and paled, and hedged in a great part of it, wherein every man labours to draw the commodity of it to himselfe, but at the last day all shall be laid common, there shall not need to bee any statute against enclosures, but all shall bee laid open for his Saints and people.

Quest. Now heere may a question arise, seeing the just shall goe to heaven, and the wicked to hell, To what end shall this Earth be renewed? *Sol.* I answer, there be three causes of it:

*Three Causes
why the earth
shall be rene-
wed.
First, in regard
of Christ.*

- 1 *In Regard of Christ.*
- 2 *In Regard of the Godly.*
- 3 *In Regard of the wicked.*

Simile.

First, *In Regard of Christ*; because he shall set up his throne here in this earth, and make it his judgement seat; now we may not thinke that it can stand with the glory of Christ, to set up his judgment seat on the dead cinders, and fruitlesse ashes of this sinfull world; therefore it shall be renewed to make it a fit place for Christ to sit in judgement: as when Iudges come to sit in Iudgement, though the place be mean and unhand-some before, yet then they hang it with tapestry, decke it, and strew it, to make it a fit place for the Iudges to sit in; so this Earth shall bee renewed in regard of Christ.

*Secondly, in re-
gard of the
Godly.*

Secondly, the Earth shall be renewed *In Regard of the Godly*; that they may see that there was nothing lost by *Adam*, but it is made good againe by Christ; for whatsoever was lost by the first, is restored againe by the second *Adam*. In the *Law* the yeare of *Iubile* being come, when the trumpet sounded, and liberty was proclaimed; every owner returned to his possession againe, that hee had beene kept from a long time; so at the last Iudgement when the trumpet shall sound, and liberty shall be proclaimed, all the people of God shall returne againe to their possessions, from which they have beene with-held, ever since it was lost by the first *Adam*.

Quest.

Sol.

But why shall the earth be renewed for the Godly, seeing they shall be in heaven? I answer, as *Chrysostome* saith, great Kings and Princes though they keepe in their great chambers of estate, yet they passe into them

them through some gallery, or some court-yard; so saith he, though the people of God shall dwell in the great chamber of heaven, yet because this earth is the gallery and court-yard that they must passe through, therefore it shall be renewed. SER. XLV

Secondly, *For a further increase of glory*; as it is a glory and an honour to our king, that hee is king, and Lord of a great many of countreyes, though it may bee hee meanes never to come into them, but dwells here in this land: so this is a great honour to the people of God, that they be kings and lords of this earth, though they stay not there.

2
Simile.

Thirdly, the Earth shall bee renewed, *in regard of the wicked*, that they may the more sensibly see what a deale of glory their sins have deprived them of, they shall not come into heaven to see that: for *Revel. 21.* it is said, *No unclean thing shall come there*: therefore the Earth shall be renewed, that by it they may have a glance of Heaven, and a flash of the glory that shall bee in Heaven, as it were through a Crevis, that so it might bee a further vexation to them. We read *2 Kings 7.9.* when there was great plenty of victua's, and other things foretold by the Prophet, which the Prince there would not beleeve; the Prophet saith to him, *Thou shalt see it with thine eyes, but thou shalt not taste thereof*: so it shall be unto the wicked, surely not without great anguish and terrour when they shall see the Earth renewed and themselves to have no part in it. Now the Vs'es hereof may be:

3
Ja regard of the wicked.

Simile.

First, seeing there shall be a new Heaven and a new Earth, wee should labour to be new Creatures, because none but such dwell in this new Heaven, and new Earth: For the Text saith, *Wee looke for a new Heaven, and a new Earth according to his promise, wherein dwells righteousness*: that is, righteous men, such as bee renewed by the Spirit and grace of God. Here in this World there is a mixture of good and bad together, as in *Adams* house *Cain* and *Abel*, in *Abrahams* *Ishmael* and *Jacob*, and amongst *Christ's* *Discip'les*, *Iohn* and *Judas*: But in this new Heaven and Earth, there shall dwell never a wicked man: therefore labour thou whosoever thou art, to be renewed by the Spirit of Grace, and to repent thee of thy finnes, to returne unto God, and thou shalt have thy part in this new Heaven, and new Earth for evermore.

Vse 1.

Secondly, that seeing the Heaven and the Earth shall be renewed, there is never a wicked man that can claime or challenge a foote of it to himselfe; here in this world they may have hundreds and thousands of Acres of Land, they may say, in such and such a place I have so much land, here is the Patrimonie that my Father gave me, here is that which I did purchase; Oh but in the new World they cannot claime a foote of it: Therefore they may see what a faire threed they have spun to deprive themselves of all their lands, even such as have had great revenewes here of the old Earth, shall not have a foote of this new Earth. It is reported by some Historians, of a certaine Nation that every yeere did elect and chuse themselves a king, who had as goodly attendance as might bee, rich apparell and all things fit and meete for a king; but when the yeere was expired, they did turne him naked into an Iland, where hee did endure extreame misery: Now there was one of them who was wiser than the rest, that had closely

Vse 2.

ART. VI. closely and secretly before his yeere was expired, conveyed into this *Iland*, rich apparell and servants to attend on him, and had builded him a house, and sent all things fitte and meete for him thither beforehand, so that when his yeere was expired, and they had turned him into this *Iland* naked, he having provided for himselfe before was not distressed: The truth of this *Iland* not to discusse; but the morall I am sure may be profitable: for this Kingdome is a Type and figure of this World, where there bee a number of men that have all things that their hearts can desire, but when death commeth, then they are turned as it were into a wast Wildernesse naked, there to endure extreeme misery; and therefore it must bee our wisdom, to doe as the wise kings did, every day to send something before, and to provide comfortably for our selves, that when we are turned out of this World, wee may have comfort in the World to come.

Use 3.

Thirdly, seeing there shall be a new Heaven and Earth, this may bee a comfort to poore Christians, that though they have but a small portion here in this World, yet they may have a great portion of the new Heaven and Earth, if they please God and walke conscionably before him; as *Revel. 21. 7.* It is said, *Hee that overcometh, shall inherit all things, &c.* What is that which he shall inherit? Saint *John* tels us, *that hee shall see a new Heaven and a new Earth*, namely the things that are spoken of before: *To him that overcometh*, that is, To him who can overcome his lusts, his sinnes, and his corruptions, and is not carried away with the bad examples of the World, the new Heaven and Earth shall bee for a possession, as *Dauid* doth acknowledge with thankfulness to God, that hee had given unto him the Land of *Canaan*, much more should wee acknowledge with thankfulness that the Lord hath assigned to us a *Celestiall Canaan*: therefore comfort you your selves, O yee holy people of God, in this that you shall have your parts in the New Heaven and new Earth. It is this that which *Paul* saith, *Eye hath not seene, nor Eare heard, nor Tongue is able to expresse, the great joyes that God hath prepared for them that love him*: as *The Queene of the South* when shee came and heard the wisdom of *Salomon*, said, *The one halfe was not told her which she found*. So the holy people of God, they shall say that good people did not tell them the one halfe of the joy and comfort that they shall finde: therefore beware you doe not sell this for toyes and trifles; for what a comfort shall it be, when Christ shall looke out of the Clouds, and hee shall say unto the Godly, *Come yee blessed of my Father, receive the kingdome prepared for you*; when he shall chase and drive all the wicked to Hell, and shall say unto them, *Goe ye cursed of my Father, into everlasting fire prepared for the Divell and his Angels*. And here let every one of us be exhorted to repent his sinnes, for now is the time, yet the gate is not shut: Hereafter thou, if thou now refusest, thou shalt not inherit with the people of God, but mayest with the foolish Virgins, knocke too late when Heavens gates shall for ever be shut upon thee.

Simile.

1 COL. 9

1 King. 10. 7.

Marthas. 34.
41.

SERM.



SERMON XLVI.

MATTHEVV 24. 30, 31.

And then shall appeare the signe of the Sonne of man in Heaven: and then shall all the Tribes of the Earth mourne, and they shall see the Sonne of Man comming in the Clouds of Heaven, with Power and great glory.

And he shall send his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the foure winds, from one end of Heaven to the other.



Heretofore yee have heard of the two Acts, considered in the manner of the last judgement: First, *The burning of the whole World*: Secondly, *The renewing of the Heaven and the Earth*: whence at this present wee are to proceed to the ensuing Acts.

The third Act is, *The appearing of the signe of the Sonne of man*; after which signe immediately will follow Christs owne comming in Person unto judgement: For the better clearing of this, wee are to consider three things:

1. *Why it is called the signe of the Sonne of Man*:
2. *What this signe is*:
3. *What the Effects of it be*:

First, why so called.

First, why it is called *the signe of the Sonne of Man*, *ὁ υἱος τοῦ ἀνθρώπου*, for excellencies sake; because that Christ himselfe immediately upon the signe appeares: for there be two sorts of signes; either *remoooved signes* such as precede and goe a long while before Christs comming, which I mentioned heretofore; or *immediate signes*; such as are neer or in a manner joyned to his comming; as some of the Prophets foretold long before Christs coming; but *Iohn* was the immediate forerunner, he pointed at Christ; and therefore when they saw *Iohn*, they were rowled up to the beholding of Christ: so when we see this signe, then we must presently

Smile.

ART. VII. sently looke for Christ: for therefore it is called the signe of the Sonne of Man, because of the excellencie, that it goeth immediately before his comming.

Secondly, what
this signe is.

1
Opinion.

2
Opinion.

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Opinion.

4
Opinion.

Secondly, *What this signe is?* there bee divers opinions of this, some thinke one thing, and some another; some take it to bee Christ himselfe, but it cannot bee taken so, because *alwaies the signe is not the thing signified*. There is an opposition betweene these two, so that the signe can never be the thing signified, and therefore it is some other thing that is meant by the signe of the Sonne of Man. Some others take it to bee the burning up of this World, because it is said, that *A fire streame issued out when the ancient of dayes sat upon his Throne*. But it cannot bee this, because that this signe appeares in Heaven onely, and this universall fire is not onely in Heaven, but also in Earth: Others take it to be the sound of the last Trumpet; but it cannot bee this, because there is a distinction betweene them, for Christ tels us of the signe of the appearing of the Sonne of Man, verse 30. and of the sound of the Trumpet, verse 31. The Papists they lay that it is the signe of the Crosse, and *Bellarmino* saith, that all the fathers doe so expound it; But there is a Iesuite one of their own fellows that contradicts him, who affirms it is not certainly found out what is meant by the signe of the Sonne of Man, for the fathers doe diversly expound it: therefore we may see that *Bellarmino* is too bold to say that all the fathers expound it so, because there is no man that reads the fathers but may see it otherwise: for *Origen* takes it for the miraculous power and vertues of Christ: *Saint Ierome* takes it to be Christ himselfe: *Chrysostome* expounds it of the wounds that bee in the hands and feete and side of Christ: therefore whereas *Bellarmino* saies the fathers doe expound it to bee the Crosse; any man that will consult them may see there is no one of the fathers who expound it so: besides there bee two reasons why I dare not assent to take the signe of the Sonne of man to be the Crosse.

Two Reasons
why by the signe
of the Sonne of
Man is not
meant the
Crosse.

1

2

3

First, it is true that there is the signe of Christ, but the Crosse is no where taken for the signe of Christ in the Scriptures; therefore there is no ground for this opinion. Some of the Papists thinke that it is the wooden Crosse, but that was broken into divers shivers; therefore if it had pleased God to make that the signe of the Sonne of Man, hee would have preserved that, and have kept it as he did the bones of Christ, that one of them was not broken. Again, it is not the wodden Crosse, for that is a thing that is turned to corruption, unlesse we will beleieve there is a resurrection of the Crosse, as there is a resurrection of the body. The Church of Rome indeede doth keepe a feast in honor to the Crosse, and say that it shall be joyned with his comming, but thence to inferre it shall be so, is no good consequence: Some of them againe doe thinke it shall not be the wooden Crosse, but a crosse that shall be in the Ayre, the truth whereof I finde no where in the Scripture. And now to tell you my heart told me alwaies that Christ did expound it in this chapter, and that the Disciples did understand what the signe was, or else they would have asked him of it, as they did *Matth. 13.* when hee told them

of

of the tares, *Master* (say they) *Tell us the meaning of the tares.* Then I perused the Chapter and I did light on verse 27. where it is said; *As the lightning commeth from the East, and shineth into the West, so shall the coming of the Sonne of Man be.* That is, with infinite brightnesse and splendor shall he come at that day; In which place Christ tels his Disciples, that there bee many shall say, *Loe here is Christ, and there is Christ, but believe them not,* for I will give you a signe of my comming, and that is when you shall see infinite brightnesse and splendor, that shall come from the body of Christ, the brightnesse whereof shall darken all other lights. When they shall see this, it shall awaken the World, and stirre up every man to looke for Christ. Now that there shall be such brightnesse and splendor, come from the body of Christ, it is cleare by the Scriptures, *Revel. 21. 23. And the citie hath no neede of the Sunne, nor of the Moone, to shine in it, for the glory of God did light it, and the Lambe is the light of it:* So the brightnesse of Christs body shall bee infinite, more than all the lights of this World, and *Matth. 7.* when Christ was transfigured on the Mount, *His face did shine as the Sunne, and his clothes were as white as the light.* Moses when he came from the Mountain and had talked with God, *his face did shine.* and there was great glory put upon him; but yet there was great difference between the glory that was on Christ, and his; For first, this glory was but onely on *Moses* face, but this was all Christs body over. Secondly, when *Moses* put a veile over his face, they could not see his glory, but Christ did shine through his garments. Thirdly, the glory that was on *Moses* was fearefull that the people fled away, but the glory that was on Christ was amiable, for *Peter* sayes, *It is good being here, let us make three Tabernacles, one for thee, one for Moses, and one for Elias.* Fourthly, *Moses* could not communicate his glory to any, but Christ he communicates his glory to others, for *Matth. 13.* it is said, *That the Just shall shine as the Sunne in the Firmament.* So wee see that the glory of Christ is greater, and yet this glory that was on Christ in the Mount was but a type and figure of the glory that shall be on Christ, at the day of judgement: and this glory and brightnesse that shall appeare before his comming, I take to be the *signe of the Sonne of Man.*

Thirdly, *what the effects shall bee of the signe of the Sonne of man:* and surely, fearefull shall they bee to the wicked, and comfortable to the godly, for when the signe of the Sonne of man shall appeare, then all the wicked shall mourne, weepe, and cry out of their sinnes, that they have not loved Christ but despised him, have not obeyed his Lawes, but contemned, and set light by them; therefore it will bee a fearefull time to the wicked: but to the godly it shall bee great comfort, for Christ telleth the *Iewes*, *Matth. 23. 29. Ye shall see me no more, till that ye say, Blessed be he that commeth in the name of the Lord;* the very reprobate shall say, these be the happy and blessed men, howsoever wee have hated and despised them; O, that wee had lived as they did, then wee should have beene happy too: I have instanced often before in the example of *Ioseph*, *Gen. 45. 5.* and because it is apt to the purpose, I cannot passe it at this present; for when *Ioseph* did discover himselfe to his brethren,

SERMON
XLVI.

The signe of the
Sonne of Man,
what it is.

Differences of
Christ and Mo-
ses glory.

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3

4

Thirdly, the
effects of the
Sonne of man
comming.

1

Simile.

then,

ART. VII. then, they were abashed and ashamed, because their conscience told him that they had betrayed and sold him for a slave before, nay, some of them would have killed him; if they had loved him, and used him well, then it might have been a comfort to them, when he did discover himselfe, and say, *I am your brother Ioseph*: so I say of Christ, what a terrour will it be to the wicked and ungodly; because they have despised and condemned him, if they had used him well they might have had comfort at his appearing: wee read like wise 2 Sam. 2. 22. when *Asahel*

Simile.

prest upon Abner, Abner said to him, depart from me, wherefore should I smite thee to the ground? how then shall I bee able to hold up my face to Ioaab thy brother? so when wee shall sinne and offend Christ how shall wee hold up our faces at that day. So then we see it shall be a terrour to the wicked, and to such as have not repented them of their finnes; but unto the godly, *Christs* comming shall be greatly comfortable, as *Augustine* saith: we see in reason, if two men should be beyond sea, and their lord and master should send for them, the one to bee honoured for his good service, the other to be punished for his offences; though it may bee they both come home in one ship, eate at one table, lye in one bed, arrive at one haven, and come to one place, yet their thoughts would be diverse, for the one would thinke, now is the time that I shall bee honoured for my good service, therefore it is a comfortable time to him: the other would thinke, now is the time that I shall be punished for my offences; therefore it must be a time of discomfort to him: this is the direct case betweene the godly and the wicked, that they may eate at one table, lye in one bed, dye all one kinde of death, and yet their thoughts bee diverse; for the godly, they shall rejoyce when that time commeth, because they shall bee honoured and advanced, and it shall bee a terrour to the wicked, because they shall be punished for their offences, as *Iohn* 20.

Simile.

when Christ appeared to *Mary*, (being grieved and dejected for the losse of him,) and said, *Mary*, she turned about and said, *Rabboni, Master*; as if shee should say, I am glad that I have found thee, Heaven and earth could not make her so glad as she was when she found Christ: so when a Christian hath looked out at his windowes and doores to see Christ, many a time, and at last shall see him come in glory and breaking the clouds, and comming to Iudgement, he may say as *Mary* did, *Rabboni, Master*, I am glad to have found thee, so they may say, O Lord Iesus, art thou come? Thou art Hee that I have longed for a long time, and blessed be God, that this day is come: therefore seeing Christians are desirous of *Christs* comming, this should teach them to prepare for it: we see a loving wife, in the absence of her husband, when she looks for his returne shee will trimme up her house, garden and walkes to have all things handsome; so wee that bee Christians, when we heare that Christ will come, we must trimme up our houses, that is, our hearts, and our consciences, and make all fit to entertaine Christ.

Simile.

Having declared the signes that goe before, and also such as joyne with the comming of Christ, wee proceede to the next thing, which is the manner of his comming, and that is glorious, attended on by Angels,

he

hee shall come in the greatest glory that Heaven and Earth can afford. S E R M.
 There is great difference betweene the first and the second comming of **X L V I.**
 Christ. His first comming was base and meane, contemned and despised of all sorts of men; and wee see how unkindly hee was used at the hands of men, in that they condemned him, the Souldiers set a crowne of Thornes on his head, they did mocke at him, buffet him, and crucifie him; and why? Because hee was apparelled and clothed with our sins, which may teach us, that the noblest and greatest one that is, if sinne be upon him, it will disgrace and put him downe: therefore as Christ did cast away sinne, and did put it off, and then entred into glory, so wee must labour to doe as Christ did, to put off sinne, to kill it, to make a grave for it, and to bury it, and then as Christ comes in glory, so wee shall come in glory also; But if we do not put off sin, nor cast the filthy ragges of it from us, Christ will come in glory, and wee fall to shame, disgrace and contempt. Now in the manner of Christs comming to judgement, we may observe three things:

1. *How he shall come in glory.*
2. *Wherein this glory consists.*
3. *What Benefit we shall have by it.*

First, *how he shall come*; it shall be in glory as we have heard, a little before: so also it is said, *Matth. 16.27. For the Sonne of Man shall come in the glory of his Father, with his Angels, and then shall hee give to every man according to his deeds;* and againe, *Luke 9.26 For whosoever shall be ashamed of me, and of my Words, of him shall the Sonne of Man be ashamed, when hee shall come in his glory, and in the glory of his Father, and of the holy Angels:* So then Christ shall come in all the glory that Heaven and Earth can afford, and therefore it is manifest there is great difference betweene his first comming and his second comming; For his first comming was in the estate of humilitie, he was despised and rejected of men, *Hee was a man full of sorrowes, and we esteemed him not;* and as the Prophet *David* saith of him, *aworme and no man,* for our sinnes brought him to the lowest steppe of abasement. As a few droppes of water, being put into a lampe, by little and little, the light decreaseth, till at last it dieth and goeth out; so our sinnes being put upon him did so darken and abate his glory, that it brought him to the lowest steppe and degree of abasement. We thinke it no matter when we sinne against God, but here we see when our sins were imputed to Christ, it cast such darknesse and abasement upon him, that though he were glorious in himselfe, yet in the sight of the world he was the most abject amongst men: and if Christ was thus abased, much more then the most noble and the greatest man that is, if he sinne against God, it will take away all his glory; we marvell that sinne should cast such disgrace upon men, and bring such shame upon them; but we neede not marvell at it, seeing it cast such disgrace on Christ, when it was but imputed unto him. *Gen. 49.4.* it is said of *Reuben*, *Unstable as water, Thou shalt not be excellens, because thou wensest to thy Fathers bed, thou didst defile it;* therefore thy dignitie is gone; so if wee sinne against God, it will take away all our glory: as the false Prophets said, when they were

First, Hee shall come in glory.

Simile.

Simile.

ART. VII. demanded, *What are these wounds in thy hands?* Then hee shall answer, *Thus was I wounded in the house of my friends*, Zeeb. 13. 6. So we may say by our finnes, when they have brought disgrace and shame upon us, what is this? They bee the wounds that I have received in the house of my friend. It is well observed of a learned man, that if one take the brightest colour, let it bee what it will, Scarlet, or Purple, or Watchet; and hold it in the Sunne, and it will have a darke shadow; so the brightest finnes, and the most brave, they will have but a darke shadow when they come before the Sunne of righteousnesse Christ Iesus unto judgement. Therefore seeing sinne brings such disgrace upon us, wee should take heede we doe not sinne, but rather cast it from us. We see when Christ had cast away our finnes from him, he had the former glory that he had in the beginning; as Heb. 9. 28. It is said, *That Christ was once offered to take away the finnes of many, and to them that looke for him shall hee appeare, the second time without sinne unto salvation.* Which may teach us, that if wee cast away our finnes, and labour to bury them in the grave, we shall have that former glory that wee had in the beginning, before the fall of our first Parents: so Iudges 16. it is said of Sampson, That when he had sinned against God, hee lost his strength, but after that *his haire grew againe*; as soone as he had renewed his repentance, his strength did come againe, as appeared in that *He killed more at his death, than he did in his life*; so hee had more glory at his death, than in his life; so howsoever our finnes may bring disgrace and shame upon us, yet if we can repent of them and turne to God, we shall have greater glory than ever wee had at the first, or should have had if Adam had stood in his innocencie.

simile.

Simile.

Secondly, wherein
in this glory
consists.

Secondly, *wherein this glory of Christ consists*: which is chiefly in three things: First, *In the traine of Christ*, that hee shall be accompanied and attended with, all the holy Angels; for there is never an Angell, Archangell, Cherubin or Seraphin, but they bee ready to doe service to Christ and to attend him: So Daniel, 7. 10. It is said, *A fire streamer issued and came forth from him, thousand thousands did minister unto him, and tenne thousand did stand before him*; and 2 Thes. 7. *When the Lord shall shew himselfe from Heaven with his mightie Angels, in flaming fire, rendring vengeance unto all them that know not God nor obey his Gospell*; and Iude 14. the Apostle shewes that *Enoch the seventh from Adam* did prophesie of this saying, *Behold, the Lord commeth with thousands of his Saints, to execute judgement upon all men.* This is one point of the glory of Christ, that the Angels shall attend him, and be ready to doe him service: we see the person of a King is glorious in himselfe, but when he is inclosed with his Nobles and Guard, it is more glorious; so the person of Christ is glorious in himselfe, but more glorious when hee is accompanied with all the Angels and Powers in Heaven, who are ready to doe him service: Let this therefore be a comfort to Christians, for wee see when Christ came to his passion; hee was guarded with a company of base Souldiers; but at his second comming he shall have thousand thousands of Angels to attend him.

Simile.

Secondly, this
glory consists in
the brightnesse
of his body.

Secondly, *it consists in the splendor and brightnesse of his body*; it shall darken

darken all other lights, even the light of the Sunne and the Moone. So SERMON
Revel. 21. 23. it is said, *that the Citie hath no neede of the light of the Sunne, neither of the Moone to shine on it: for the glory of God doth light it, and the Lambe is the light thereof.* This is another part of the glory of Christ, unto which the most eminent glory of the greatest kingdoms and states on Earth, is not comparable: and therefore why doe men so dote on the glory of this World.

Thirdly, it consists in the eminencie of his Sovereigne power and authority, that hee hath to arraigne and judge all men as the supream ludge. So Thirdly, in the eminencie of his Sovereigne power.
Psal. 110. 1. The Lord said unto my Lord, sit thou at my right hand, untill I make thine enemies thy footestoole: All the enemies of Christ shall bee brought under foote of Christ, and shall lick the dust of his feete: so also *1 Cor. 15. 25.* it is said, *For he shall raigne till he hath put downe all his enemies under his feete:* this is another part of Christs glory. Tell mee, doe you thinke that Adam was a glorious man, when all the Birds and Beasts were brought before him, to receive names from him as their Sovereigne Lord? Then what a great glory will this be to Christ, that not onely the Birds and Beasts shall bee brought before him, but also all men, and that not to receive names, but to give a finall sentence either of absolution or condemnation?

I, but what shall we be the better for this glory of Christ? I answer, Christs glory is for the good of his Saints and People; hee is glorified not onely for himselfe, but also for the good of Christians that beleve in him; for he hath two keyes; the key of Hell and of Heaven. First, Christ hath two keyes.
Revel. 20. And I saw an Angell come downe from Heaven, having the key of the bottomlesse Pit, and a great chaine in his hand, and he tooke the Dragon that old Serpent, which is the Divell and Satan, and he bound him a thousand yeeres, and cast him into the bottomlesse pit, and he shut him up, and sealed the doore upon him, &c. Thus we see it is Christ that is this Angell that hath the key of Hell in his hand, to shut up the Divell and the damned and the wicked into Hell; so that there shall not be left a Devill nor a wicked man, nor any of the damned to annoy or hurt any good man: So *Matth. 15. 41.* The Sonne of Man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquitie. Now in this world, in the most sanctified Church and best reformed, there is a number of disorders and corruptions that doth trouble toyle and offend the People of God: but at the last day every thing that offends shall bee taken away, the Divell, the Damned and Wicked men shall bee shut into Hell; so that a dogge (as it were) shall not so much as moove his tongue at one of Gods People.

Secondly, the wicked shall not onely bee shut into Hell, but Christ hath a key also to open Heaven and to let in the godly; as *Iohn 14. 3.* He saith to his Disciples, *I goe to prepare a place for you, and if I goe to prepare a place for you, I will come againe and receive you unto my selfe, that where I am, there may you be also:* So when he hath locked up the wicked and ungodly in Hell, then hee will make a way to Heaven and open it to his

ART. VII. Servants; as 2 Kings 10. 15. When *Iehu* had slaine *Ahabs* seventie sons and *Ahaziah's* brethren, and the blood was yet warme upon his hands, meeting with a good man, *Iehonadab* the sonne of *Rechab*; He blessed him and said unto him, *Is thine heart upright as mine is towards thine?* and *Iehonadab* answered, *It is; If it be, give me thine hand:* and he gave him his hand and tooke him into his Chariot; so the Lord will doe when hee hath chased all the wicked to Hell, and the blood of them is yet warme (as it were) on his hands, meeting with a good man he will say; You are a good man, your heart is upright; then he will take him up into his Chariot, that is, into Heaven; so God will honour all his servants. Thus 2 Thes. 1. 10. it is said, *That he will come to be glorified in his Saints, and to be made marvellous in all them that beleeve:* Hee will not account himselfe glorified, till hee hath glorified his Saints, therefore he will not be onely glorious in himselfe, but he will also make his Saints glorious. The Uses are:

Use 1.

Simile.

Simile.

First, seeing Christ communicates his glory to his Saints, therefore they should comfort themselves with the hope of this, that one day there will bee a time of glory, howsoever they are kept downe here in this world with many crosses and afflictions; so Col. 3. 3. it is said, *Ye are dead, and your life is hid with Christ in God:* there is a life in a Christian, and that a glorious one too, though the world cannot see it because it is hid in Christ, yet it is truly in him; as the beauty and life of the flower lieth hid in the roote all the winter-time; so the life of a Christian and his glory lies hid in Christ, but when he commeth then he shall be perspicuous, then his glory shal appeare. When Christ came before *Pilate* he asked him, *if he were a King?* sure he thought him but a poor king: Christ answeres, *My kingdome is not of this world;* so a Christian may say in all his disgraces, my kingdome is not of this world, but is above the clouds, a kingdome of glory and happinesse. *Chrysostome* saith, in this world is the place of conflict and combate, therefore we must looke for nothing but blowes, wounds, and blood, but when the combate is at an end, then we may looke for crownes and rewards; therefore wee may comfort our selves in the hope of this, that one day we shall have glory.

Use 2.

Simile.

Secondly, seeing that Christ communicates his glory to his Saints, all true Christians have good cause to long for his comming: the wicked care not how long it bee ere hee come, the longer hee carries they thinke it the better; O, but the people of God, they care not how soone he come, because it is the better for them, for when he comes they shall have glory; therefore Saint Paul saith, Rom. 8. *that the creatures groane, and the Saints groane desiring and longing when this time of glory will be,* as Job 14. 14. saith he, *If a man dye shall he rise againe? all the daies of my appointed time will I waite, till my change come, &c.* So Christians looke and waite for a change, from mortality to immortality, from an estate of humility, to an estate of glory; therefore they desire and long for Christs comming: as *Sisera's* mother did waite and long for *Sisera*, Iudg. 5. 28. where it is said, *The mother of Sisera looked out at a window, and shee did cry out at the latise, why is his chariot so long a comming, and why tarrieth the wheelles of his chariot?* so the people of God long for Christs

com-

comming, and when they looke out of their doores and windowes they may say, O, when will Christ come in his glory, that wee may be glorified with him. SERMON XLVII.

Thirdly, seeing that Christ communicates his glory to his Saints and to his people, doe thou labour to be one of them, and it wil be a comfortable day to thee: therefore *David* saith, *Psal. 119. ult. I have gone astray like a lost sheepe, seeke thy servant for I have not forgot thy Commandments*; as if he should say, I have gone astray, I have beene a sinner, but Lord seeke me and make me one of thy servants: so a Christian may say with the holy father *Bernard*, O Lord Iesus make me one of thy servants and receive mee, and as thou tookest away the sinnes of thy people, so doe thou now take away mine: and Lord breede conscience and care in me, that when thou glorifiest thy Saints, I may be glorified with them: there be many masters strive for my service, as pride, vaine-glory, and covetousnesse; but I strive against them all, and I renounce them, and bid fare well to them, for I will bestow my love only on thee, Christ shall be my king, he shall be my Lord and Master, and so when he comes in glory, I shall have glory with him. Use 3.



SERMON XLVII

MATTHEW 24. 30, 31.

And they shall see the Sonne of Man comming in the Clouds of Heaven, with power and great glory.

And Hee shall send His Angels with a great sound of a Trumpet, and they shall gather together His Elect from the four winds, from one end of Heaven to the other.



WE heard the last day that Christ shall come in glory to judge the whole world: before hee came in the estate of humility, as a man cloathed with our sinne; but now he shall come in glory: before he came in the state of a servant, but now hee shall come in the state of a Lord and King: before he had *John Baptist* to his forerunner, but now hee shall have an Archangell to Usher him: before he was attended with twelve poore Disciples, but now hee shall have thousand thousands of Angels to guard him: before hee was laid

ART. VII. in a stable, but now he shall sit on a glorious Throne : before he did ride on an Asse to *Ierusalem*, but now hee shall come on the clouds : before he raised up some three or foure dead, but now hee shall raise up all the dead : Hence wee learne the greater glory Christ shall have, the greater is the comfort of Christians, for hee shall not onely bee glorious in himselfe, but shall be made glorious in his Saints.

Now the glory of Christ shall be the greater, that an Archangell shall goe before him, to gather together all men, and to set them before him; or to summon or cire all men, and to give warning to the whole world to appeare before Christ, who sits as supreme Iudge to give sentence upon all men. In which summons three things offer themselves to our obseruation :

1. Who shall sound the Trumpet.
2. What the power of the sound is.
3. To what end it shall be.

I
who shall sound
the Trumpet.

Simile.

First, who shall sound the Trumpet; It is an Archangell, as *1 Thes. 4. 16.* faith the Apostle, *For the Lord himselfe shall descend from heauen with a shout, and with the voice of an Archangell, and with the Trumpet of God:* Hence wee learne, that there is never an Angell nor Archangell. but shall be ready to doe service to Christ and to attend him and therefore much more should we be ready, being but dust and ashes, to doe him service, and to attend him while wee live here : We see *Luk. 7. 8.* how ready *Mary* was upon her conversion to doe service to Christ, and to attend him, for *Shee sits downe at his feete, she weepes, and washeth them with her teares, and wipes them with the haire of her head.* her eyes were as a balon of water to wash Christs feet in, and her haire as a towell to wipe them. In like manner, wee upon our Conversion should be ready to doe service to Christ, though we cannot sit at his feet, as *Mary* did, to wash them with our teares, and wipe them with our haire, yet we must bee ready to doe him service in the duties of Faith, Repentance, Love, and Holinesse; according to *Pauls* exhortation, *Rom. 14. 18.* *For whosoever in these thinges serveth Christ, is acceptable to God, and approved of men :* Therefore although wee cannot with *Mary* sit downe at the feet of Christ, yet let us labour to doe him service in the duties of Love, and holinesse, for such service will be acceptable to Christ: and therefore fie on the pride of men that disdaine to doe service unto him in the duties of Prayer, hearing of the Word preached, Repentance, and the like whereas there is never a state in heaven, Angell nor Archangell, but is ready to doe him service and to attend him.

2
what shall bee
the power of the
sound.

I

Secondly, what shall be the power of the sound : That appeares in two things ; first, that the sound of it shall be heard all the world over to the furthest part of it, and the living shall not onely heare it, but the dead, such as have lyen rotting in their graves many yeeres together. Secondly, they shall not onely heare it, but they shall stirre, and startle at it, and move out of their graves But from whence cometh this power ? I answere, the voice is the voice of the Archangell, but the power is of Christ ; so the Ministry is the Angels : Therefore seeing all the dead shall heare it and shall not onely heare it, but shall stirre and be awaked therewith, what a pittifull thing

thing is it, that we daily heare Christ call unto us in the Ministry of his SERMON
 Word, and yet we doe not stirre or bee awaked at it, or move out of our XLVII.
 finnes and corruptions? In *Ezek. 37.* we reade of a number of dead bones
 that lye scattered here and there, and when the Prophet did prophesie to
 them, *There was a noise and a clattering the bones together, bone ran to bone, and*
the sinewes and the flesh came up upon them: But God by his Ministers hath
 prophesied to us a long time, and yet there is no noyse nor clattering of
 the bones amongst us, bone does not runne to his bone, nor sinewes grow
 on the bones, grace does not grow in our hearts, nor true repentance move
 us to newnesse of life: there is never a man living but he shall heare the
 voyce of the Archangell; for howsoever hee will not heare the voyce of
 Christ to his conversion in this world in the Ministry of his Word, yet
 hee shall bee sure to finde it powerfull to his confusion at the great day of
 judgement in the world that is to come.

Thirdly, *to what end this sound shall be:* to summon and cite all men before
 Christ as the supreme Iudge, to give warning to the whole world, and to 3
 call all men together, to give in their accounts, not onely the living but the To what end the
 dead, thousand thousands of men and women that the grave hath now de- sound shall be.
 voured; thousand thousands that the Caves, Rockes and Dennes hath
 swallowed up thousands that the beasts and the birds have destroyed, and
 thousand thousands that the sea hath devoured; All shall come forth and
 make their appearance before Christ: so saith *Paul, 1 Cor. 5. 10.* *For wee*
shall all appeare before the judgement seate of Christ: not onely the living but
 the dead also, all shall make their appearance and stand before Christ, as
 the Iudge of this whole world: Hence we leame, how carefull every one of
 wrought to be to passe his dayes in Reverence and Feare before God, as
 that wee may stand with Comfort before him at that great and terrible
 day. If we compare these two places together, *Exod. 19. 19.* and *Heb. 12.*
11. wee shall finde that when *Moses* heard the trumpet blow lowder
 and lowder, and shriller and shriller, *Moses* said, *I exceedingly feare and*
quake: Now if *Moses* was thus affraid and quaked at the giving of the
 Law, when God did speake to him, how affraid shall men bee at the day of
 judgement, how shall they quake when the Lord shall come to punish the
 transgression of the Law: *Esay 6. 5.* the Prophet cryes out, *Woe is me, for I*
am undone, because I am a man of polluted lips, and I dwell amongst a people of un- Simile.
cleane lips: for mine eyes have seene the king, the Lord of hosts. In like manner,
 every wicked man of this world shall cry out at that day, *Woe is me, I am*
undone, I am a sinfull and polluted man, I have despised Religion, I have
not walked carefully and conscionably before God, and now mine eyes
shall see the Lord of hosts: O how shall men quake and tremble, and how
 terrible will that day be? To illustrate this unto you and presse it home
 to your consciences give me leave to relate a story, the truth whereof is
 not to the purpose to enquire, for the morall is that which I intend, and
 you may make profitable use of: and this it is; There was a certaine
 king that did weepe and was heavie and sad, which when his brother
 saw, he asked him, why he was so heavie and sad? Saith hee, because I
 have judged others and now I must bee judged my selfe: Why (saith
 his

ART. VII. his brother) art thou so heaue and sad for this, it will be a long time ere that day come, and besides that, it is but a slight matter: the king said little to it for the present: now it was the order in that country, when any man had committed any treason, there was a Trumpet sounded at his doore in the night time, and he was brought out the next day to bee executed: now the king commanded a Trumpet to bee sounded at his brothers doore in the night time, who waking out of his sleepe, when hee heard it, arose and came quaking and trembling to the king: How now, saith the king, what is the matter you quake and tremble, and are so afraid? I am attached of treason (answers he) and I shall be executed the next morning: why, saith the king to him againe, art thou so afraid and dost thou so tremble at that? knowing that thou shalt bee judged by thy brother, and for a matter that thy conscience tells thee thou art cleare of: how much more therefore may I be affraid, seeing that God shall judge me, and not in a matter that my conscience frees me in, but of that which I am guilty of? and besides this, if the worst come it is but a temporary death, that thou shouldest dye; but the death I am subject to is eternall, both of body and soule. Hereby wee may see what terrour will bee to a guilty conscience, that hath not repented of his sinnes; how dreadfull will that day bee, when the bookes shall bee opened, and all the thoughts, words and works of every man shall be manifested, as well the secretest lusts of the heart-adultery; as the shamelesse blasphemies of open profanenes; as well the private corruptions of bribed justice, as the publike gratings of heard-hearted oppression? then neither poverty nor riches, neither meanenesse nor honour, no state or condition shall free us, all must appeare and answer for themselves. But what shall we doe in this case may some man say? I answer, we must doe as *Iaakob* did when his brother *Esau* came against him, with foure hundred men, *Genes. 34. I will pacifie his wrath with a present; if I have found grace in thy sight, then receive my gift*; so when wee know that God is comming out against us, not with foure hundred men, but with thousand thousands of his Angels, we must doe as *Iaakob* did say, I will give him a gift, I will pacifie his wrath with a present, that so I may finde favour in his sight to compose the matter with him before that great and terrible day come.

Quest.

Sol.

Simile.

The great gathering of all.

Now the next thing, that shall be at the day of judgement, is the assembling and gathering together of all men at that day; so that which we heare now with our eares, wee shall see then with our eyes; for the Angels shall gather together Gods elect from the one end of heaven to the other, so the words of Christ be. In which gathering together of the elect wee observe three things:

1. What they be that shall be gathered.
2. By whom they shall be gathered.
3. To whom they shall be gathered.

First, who shall be gathered.

First, who they be that shall be gathered; Gods elect, as the text sheweth: now it is out of all question, that not onely Gods elect shall be gathered, but the wicked also which Christ, shewes in two parables; first, of the

sares, Matth. 13. 41. for as the *sares* are gathered and burnt in the fire, SERM.
 so shall it be in the end of the world, saith our Saviour, *The Sonne of Man XLVI.*
shall send forth his Angels, and they shall gather out of his kingdome all things
that offend; and then *vers. 44.* in the parable of the *draw-net* that is cast in-
to the Sea, and gathereth of all kinde of fishes, which when it is full, men draw to
land, and sit and gather the good into vessels, and cast away the bad; so the wic- Quest.
 ked shall bee gathered too. I, but seeing the wicked shall bee gathered
 as well as the godly, why is it said that the Angels shall gather together
 the elect onely? I answer, to shew the tender care that Christ hath of Sol.
 the elect, that he would not have so much as a little bone lost or a finger
 or a toe or a haire of their heads, such a tender care hath he of them: as
 David gave a charge to his Captaines, *2 Sam. 18. 5.* concerning *Ab- Simile.*
salom, if you meet with the young man, intreat him kindly for my sake; such
 a charge Christ shall give to his Angels, intreat the elect well for my
 sake, have a tender care of them, that there be not one of them wanting.
 Now what is the reason that Christ hath such a tender care of the
 elect? I answer, because they be his mysticall members and he will bee
 compleat in all his members; therefore if we be of his elect, there shall
 not a bone, or a finger, or a little toe, nor so much as the haire of their
 heads bee wanting, such a tender care God hath of his elect; but the
 wicked they shall be hurried and haled to the barre as theeves, villaines
 and traytors; when the other shall bee brought tenderly by the hands
 of Angels. Therefore seeing there shall be such an assembly of all men
 both good and bad at that day, how great should our care bee to provide
 our selves against that dreadfull appearance. O man, whoever thou
 art, doe but consider with thy selfe, and thinke what a number of men
 there have beene of the *Romans* since it was *Rome*, what a number of
 men there have beene in *England* since it was inhabited, or in *France*,
 and so of all other Countries, and then thinke of all the men, that have
 beene in all ages, and at all times from the beginning of the world to
 the latter end, and that all these shall bee gathered together before
 Christ; and then how canst thou chuse but bee carefull how thou passe
 thy daies heere, that thou may'st stand with comfort before Christ, in
 such an assembly: David saith, *Psalm. 1. the wicked shall not stand in the*
judgement; if a man be a wicked man though he be a king or a lord, or a
 knight or whatsoever he be, hee shall not bee able to hold up his head in
 judgement; but the godly man though he be a poore man he shall lift
 up his head with comfort, whereas there is never a man that is wicked
 which shall stand before God in this great assembly; therefore labour
 thou to repent of thy sinnes, and to get faith in Christ, and to be prepa-
 red for that day. I would to God I could perswade you a little to seque-
 ster your thoughts from the world, and to thinke of the day of the Lord,
 that all men shall bee gathered together before the Lord, and arraig-
 ned, to give an accompt of all his actions that he hath done; how would
 this worke on our hearts to lay up comfort for that day? *Esa. 10. 3.*
 The Prophet demands, *What shall yee doe now in the day of your visitation* Simile.
and of destruction? so the wicked may say, what shall we doe at that day,
 when

ART. V. 1. when we shall be convicted and found haters of God, despisers of good things, contemptners of religion, and deceivers of our neighbours : so the consideration of this might make every one to be prepared for it. Thus we see that not onely the elect shall be gathered, but the wicked al so.

Secondly, &c.
whom they shall
gathered.

Secondly, *by whom they shall bee gathered ; by the Angels :* Now the Angels doe service to us ; first, *when we be living ;* secondly, *when wee bee dead ;* thirdly, *at the day of iudgement.*

First, the An-
gels serve us li-
ving.

First, they doe us service *whilst wee are living,* they attend us, and carry us in their hands, as it is said, *Psal. 91. For hee shall give his Angels charge over thee to keepe thee in all thy wayes ; they shall beare thee in their hands, that thou hurt not thy foote against a stone :* so *Psal. 34. 7. The Angell of the Lord pitcheth round about them that feare him, and delivereth them.*

Secondly, at our
death they serve
us.

Secondly, *at the day of death,* they bee round about our houses, attend our chambers and our sicke beds, and when wee are dead, they carry our Soules into Heaven ; as we may see, *Luke 16. in the story of Lazarus.*

Thirdly, at the
day of iudge-
ment.

Thirdly, they doe us service *at the day of iudgement,* to open our graves, to digge and pull away the mould, and to conduct and carry us into the presence of Christ ; therefore doe thou labour to bee a servant of Christ, and to feare God, and the Angels shall not only attend thee while thou livest here, but shall digge thee out of thy grave, and take away the moulds, and shall conduct and bring thee into the presence of Christ ; as *Acts 12.* when *Peter* was in prison, the Angell came and opened the prison doore, and there was a light did shine round about him, and he smote off his fetters and chaines, and led him into the streets of the Citie : so the Angels shall do to the godly at the day of iudgement, they shall open their graves which is a Prison, and shall knocke off the Givies of mortalitie ; a light shall shine round about them, and they shall take them by the hand (as it were) and lead them from countrey to countrey till they come at the presence of Christ, to the *new Ierusalem* to enjoy fellowship with God, and his blessed Angels.

Thirdly, to
whom we shall
be gathered.

Thirdly, *to whom we shall be gathered, To Christ,* first, *as to the Head ;* and then one to another, *as to the members.*

I

First, *wee shall bee gathered to Christ our Head,* there shall not one of his members bee wanting : which may be a great comfort to all Christians ; for this is that they desire, that all their prayers they conceive, all the Sermons they heare, all their labours and paines tend to ; it is the center of their desires : for this they sigh and long to bee gathered home to their Head Iesus Christ. So *Phil. 1. Paul desireth to bee dissolved, and to bee with Christ,* though it be with the losse of life or goods he was contented. *Gen. 45. 1.* wee see when *Ioseph* and his brethren met together, what joy there was ; *Ioseph* did weepe on his brethrens neckes, and they on his : so when Christ and his members meete, O what joy there shall bee at the day of iudgement ; they shall not weepe one upon anothers necke, but there shall be joy unspeakeable and glorious.

Simile.

2

Secondly, *they shall be gathered one to another, as to members ;* though they live now in diverse Countreyes and Kingdomes, in diverse Townes and Houses, and (by reason of some corruptions) it may be wee may have little comfort

comfort one of another, yet at the day of judgement all shall meete together againe, and then we shall rejoyce in the company of each other; then we shall meet with all the *Patriarkes, Prophets and Apostles, Martyrs, Confessors* and all our godly friends and acquaintance that ever wee knew, came of or heard of; wee see when friends have beene absent a long time one from another, and meete together againe, how welcome are they one to another, and how doe they rejoyce in the company of each other? So at the day of judgement, when we shall meete with our godly friends and acquaintance that have beene absent from us a long time, what joy and comfort will there bee? Wee see also when friends meete together at a Feast, what joy there is one with another: O, but there shall be greater joy at the day of judgement, when all the godly meete together and when every mans joy shall bee our joy: So it shall bee a comfortable assembly to be gathered to Christ, and one Christian to another: wee see here on Earth when Christians are met together to pray, and conferre, and to sing Psalmes, what joy and comfort is there, and yet there is many times meanes of discontentment; but when all weaknesse shall be at an end, and all imperfections shall cease, much more joy and comfort in Heaven shall wee take one in another? Therefore if wee have any wit in our heads, or grace in our hearts, let every one of us labour to be one of Gods people, to be a member of Christ, and then we shall bee gathered first to Christ our Head, and then to one another as fellow-members.

Now we shall not only be aggregated and gathered together, but there shall be also a separation; for all the World shall be divided into two flockes or Herds; the Sheepe shall be set at the right hand, and the Goats at the left; and they shall bee separated as a Shepheard separateth the Sheepe from the Goates, who although they feede all the day long in one pasture, drinke all of one water, and are refreshed all under one shaddow; yet when the night commeth, hee gathereth the Sheepe into the Fold, and leaves the Goates to bee devoured of the Wolves: so the Lord Iesus Christ shall separate the good from the bad, howsoever they lived together here in this world, may sit all at one table and lie in one bed, yet when the day of judgement comes, hee will gather his sheepe into his fold and leave the wicked to be tormented with the Divell. Now in this separation, we observe three things:

- 1 That there shall be a separation.
- 2 The Time when it shall be.
- 3 Who shall be separated.

First, there shall bee a separation of the good from the bad by the power of Christ: The Scripture is plaine for it, and when the Sonne of man cometh in his glory with all the holy Angels with him, then shall hee sit on the Throne of his glory, and before him shall be gathered all Nations, which hee shall separate as a shepheard separateth the Sheepe from the Goates. So *Matth. 13. 24. The Sonne of Man shall send forth his Angels, and they shall gather out of his Kingdome all things that offend; and them that doe iniquitie; and verse 49. saith Christ, So shall it be in the end of the World, The Angels shall goe forth and sever the bad from amongst the Iust: and Luke*

ART.VII. 17.34. saith Christ, *I tell you in that night there shall bee two in a bed, the one shall be received and the other shall be left: Two women shall be grinding together at the Mill, the one shall be taken, and the other shall be left.* So then there shall be a separation in the neereft and dearest societic that may be, even betweene the most neereft and dearest friends: there they shall not cast out the bond woman and her son onely, but the husband shall be taken from the wife, and the wife from the husband, and the father from the sonne, and the sonne from the father, and one friend from another; such a separation there shall bee of them that have dwelt in a house a long time together, laid in one bed, and sate at one table; the one shall goe to Heaven, and the other to Hell; the one shall goe to joy, the other to paine; the one shall goe to God and his Angels, the other to the Divell and the damned. Hence we learne for our instruction these profitable and comfortable Vses.

Use 1.

Seeing there shall bee a separation of the most dearest and neereft societic at the day of judgement; this therefore should teach us what the care of good couples and friends should be, so to live together heere in Gods feare, as that they may not bee parted at that day. To this Saint Peter exhorts married couples, 1 Pet. 3.7. *Likewise yee husbands dwell with them, as men of knowledge, giving honour unto the woman as to the weaker vessel, even as they which are heires together of the grace of life, that your prayers be not interrupted:* Here wee see the Apostle would have good couples live together, as heires of the grace of life, that so they may not be parted at the day of judgement: for what a heauey parting shall there bee when the husband shall bee taken from the wife, or the wife from the husband; the father from the childe, or the childe from the father; or one friend from another, when there shall bee a separation in the most deereft and neereft societic, even of those that have laid in a bed together, sate at a table and dwelt in a house together a long time? O thinke of this beloved brethren, what a heauey parting it will bee at that time, when they which have lived twentie or thirty yeeres together, must be separated! Let husbands and wives, fathers and children, masters and servants, and one friend with another all consider it, and therefore let them endeavour so to live together in the feare of God heere, as that they may not be parted at the day of judgement, when this fearful separation shall be. We see Luke 13. 28. It is an aggravation of the griefe of the wicked, that they shall see *Abraham, Isaac, and Jacob*, in the Kingdome of GOD, and they themselves thrust out a-doores; but it will be a farre greater griefe to us, when we shall not onely see *Abraham, Isaac, and Jacob* in the Kingdome of GOD, but our Husbands, wives, Childeren, Friends and Neighbours, and wee our selves shut out and never to come to them; they to enjoy happinesse with God and the blessed Saints and Angels; wee misery and everlasting torments with the Divels and damned reprobates. Wee see what a sorrowfull separation there is, when a wife buries her husband and commits him to the Grave to be devoured of the wormes, she goes home, weepes, wails and takes on; and yet they may meete together in Gods kingdome. O but
what

what a heauey parting will there bee, when the one shall bee taken up SERMON into Heaven, and the other shall be left to bee deuoured in Hell, where XLVIII. they shall neuer meete; but shall be as farre asunder as Heaven and Hell, as God and the Diuell: Therefore, good brethren bee perswaded to thinke seriously of this heauey and dreadfull separation which will be at that day; and let it bee the care of all good couples, so to liue together here in Gods feare, as that they may not bee parted and separated at the day of judgement.

Secondly, seeing there shall bee a separation at the day of judgement; therefore the godly may comfort themselves with the hope of this, how soeuer they be troubled here with bad neighbors and wicked men that hate and persecute them, yet at the day of judgement, there shall bee a separation of the good from the bad, and there shall not bee one wicked man left to trouble or annoy them. It was *Moses* comfort Exod. 14. 13. saith he, *Feare ye not, stand still, and behold the salvation of the Lord, which he will shew to you this day: for the Egyptians whom ye haue seene this day, ye shall neuer see againe:* So the Lord will say to the godly, stand still and behold the salvation of your God, which hee will shew to you this day, the wicked which ye now see, ye shall neuer see them againe; they shall not trouble nor molest you any more, but shall bee throwne into Hell: we haue often heard that Iesus Christ shall come with a great key in his hand to locke up the Diuell and all the damned in Hell; and therefore wee neede not feare, for there shall bee neuer a wicked man left to annoy or trouble Gods People.

Thirdly, seeing there shall be a separation at the day of judgment, therefore how should all the wicked of the world be affraid, howsoeuer they dwell in the society of good people here in this world, yet one day they shall dwell with the Devill, and the damned: here indeed in this World, though they dwell not among the godly, yet they may dwell among ciuill and sociable men, such as will doe them no hurt for a world; but at the day of judgment their case shall not be so good, for they shall dwell with all the vile people, and rascals, murtherers, theeves, and all the scumme of the World; Nay worse, with the Devill and his Angels: and therefore how afraid should a wicked man be to thinke of this? *Chrysostome* saith well, The very name of separation, what a confusion is it to a wicked man? for if (saith he.) a *King*, a *Duke*, or a great man should picke one out of a great Company, should imbrace him, shew great kindnesse and fauour to him, and set him in his owne seate, but should frowne on thee, lowre, turne his backe on thee, & shut thee out of the doores, with the Dogs, what a terror would this be to thee? Farre greater horror will it be when the Lord Iesus shall sit on his throne, and shall say to the godly, *Come ye blessed of my Father*, shall imbrace and grace them before Angels and men, but will frowne on thee that art a wicked man, lowre, turn his backe on thee, and shut thee out of doores with the Dogs, (that is) with the Diuell and wicked men: O let such consider this as goe on in their profanenesse and impenitency, let the despisers of God and good people, meditate hereon: many there be now that cannot abide good people, but at that day they would be glad

ART. V I. to doe them any service; *to be bewers of wood, and draw vs of water to them, as the Gibeonites were to the people of Israel, Josh. 9. 21.* We see in *Hefier*, that

Simile. *Haman* was in great favour with *King Ahasuerus*, and was bid to the Banquet, but when his sinnes brake out, his face was covered, and he was hanged on the gallowes, which he set up for *Mordecai*, so it shall be with all the wicked, if they be not wise to make God their friend and repent of their sinnes, though they may be in favour with Kings and great men, if they be not in favour with God, they shall be thrust into hell with the Diuell and the damned. Therefore let it be every mans wisdom to separate from his sinnes in this life, that his sinnes doe not separate him from *Christ* at the day of judgment: thus the Lord doth shew us hell to bring us to heaven, & he preaches terror to bring us to comfort, as *Augustine* saith; He doth as a man that sees a bird which hee loves ready to fall into a snare, he hunts after the bird, and makes a noise, and so the bird escapes the snare, so all the Prophets and our Lord *Iesus* himselfe, foreseeing how we are like to fall into the snare of the Devill, and into Hell, they have lifed up their voyces and made exclamation to us, and have cried to keepe us out of hell, that we might avoid the danger of it beforehand.

2
The time of the separation.
Secondly, *The time when this separation shall be, at the day of judgment.* so the text saith, *when the Sonne of Man shall sit on his throne.* Here in this world, they may continually live and converse on with another, live in a house, lye in a bed, sit at a table, dwell in a towne, meete together in a Church, but at the day of judgment they shall bee separated, the servants of God shall be separated from the servants of sinne: So *Psal. 14.* *David* saith; *that the wicked are like to the Chaffe which the winde driveth away;* we see in a floore of a barn

Simile. where there lyes a heape of corne, mingled with Chaffe, when the winde ariseth, it bloweth away the chaffe, and the corne lyes still on the barne floore, so the godly and the wicked are like unto a heape of corne and Chaffe in this world, that lyes on the barne floore of Almighty God, but let the winde of Gods wrath arise, and it blowes all the wicked into Hell, so there shall not remaine a wicked man in the floore of Gods House: but this separation shall not be till the day of judgement. The uses are:

Vse 1. First, seeing the separation shall not be till the day of judgment, therefore no man must looke for a perfect estate of a Church in this world, because good and bad being layd together in this world as chaffe and corne, the bad labor to hinder the good, and if they cannot hinder them, then they will corrupt them: therefore one sayes well, though there bee tares in a Church, yet our faith must not be hindred, nor no man ought to bee discouraged, because the corne is not separated from the tares, they shall remaine together till the day also judgment; and therefore wee must not separate from the floore of *Christ*, but hold to it for all this.

Vse 2. Secondly, because the separation shall not be till the day of judgment, therefore we can looke for no perfect peace in this world till that time; so *Exod. 23. 29.* saith the Lord, *I will not cast forth the Canaanites out from thy face in one yeare, lest the Land grow barren, (as a wilderness,) and the beasts of the fields multiply against thee.* So the Lord would not destroy the *Canaanites* cleane, but a remnant of them must remaine for the good of his people; in like

Simile.

like manner he will not roote out all the wicked, but there shall some remaine for the good of his Church, for there be a number of finnes that breake out in Gods people from day to day, and the wicked be as scourges to them, and to set a worke the graces of Christ in them; therefore no man must looke for perfect peace in this world.

Thirdly, *Who they be that shall be separated?* The good and the bad, *sheepe* and *goates*, the *sheepe* shall be set at the right hand of Christ, and the *goates* at the left: Now the properties of the *sheepe* be thele.

First, *They will heare the voyce of the shepheard and follow him, they will not follow a stranger, John. 10. 4.* such a *sheepe* was *Samuel*, 1 Sam. 3. 10. saith he, *speake Lord for thy servant heareth;* such a *sheepe* was *David*, Psal. 85. 8. *I will hearken what the Lord sayth.* Let the world say what it will, and my friends, and my pleasure, and my profit, I will hearken what God sayes, *for he will speake peace to his people;* I will have none other teacher, but he: and therefore when men will not heare the voyce of Christ, but will heare what the world, what pleasure and profit saith, they be none of the true *sheepe* of Christ.

The second is, *that they will leave all to follow Christ their shepheard,* their pleasures, profit, finnes, and whatsoever is deere to them, even life it selfe; such a *sheepe* was *Paul*, Philip. 1. 8. where he saith, *that he accounted all things as dung* and drosse to be found in Christ; such *sheepe* were the *Disciples*, *Matth. 19. 17.* And therefore when men will not leave all to follow Christ, all their finnes, pleasure, and profits to follow him, it is evident they are none of the *sheepe* of Christ.

The third is, *that they are never well, till they be under the government of their shepheard:* such a *sheepe* was *David*, Psal. 119. *Teach me O Lord the way of thy statutes;* and Psal. 40. 8. *I desire to doe thy will O Lord, &c.* Therefore when men desire not to live under the government of Christ, but will be governed by themselves, they are none of the true *sheepe* of Christ.

The fourth is, *when he hath lost the shepheard, he runnes here and there, and is not at rest till he hath found him againe:* so when men have lost Christ by their finnes, they should not be at rest, but run here and there, bleate and take on, till they have found the shepheard, and be brought home againe, to the fold: Such a *sheepe* was *David*, Psal. 119. *mis.* saith he, *I have gone astray like a lost sheepe, seeke thy servant, &c.* And therefore when men have lost Christ by their finnes, and can passe away the time and yeares merrily, never seeking after Christ, it is a fearefull token they are none of the true *sheepe* of Christ.

The fifth is, *that they will carry fleece and wooll to the shepheard:* If there be any grace or vertue in them, whereby they may doe service to Christ or good unto his members they will be ready to doe it. He shall have the honour and glory of it: therefore when men doe not carry their fleece and wooll to Christ, to let Christ have all the honour and glory of the good things they have, they are none of the *sheepe* of Christ. Let me exhort you all therefore to labor to finde these properties of a *sheepe* in you, to heare the voyce of Christ and be contented to leave all to follow him, to desire to live under his government, and never be at rest, when thou hast lost

ART. VI. him, till thou finde him againe, to carry your fleece and wooll to Christ; if there bee any vertue or grace in you let Christ have the glory of it; therefore let every one labor to be a true sheepe of Christ, and he shall sit at his right hand, I do not say, labour to live amongst the sheepe, but to bee one of the sheepe of Christ, for a man may live amongst the sheepe, that is, in the visible Church, and yet he may be shuffed out amongst the stinking Goates.

Three ranks of men.

- 1
- 2
- 3

It is a good observation of a learned man, that the World may be divided in three ranks or conditions: In the first, are *Heathen*, Infidels and Atheists, and such as know not God: In the second, are *Carnall professors*, such as know God, Christ, and his Word, and yet they feelee not the power of it in their lives, and are not reformed by it: In the third ranke are *Gods Elect*, neere unto the center Christ; and therefore O man consider thy standing of what ranke thou art of; if thou bee of the first ranke such as know not God, then never rest till thou art got within the second ranke, till thou know God and his Word; and when thou hast got within the second ranke, labour to come within the third, to be one of Gods Elect, and to be as neere the Center Christ as may be. Therefore labour to be a true Sheepe of Christ, and then thou shalt bee set at the right hand of Christ.

Four proper-
ties of the
Goates.

- 1
- 2
- 3
- 4

We have done with the Sheepe, and are come to the Goats, whose properties or uses are chiefly these foure; which I must dispatch in one word.

First, the Goates in the Law were offered for a sinne offering, to teach us that our sinnes will make us sit at the left hand of Christ. Secondly, a Goate is a stinking thing; so our sinnes stinke in the nostrils of God. Thirdly, they toyle with their horne and annoy the water: So wicked men are turbulent, (as *Ezekiel* speakes.) Fourthly, they will feede on the toppe of the Rockes, they cannot abide to feede on the Plaines; so they will bee in the darke places of the Scripture, they will not feede in the plaine places where Gods people feede; but are full of wranglings and janglings which profit not.

SERMON XLVIII.

REVELATION 20.12.

And I saw the Dead, small and great, stand before God, and the Bookes were opened: and another Booke was opened, which is the Booke of Life: and the Dead were judged out of those things which were written in the Bookes, according to their workes.



Two things now onely remaine to bee handled of the last judgement:

1. *The conviction of the Offenders.*
2. *The sentence of the Iudge.*

First, *The conviction of the offenders*; for before the sentence of the Iudge, the offenders shall bee convicted, and shall acknowledge that the judgement of Christ is just upon them in regard of their finnes: *Chrysostome* saith well, O man, by the quality of thy place, thou mayest read thine owne doome, as when thou art brought into the presence of a Iudge or a King, by the quality of the place thou mayest know whether it be for good or ill; if thou art bid to come up neere to the King or to the Iudge, then it is for good, but if thou keepe aloofe, or bee bid thee stand apart, then it is for ill; so by the quality of the place thou mayest know what shall bee thy sentence: if thou be set at the right hand of Christ, then thou art a sheepe of Christ, but if thou bee set at his left hand, then thou art a Goate; and yet notwithstanding though every man may know what his sentence shall be by the quality of his place, because there shall be (as the Apostle saith) a declaration of the just judgement of God, therefore before sentence bee given, there shall be a conviction of the offenders, for the Lookes shall bee opened and every mans finnes shall be made manifest. Now in this conviction we observe foure things:

1. *That there shall be a conviction of the offenders.*
2. *The meanes by which they shall be convicted.*
3. *The persons that shall be convicted.*
4. *The effects of this conviction.*

First, *that there shall be such a conviction*, it is plaine by Scripture, and by Reason: first, by scripture, Rom. 2. 15. *Their conscience also bearing witnesse,* *First, that there shall be a conviction.*

ARTI. VII. *and their thoughts accusing one another or excusing at that day : when God shall judge the secrets of men, by Iesus Christ : So also, 1 Cor. 4. 5. Therefore judge nothing before the time untill the Lord come, who will bring to light things hid in darknesse, and make the counsels of the heart manifest : So it is plaine by Scripture, that there shall be a conviction of the wicked of all their finnes and offences.*

2 Secondly, *by Reason*, for in all courts of justice there is no man condemned till first he be convicted : so because the court of Christ is the most exactest court of equitie and justice, wee may well thinke that no man shall be condemned till he be first convicted, and evident prooffe made of all his finnes and offences.

Now this conviction shall be *in laying open of all our sins and offences*, for there be a number of finnes that we have committed, which wee doe not know (the devill doth so blinde our eyes that we cannot see them) but at that time all shall be made patent and open ; there is no sinne that we have committed all our life long, but it shall come into our minde as fresh as if we had committed them at the present, and ten thousand of finnes which we tooke to be no finnes, then we shall know them to be finnes, and thousand thousands that we have forgot shall come into our mindes, and then we shall know how we have offended God, and injured our brethren, despised his judgements, and abused his mercies ; these finnes and a thousand others, which wee thinke not on at that very time, shall come into our mindes, and our hearts shall frame such a bill against us, as we shall be never able to answer, howsoever now they be close and covered : wee see in experience of nature, if a man write a faire peece of paper with the juyce of a Lemman or an Onion, there will be nothing seene, but bring it to the light of a candle, or to the flame of the fire, and then all the letters will be seene, and it may be read ; so it is with sinne, some men write it with such a cunning pen that none can discover it, the paper (their fore-heads) is faire and cleane, but bring it to the flame of Gods wrath and to the bright candle of Gods Law, and then all the ugliness of their sins shall be laid open. Hence the use is :

Use Seeing there shall be such a conviction at the day of Iudgement, therefore how carefull ought we to be to live well, because all the finnes we have done shall then be laid open before us ; so Salomon saith, Ecclesiast. 12. 13. *Feare God and keepe his Commandements, for this is the whole duty of man ; for God will bring every worke to judgement, with every secret thing, whether it be good or bad :* Therefore, because every sinne shall be knowne, how carefull should we be to please God ? If a man should think nothing, speake nothing,

Simile. nor doe nothing, but it should be cried up and downe in the next Market-towne, he would take heed what he thought, spake, and did ; it should be much more the care of Christians to take heed what they thinke, speake, and doe, for it shall be proclaimed in the Theater of this world, before all men ; neither shall any part of their actions (though never so closely acted) lye hid and not be manifested ; Gen. 41. when Iosephs brethren did goe out of Egypt, they went in peace, and all was well, because their sacks were shut up ; O, but when they were made after, and the sackes opened,

and

and Josephs cup found in one of their sackes, then they rent their clothes, SERMON XLVIII.
and tooke on pitifully; so it is with a number of men in this world, when they die and goe out of this world, they goe with peace, because their sackes, their consciences be shut, they doe not reprove them; O, but when the Lord shall open their consciences, when their sackes shall be opened, then see what a deale of bad stuffe there is in them: therefore we should take heed what we gather into our sacks: As it is in the story of *Alep*, his master beat him for eating of figs, but he desired his master before he beat him, to give unto every one of his fellowes a draught of warme water, which his master did, and they did vomit up the figs againe, whereby the false accusation laid unto *Alep* was discovered; so it is in this world, there be figs eaten, and some say this man hath eaten them, and some say that man, and no body knowes who hath the figs; There is something taken away, injury and wrong done, this man is blamed and that man; well, the Lord shall give us such a heavie draught at the day of Judgement, that we shall vomit up all the finnes that be in the secret corners of our hearts, and then will be seene who hath eaten the figges, who hath had this thing and that, hereby is manifest that there will be a day when the wicked shall be convicted, and all their sins laid open: therefore we must take heed what we doe and speake, and thinke; we see in the story of *Isack*, *Gen. 31.* when he fled into *Affyria*, *Labas* made after him, and when hee had overtaken him, he went into his tent, and did search to see if he could finde any thing that was his; which if hee had found, hee would have carried all backe againe: so when we flie away from the devill, he will make after and search us, to see whether we have gotten any thing of his, he would make us his bond-slaves, carry us into bondage, into hell: and therefore consider what yee gather, and what yee take into your packes.

Secondly, *The means by which they shall bee convicted*, shall bee by opening of the bookes, which we are not to take literally, that they be paper or parchment bookes, but it is a metaphor taken from earthly *Judges*, who reade all their Indictments out of a booke; so all our finnes shall be laid open before us, as if they were written in a booke, not by any report, or surmises of others: Wee finde in Scripture mention made of two bookes:

1. *The booke of Gods remembrance.*
2. *The booke of every mans conscience.*

First, there is no sinne that we doe commit, but it is written in Gods remembrance, howsoever wee may forget them, and make little account of them, yet the Lord will remember them: So we see *Hos. 7. 2.* *And they consider not in their hearts, that I remember all their wickedness;* and *Maluch. 3. 14.* wee may see how the wicked did scoffe at the godly, and said, *It is in vaine to serve God, and what profit is it that we keepe his Commandments?* &c. Then spake they that feared the Lord, every one to his neighbour, and the Lord harkened and heard it, and a booke of remembrance was written before him, for them that feared the Lord and thought upon his name. Now as the Lord hath a booke written of the good deeds of his servants to remember them, so it is

Simile.

Simile.

²
The means of their conviction.

Simile.

Two bookes opened at the day of judgement. First, the booke of Gods remembrance.

ART. V. It is certaine that he hath a booke of remembrance to record all the deeds of the wicked in.

Secondly, the booke of conscience.

The second booke, is the booke of every mans conscience; For there is never a sin we commit, but it is written in our consciences, *Rom. 2. 15. Their conscience bearing witness, and their thoughts accusing one another, and excusing at that day, when God shall judge the secrets of men by Iesus Christ.* So their conscience is a witness to them, whether they have done well or ill.

No exception against the booke.

Now against these two bookes no man can take exception: First, they cannot take exception against the booke of Gods remembrance, because God cannot remember that which never was: for he is *prima veritas*, the fountaine of truth, and therefore he is not capable of any untruth, he cannot lye like to us: As the Sunne is the fountaine of light, and therefore is not capable of any darknesse; and the fire is the fountaine of heat, and therefore is not capable of cold, so God is the fountaine of all truth, and therefore he is not capable of any untruth; and therefore against this booke no man can take exception: againe, *Philosophers* say, That which is never done, and that which is false, cannot be remembred nor come into minde, much lesse then can God remember it, who is most true in himselfe; therefore against the booke of Gods remembrance no man can take exception: Neither can any against the booke of mans conscience, because he shall not be judged by another mans conscience, but by his owne, which no other man hath the writing of but himselfe, and wheresoever a man goes he alwayes carries it with him; therefore against this booke no man living can take exception: these be the two bookes that shall be opened at the day of Iudgement, wherein every mans finnes shall be made knowne, and laid open at that day, howsoever wee may forget them, yet the Lord will remember them, howsoever he passeth by them now, and seemes to winke at them, yet they are all written in the booke of his remembrance, and one day this booke shall be opened, and the world shall see them, for the Lord will set them open before all men: It is said, *Psal. 50. 21. But I will reprove thee, and set them in order before thine eyes;* And *Psal. 90. 6. the Prophet* complaines, *Thou hast set our iniquities before thee, and our secret finnes in the light of thy countenance:* So out of the booke of Gods remembrance, the Lord will declare all our finnes.

Simile.

Againe, the booke of every mans conscience shall be opened, and his conscience shall accuse him of every particular sinne that he hath committed here in this world: A mans conscience is like a sealed booke, though he have committed a number of finnes, and have offended many wayes, yet the conscience never accuses; but when the bookes shall be opened, then every mans conscience shall crie out against him, how he hath sinned against God, and against men in this thing and that, in this place and that, and the devill will draw such a bill against us, as we shall never be able to answer; as the Lepers said in the *2 King. 7. O we doe not well to doe thus;* So every mans conscience shall crie out against him, and say, I did not well to sweare, to lye, to deceive, to slander, to prophane the Sabbath; and therefore what a fearefull thing will it be, when a mans conscience shall thus

Simile.

crie

crie out against him; wee see what an intolerable burthen it is, when in this world the Lord touches a mans conscience but for one sinne as *Mat. XLVIII. 27. 3.* when *Judas* had betrayed his Master, and his conscience touched him for it, he could not abide it, but he went and hanged himselfe: Now if it were thus intolerable for one sinne, what will it be, when all our finnes shall be made manifest before God? If it were thus fearefull, when *Judas* did reade but one page or leafe of the booke, what an intolerable burthen will it be, when all the particular finnes that we have committed from the first day to the last houre of our lives shall bee laid open? when wee shall not reade a leafe or a page onely, but all the whole booke from end to end, how intollerable and unsupportable will it be? Some use to say that they doe not love to come on the score, they cannot abide it; but of all scores, take heed thou come not on Gods score, and on the score of thine owne conscience, it will be a fearefull thing; therefore keepe an even reckoning with God, that so thy conscience may be cleare. And these be the meanes by which the offender shall be convicted at the day of Iudgement; first, by the booke of Gods remembrance; and secondly, by the booke of every mans conscience.

Simile.

Simile.

Simile.

Thirdly, the parties that shall be convicted; which are not onely the wicked, but the godly, such as repent them of their finnes, and seeke reconciliation and atonement in the blood of Christ, and are brought in the estate of grace, these shall not be convicted, but they shall have a discharge of all from Christ: and although they had their finnes and infirmities as other men had, yet because they did repent of them labour to be reconciled, and to be at peace with God, therefore they shall not answer for them, as *Rom. 8. 33.* saith Saint Paul, *Who shall lay any thing to the charge of Gods chosen? It is God that justifieth, who shall condemne?* So *Revel. 7. 14.* it is said of the godly, *These are they which came out of great tribulation, and have washed their long white robes in the blood of the Lambe:* They were not white by nature, no, nor did they not keepe them white, the best men that were; For (as Saint James saith) *In many things wee sinne all;* and the best may pray with David, *Psalme. 143. 2.* *Enter not into judgement with thy servants, for in thy sight there shall none that liveth be justified:* So *Iob 9. 3.* (saith he, *If he would contend with him, hee could not answer him one of a thousand:* So that no man is white by nature, no, nor the best men cannot keepe themselves white, but their garments are made white in the blood of the Lambe: And therefore although wee have finnes as other men have, yet let us labour to repent of them, and to bee reconciled unto God, and to lay hold on Christ by faith, and to have our consciences washed in the blood of Christ, and then our finnes shall not be laid to our charge, we shall not be convicted of them at the day of Iudgement. *Dan. 9. 24.* it is said of Christ, that he should *finish transgression, and make an end of sins, and make reconciliation for iniquitie;* which is a metaphore taken from a man that hath payed a debt, he gets the bonds and bills, and seales them up that no body should see them; so Christ hath payed our debts, and hath sealed up our finnes; which is a comfort to a Christian, though hee hath committed many finnes,

3

The parties convicted.

Simile.

ART. VII. finnes, yet if hee can repent of them, and lay hold on Christ by faith, his finnes are sealed up, with this same great seale, that neither the devill nor the world shall be able to finde them, nor all the powers in earth or in hell.

The fourth effect of Conviction.

Fourthly, *The effect of the Conviction*, and that is in a word, *They shall be judged*, even all the wicked, gallants, brave men and captaines, they shall stand as dead men before Christ, when these two bookes shall be opened, and all their finnes laid before them, then they shall crie out of themselves that ever they offended; *Matth. 23. 39.* saith Christ to the wicked Jewes, *ye shall see me no more henceforth, till that yee say, Blessed is he that commeth in the name of the Lord*: So the wicked shall say of the godly, O thete be the blessed and happie men, but we hated and despised them, O that we had followed their counsell, and that we had beene ruled by them, and (as it is in the booke of *Wisdom*) *This is he which we have had in derision, and in a parable of reproch*, we fooles thought his life madnesse, and his end without honour; how is hee counted amongst the children of God, and his portion among the Saints? Wherefore, how ashamed and confounded shall the wicked be, in that they shall desire *the hills to fall upon them, and to cover them from the presence of Christ*; as it is, *Revel. 6.* and what a grieve will it be to them to see the godly goe to heaven, into joy and happinesse, when they must be tormented in hell? *Philosophers say, That no Element is weightie in his owne place*; as let a man be in the bottome of the Sea, and have the Sea on his backe, hee shall not feele the weight of it, but take him out of the Sea, and put a paillefull or a bucketfull of water on his head, and then he shall see how weightie it is; so this world being the proper place of sinne, men feele not the weight of it, because it is in his owne Element, but bring it to the judgement barre of God, and then they shall feele the weight and burthen of it.

Simile.

why the weight of sinne is no more felt.

SERM.

SERMON XLIX.

MATTHEVV 25. 34.

Then shall the King say unto them on his right-hand, Come yee blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.



It is a busie time; and I hope ye have learned that all businesse must yeeld to the Lords businesse, *Exod. 34. 31.* the Lord saith, *Six dayes shalt thou worke, and in the seventh day thou shalt rest, both in earing-time, and in the harvest, thou shalt rest:* It is a worthy example we have, *1 Sam 6. 13.* where it is said, *And the men of Bethshemesh were reaping their wheat-harvest in the valley, and they lifted up their eyes, and saw the Arke, and rejoyced to see it;* but afterwards they did sling downe their sickles, left their labours, and went and offered burnt offerings; So we must doe at these times, when the Sabbath commeth lay aside our labours, and performe the dutie that God requireth at our hands: and thus much to prepare us.

Now concerning the last Iudgement, we are come to the last point; the last day we spake of the *Conviction* of the offenders, that all the wicked shall be convicted of all their sinnes that they have committed; and then shall come *the sentence of the Iudge*, which will be most joyfull and welcome to the godly, and dolefull, heavie and unwelcome to the wicked. In the sentence of the Iudge we observe three things:

1. *The Quality of the sentence.*
2. *The Order of the sentence.*
3. *The Sentence it selfe.*

First, *The qualitie of the Sentence*, that it is the finall and last sentence, because it shall be the last which shall be pronounced: therefore it shall be unrevocable, for looke how the sentence passeth, so we shall be found in weale or in woe for ever and ever, never to be altered and changed: As long as we live here, we may finde mercie and favour with God, if we repent our sinnes, lay hold on Christ by faith, and be brought into an estate of grace; yea, and although it be but the day before this judgement

2
The qualitie of the sentence.

Simile.

ARTI. VII. ment come, but if once the sentence be passed, all mercy is excluded, and the gates of heaven and Hell shall be shut up, and every man shall be so found in weale or woe, for ever & ever to abide and continue. We see the five foolish virgins, came & knocked at the gate, but because they came too late they were excluded; so likewise *Eſau* sought the blessing, and that with teares, as *Heb. 13.* and yet went without it because he sought it not in time; this time of life is the time of *Mercy* and grace, therefore we must seeke it in this world, for it will be too late when once the sentence of the judge shall be pronounced: It is a fit resemblance, as long as a man hath a stone in his hand to sling, he may incline the motions thereof this way and that way, but if it be once throwne then he cannot; so as long as we live here we may dispose of our selves, this way or that way, but if once the finall sentence of the Iudge be out, it cannot be revoked or altered; therefore it is good to repent as soone as may be, and to lay hold on Gods mercy, offered in Christ. One compares the time of life to a drawbridge, if a man should make a goodly house, with gardens and walkes, and all things needfull for it, and make a drawbridge to it; and this should be the order of the house, that when the drawbridge were downe every man that would come might dwell there, but if they did attend their profit and pleasure, till the bridge were drawn up, that there were no way to enter in, they should be excluded; so men may enter into the Kingdome of God, in this life, as long as the drawbridge is downe, that is, as long as there is life, but if the drawbridge be once taken up, that is, if this life be once ended and the sentence pronounced, it will bee too late to enter, all such loyterers shall be excluded and shut out. Therefore while we live heere it must be our wisdom to repent of our Sinnes, to seeke for Gods favor in Christ, for if once the finall and last sentence be pronounced it can never be altered and changed: this is the qualitie of the sentence.

² Secondly, *The Order of the Sentence*; For the order of the sentence, it is first pronounced to the just, *Come yee blessed*, and then to the wicked, *goe ye cursed*. Divers Divines doe diversly conceive of this, some thinke that the reason why the sentence is pronounced first to the just, is, because the Lord is more inclined to mercy than to judgment, as *Matth. 3.* he will gather his corne into his barne, and then he will burne the chaffe with unquenchable fire: So because that the Lord is more inclined to workes of mercy, which is most agreeable to his nature, than to workes of justice; this some thinke to be the reason why sentence is pronounced to the godly first.

² There be others thinke that the Reason why the sentence is pronounced to the godly first is, that it might be for the more comfort of the just, because they should not be terrified with the terrible and dreadfull sentence pronounced against the wicked, when he shall chase and drive them all into Hell: So it is out of the tenderesse of Christ, that sentence is given to the godly first.

³ But I take it, that this order of the sentence is, because the godly shall judge the World, they shall be assessors with him at the day of judgment, and sit in judgment with him; which is the reason why the sentence is pronounced to the godly first: Now that the Saints shall judge the World,

it is plaine by Scripture, as *Matth. 19.* Christ saith, that *they which follow him, in the regeneration shall sit on twelve Thrones and judge the twelve Tribes of Israel;* so also *1 Corinth. 6. 2.* (saith the Apostle) *doe ye not know that the Saints shall judge the world?* and againe in the 3 verſ. *know ye not, that we shall judge Angels, &c?* So they shall be assessors and sit in judgment with him: which cannot but be a marvellous comfort to a Christian, though the world take upon them to censure their care, zeale, and conscience now, yet one day they shall be Iudges of such worldly caitiffes, so that they which have judged others, that is, the Saints, shall be judged of them at the day of judgment: If *Iosephs* brethren had knowne, that their brother *Ioseph* should have judged them: when they stripped him of his coate, cast him into a pit, and sold him away, *Genes. 37.* they would have used him more kindly and better by farre in all probability: so if the world did know that the Saints should judge them, it would make them wary what they did to them, and carefull to use them more kindly, for howsoever they judge of Christians care, zeale and conscience now, yet one day the Saints shall judge them.

Thirdly, *The Sentence it selfe*; which is divers according as it lights on divers persons: wherein we observe two things: first, the *Sentence of Remuneration*, to the *Sheepe* on the right hand. and secondly, the *Sentence of Condemnation*, to the *Goates* on the left hand. In the *Sentence of Remuneration*, we observe 4. things:

1. *An Invitation.*
2. *A Commendation.*
3. *An Assignment.*
4. *A Reason.*

The *Invitation* is in these words, *Come ye blessed*: it is a calling of all the holy and good people to come to Christ; as if he should say, *Come ye holy people; you that have repented you of your sinnes and walked in newnesse of life, come to me; but you that are drunkards, whoremasters and covetous persons, such as spend your time loosely, away with you to Hell, to the Devill, to paines and torments, but you that be holy and sanctified come unto me, and enjoy the Kingdome ye have long looked for; and as Genes. 45. when Ioseph did discover himselfe to his brethren they were abashed at it, and crept into a corner, in conscience of their bad dealing with him, but Ioseph bids them come neere my bretheren, come neere, be not abashed; so at the day of judgment when we shall be ready to creepe into a corner and stand aloofe, in conscience of our bad dealing, that we have been disobedient to him and have not regarded him as we ought, then he shall say to us, Come neere me my bretheren, come neere me, be not abashed, nor afraid. Now this Invitation or calling of the holy and godly people to Christ doth imply two things:*

1. *An Association with Christ.*
2. *A Dissociation from the wicked.*

First, an *association with Christ*; all the people of God are called to come to Christ, to enjoy him and live with him: and indeed here all their desires are set on Christ, their prayers tend to this end, all the Sermons they

ART. VII. heare, the labor and paines that they take is to enjoy Christ, and to live with him, and it is Christs promise, *Iohn 14. 2, 3.* *I goe to prepare a place for you. And if I goe to prepare a place for you I will come againe to receive you to my selfe, that where I am there may ye be also:* and so *Iohn 17. 24.* in that holy prayer that Christ makes to his Father (saith he) *Father, I will that they which thou hast given me be with me, even where I am, that they may behold my glory which thou hast given me:* So here then is the comfort of a Christian that he shall be with Christ, as we read *Ierem. 32. 31.* that the King of Babel in the first yeare of his reigne lifted up the head of *Iehojachim King of Iuda,* and brought him out of prison, and spake kindly to him, and set his Throne above the Kings, that were in Babel with him, and changed his prison-garments, and he did eate bread continually before him all the dayes of his life. So Christ will deale with his faithfull people, he will take them out of the prison, (out of the graves) change their prison-garments, speake kindly to them, and set their Throne above all the wicked Kings and Princes in this World, and they shall eat bread with him, all the dayes of their life: that is, enjoy all heavenly comforts in glory and happinesse, for ever. We read *1 King. 10. 10.* when the *Queene of Sheba* came to hear the wisdom of *Salomon,* and saw the order of his house, and of his servants, and his wisdom, she said, *happy are thy men, and happy are thy servants, &c.* So when we shall see the glory & happinesse of the Saints, and shall heare the wisdom (not of *Salomon,*) but of *Christ,* how much more are the people of God happy and blessed: thus much of the association with *Christ,* that they shall be called to come to him.

Simile.

2
Dissociation
from the wicked.

Secondly, a dissociation from the communion of the wicked and ungodly that vex them and trouble them here in this world: *The Church is like a Lily amongst the Thornes,* as *Cantic. 2. 2.* here they are troubled with a number of bad neighbours such as *Ezekiel* speaketh of, a number of goats that tread downe the pasture, mud the waters, push with the horns and kick with the prick, but they shall be sundred and separated from them that do trouble & annoy them; they shall heare a voice from heaven, saying, *Come up hither,* as it is *Revel. 11. 12.* Where we may see the two witnesses that were slaine in the city, which spiritually is called *Sodom and Egypt,* after three dayes and a halfe the Spirit of life from God shall come into them; and they shall stand up on their feet, and shall heare a voice from heaven, saying, *Come up hither,* and their bodies shall be taken up: in like manner all the godly, shall be called to an association with Christ, and a dissociation from the wicked and ungodly.

2
The commendation.

Now this *come unto me,* depends on another *come unto me,* for *Mat. 11.* Christ calls us to come unto him, here in this world, to come to him by Repentance, faith and Obedience, and then we may boldly come unto him at the day of judgment: every man could be contented to come to Christ in the Kingdome of glory, but first we must come to him here in the Kingdome of grace, by repentance, faith, obedience and the like, and then we shall be sure to come to him in the Kingdome of glory; for no man comes to him in the Kingdome of glory, but by the Kingdome of grace.

Secondly, *The Commendation;* This is layd down in these words, *7c blessed of my*

of my Father : O you be the blessed, that heare me, you that have repented S E R M.
of your sinnes, that have faith and obedience, that make conscience of your X L I X.
wayes; you be the happy men, and women: here is the glory of the Saints
that in the theater of this world they shall bee pronounced blessed and
happy by the mouth of Christ before Angels and men in the hearing of
the whole world. Now this is to be opposed against all the judgments of
this world, for the world counts him a blessed and a happy man that is
rich, that hath his barnes full of corne, that hath a great deale of Land and
money; O, but indeed he is the blessed and happy man that is in favour
with God, hath repented of his sinnes, made conscience of his wayes; and
therefore why doe men so dote on this world, to rake and gather to-
gether a deale of pelfe, that will not stand them in stead, at that day? Then
they shall see, that the godly man, is the blessed and happy man, and that
a dramme of Religion and of true saving faith is better than all the world
besides; and will doe them more good. If a man were to goe into *France*, *Simile.*
and did heare that the coine in this Land would not goe there he would
goe and change all his money for the coine of that country; so seeing
we are to goe into another countrey, where our goods, lands and money
will not goe, let us labour to change all that we have for that which will
passe at that day, let us get repentance, faith and sanctified grace, and then
we shall finde comfort, when this whole world will afford us none. Now
when the godly be pronounced happy and blessed by Christ, then all the
wicked shall be driven to Hell, where they shall goe to paines and tor-
ments, and this shall make their happinesse the greater, *Matth. 28. 4, 5.*
when the Angel of God came downe from heaven and appeared in glory,
the keepers were astonied and became as dead men. But the Angel answered and
said to the women, Bee not afraid, for I know that ye seeke Iesus that was cruci-
fied: Even so when Christ shall appeare to judge the world, they shall be
as dead men before him, but he shall say to the holy people, be not afraid
for I know whom ye seeke, ye seeke Iesus that was crucified, and now him
that ye have so long looked for ye shall enjoy; as 2 Kings 10. 15. when
he was in a great fury and had killed the two Kings, yet meeting with
Iehoadab, the Sonne of Rechab; he rooke him by the hand, and lifts him
up into his chariot; even so Christ shall doe, when he hath driven all the
wicked into Hell, and meets with a good man, he will say, You are a good
man, you are a blessed man and he wil take him up into his Throne, to sit
in glory with him: And this is the glory that the Saints shall have when all
the wicked shall be driven into Hell.

Thirdly, *The assignation*: wherein we are to observe two things :

1. *What is assigned; a Kingdome.*

2. *By what Title; by Inheritance.*

First, *what it is that is assigned*; it is no lesse than a Kingdome, that God *First, the thing*
hath promised his people; as *Luk. 12. Feare not little flocks, for it is your Fa-* *assign'd.*
thers pleasure, to give you a Kingdome: so Dan. 7. 27. it is said, and the King-
dome and Dominion, and the greatnesse of the Kingdome, under the whole
heaven shall be given to the holy people of the most high, whose Kingdome is ever-
lasting. Earthly Kings and Princes though they bestow great gifts on

ART. VII. their subjects, yet they keepe the Kingdome to themselves, meaner matters
Simile. serve than a Kingdome; so wee see although *Pharaoh* did bestow great honor on *Ioseph*, and did advance him, yet he kept the Kingdome to himselfe, none might sit on the Throne but the King; but here is the bounty of Christ, that hee bestowes a Kingdome on his servants: It was a large proffer that *Abashuer* made *Hester* 3. 6. in that hee would give *Hester* one halfe of his Kingdome; but God hath made a larger promise to us, not that wee shall have one halfe of his Kingdome, but he will give us his whole Kingdome. We read *Luk. 12. 13.* *There was a Man that came to Christ, and said unto him, Master, bid my brother divide the inheritance with me: but Christ will not divide his Kingdome to his servants, but will give it whole and the glory of it to them: therefore men must labour to become converted and bee the servants of God, because he will bestow a Kingdome on them. Most men will labour and toyle in this world for lesse matters than a Kingdome, some are scattered all the world over to gather straw and stubble, as the children of Israel were, and therefore how much more should men labour to repent of their sinnes, to get faith in Christ, to become one of Gods servants, and then he will bestow a Kingdome on them. But some man may be ready to say, although it be a Kingdome that God will give his people, yet it may be so meane as it is not worth the labour of obtaining, therefore Christ tels us what a Kingdome it is; it is an heavenly Kingdome, a Kingdome prepared of God: So it is such a Kingdome as is worth all our labour and paines. Now this Kingdome is set out to us by three properties:*

Three properties
 of the Kingdome
 of heauen.

- 1 It is a Kingdome prepared of God.
- 2 It is prepared for his elect and chosen.
- 3 It was prepared before the foundation of the world.

1
 A Kingdome
 prepared of
 God.

First, it is a Kingdome prepared of God: Therefore it is a most glorious Kingdome: Saint Paul saith of it 1 Cor. 2. 9. *The things which the eye hath not seene, neither eare heard, neither came into mans hart, is that which God hath prepared for them that love him: No tongue is able to expresse, nor heart of man to conceive of the glory and excellency of this Kingdome; so it is Psal. 31. 19. O how great is thy goodnesse which thou hast layd up for them that feare thee, & done so to them that trust in thee, before the Sonnes of Men? We may well thinke it is no small matter, that all Gods attributes are set a worke to furnish this Kingdome, his wisdome, power, mercy and justice: Therefore we may will conceive thereby the excellency and glory of it. We see the more magnificent, wise and potent that the first founders were of Kingdomes and cities, the more famous, excellent and noble were the Kingdomes founded by them. Therefore it is said *Genes. 10. 10.* of *Nimrod* that the beginning of his Kingdome, was *Babel*, and *Erech*, and *Accad*, and *Calneh* in the Land of *Shinar*; that is, famous and noble cities: and so likewise *Nabuchadnezzar*, was a golden head in regard of the other Kings that did follow him; *Salomon* also was a wise King and of great power, of whose Kingdome, it is said 1 Kings 10. 17. *That he gave Silver as stones, and Cedars as the wild figtrees that grow abundantly in the plaine; that is, as the crabtrees amongst us: So then the more magnificent, wise and potent the first*
 founders*

founders were, the more excellent were their countries and Kingdomes; SERMON
 which granted, it must necessarily follow, that because no mans wisdom XLIX.
 is able to compare with Gods wisdom, no power with his power, there-
 fore as much as the wisdom of God goes beyond the wisdom of
 men, and his power beyond the power of men, and heaven beyond this
 earth, so far is the glory and excellency of this Kingdome beyond all the
 Kingdomes of this world.

Now in foure things the excellencie of this Kingdome, goeth beyond all
 earthly Kingdomes.

First, in regard of the bounds and Limits; for all earthly Kingdomes
 have their bounds and Limits set them; as it is said of the Kingdome of
 Salomon, that it reached from river to river, from the river *Nilus* to *Euphra-*
tes; And so likewise in *Hester*, it is said of the Kingdome of *Ahasuerus*,
 that he reigned from *India*, to *Ethiopia* over an hundred and seven and
 twenty Provinces; But of this Kingdome there is no bounds or limits af-
 signed; for *Rev. 21. 7.* it is said, he that overcommeth shall inherit all things; not
 a little house, or a little land, or a little Kingdome of this world, but hee
 shall inherit the new heaven and the new earth: So there shall bee no
 bounds nor Limits to this Kingdome.

Secondly, it doth excell all other kingdomes in regard of time, because the
 former at length are swallowed up of the latter; but this Kingdome shall
 continue for ever and ever. So we read *Dan. 2. 44.* And in the dayes of these
 Kings, shall the God of heaven set up a Kingdome which shall never be destroyed;
 And this Kingdome shall not be given to other people, that is, it shall not passe
 from one people to another, but it shall continue for ever and ever.

Thi dly, all other Kingdomes have their wants and defects, though they
 may abound with many things; we see *Salomons* Kingdome that did excell
 all other Kingdomes, yet it had wants, as *1 King. 10.* hee had his gold out
 of *Ophir*, and his horses out of *Egypt*: But in the Kingdome of God there is no
 want nor defect, all things are there that the heart of man can wish, as
Psal. 16. saith the Prophet, in thy presence is the fulnesse of joy, and at thy right
 hand are pleasures for evermore.

Fourthly, all other Kingdomes have their terrors and feares, *Cantic. 3. 7.* Be-
 hold the bed which is *Salomons*; Threescore strong men are round about it, of the
 valiant men of *Israel*, they all handle the sword, and are expert in war; every one
 hath his sword upon his thigh for feare by night: So wee see *Salomons* King-
 dome was not without his terrors and feares, though it were a peaceable
 Kingdome: But this Kingdome is without all feare, for *Revel. 24. 25.* it is
 said, that the gates of this cite shall stand open day and night: So they are not
 afraid of any enemies whatsoever.

I, but seeing this Kingdome excels all the Kingdomes of the World, *Quest.*
 why doe not men respect it, and seeke for it more, but rather are in love
 with the Kingdomes of this world?

Answer, by an Opticke Rule; because things that bee afar off seeme to bee but *Sol.*
 small, and things that bee nigh seeme great: Therefore because men dwell a-
 mongst the Kingdomes of this world & touch them, & are far off from this
 Kingdome, therefore they do not respect it so much, but let a man change
 his

ART. VII. his standing, and get within the Clouds, and draw neere to God, then it will bee great in his eyes, and hee shall see it doth excell all the kingdomes of the World: The Vses hereof are these following:

Vse 1.
Our estate bet-
ter than Adams
in sixe things.

1

2

3

4

5

6

First, seeing this kingdome excels all the kingdomes of this world, therefore wee have a better estate by Christ, and greater honour than ever we lost by *Adam*. For first, we lost by him *Paradise*, but by *Christ* we have *Heaven*. Secondly, *Adam* was lord onely of the *Earth*, and we of *heaven*. Thirdly, he had it but on his good behavior, we shal have it without condition. Fourthly, he lived amongst *Beasts* and *Birds*, and we shall live amongst the *Angels*. Fifthly, he had the presence of *God* but by fits, and we shall enjoy it continually. Sixthly, when hee had all things he had neede of a help, but *God* shall be all in all to us. Therefore as a learned man saith, O happy fall of *Man*, that wee have received all this good by. This therefore may serve to informe our judgement, that we may see that our estate by *Christ*, is better than that which *Adam* lost.

Vse 2.

Simile.

Secondly, seeing this Kingdome excels all the kingdomes in this World, why doe not men seeke and labour after it? as *Iudg. 18. 9.* there were spies sent to discover the land, who came and told the people the land was a good land, and said to them, *Why sit you still, and why are you slothfull to enter in, and possesse the land?* So seeing all the *Patriarkes* and *Prophets*, and *Apostles*, and *Christ* himselfe, are the spies of this good land, and they tell us that *Heaven* is a good land, and excels all the kingdomes of this World, why doe ye sit still, and why are yee slothfull, to enter in and to possesse it? This is the use that *Saint Paul* makes of it, *Heb. 12. 28. Wherefore seeing wee receive a kingdome that cannot be shaken, Let us have grace whereby wee may serve God acceptably, with reverence and godly feare: therefore seeing it is not a mutable and a changeable kingdome, as the best kingdomes are in this World, why doe we not labor to please God, to spend our time well here, attend him that wee may have it, and enjoy this kingdome? We see what labour and paines men will take for lesse matters than a kingdome; for a little foode and rayment, how early men rise in the morning, and goe late to bed, to get in a little corne, and men doe well in it; much more should wee labour and take paines, that we may enjoy this Heavenly Kingdome.*

Vse 3.

Thirdly, seeing this Kingdome excels all the kingdomes of this world, therefore *Christians* must comfort themselves with the hope of this, though they be meane and poore, and it may bee have not house or land, yet let them comfort themselves I say, with the hope of this, that *God* will bestow a kingdome that doth far excell all the kingdoms of this World, if they can repent of their sinnes, have faith in *Christ*, if they walke with care and conscience before him; therefore let every *Christian* stay himselfe, with the hope of this, and let us enter into the veile, and lay hold with the *Anchors of the Soule*; as *Saint Paul* saith, *Heb. 6. 19. To hold fast the hope that is set before us, which we have as an Anchor of the Soule, both sure and stedfast, and which entereth into that within the veile.*

veile. Saint *Basil* saith, The hope of reward will carry us through any affliction in this World with comfort; art thou afraide of shame and reproach for the Gospell sake? God will grace thee before men and Angels: art thou afraid thou shalt lose thy friends? God will bee thy friend: art thou affraid thou shalt lose thy goods, and thy wealth? God will bestow Heaven on thee: therefore thinke on the riches that God hath prepared for thee: thus every Christian must comfort himselfe with the hope of Heaven.

Secondly, it is no meane kingdome, because *it is prepared for his chosen and Elect*. The kingdome of this World God hath prepared for the good and the bad both together; therefore sometimes wicked kings doe raigne; but this kingdome he hath prepared for sanctified and holy people onely; as *Christ* saith, *Iohn 3. Except a man be borne againe a-new, he cannot enter into the Kingdome of God*; So this kingdome he hath prepared for the Elect onely: *David* saith, *Psal. 111. 5. He hath given a portion to them that feare him*. We see this World that God hath made it for good and bad, how it is walled in with the sea, and covered with the Heavens, and the Sunne and Moone and Starres to give us light; Birds, Fishes and Beasts to feede us, with Trees and Plants for the use of us: O but it is a speciall portion that hee will bestow on them that feare him: therefore when we looke on the kingdomes of this World, we may say, this is not the kingdome that God hath prepared for his Elect and chosen onely; but together with them for his enemies also; but there is a glorious Kingdome, that God hath prepared onely for his Elect and chosen, and therefore why doe we not gather up our hearts, and labour for it? It is the madnesse of the World to spend all their strength in labouring after toyes and trifles; *Naboth* would not part with his possessions; *God forbid* (saith he) *that I should part with the inheritance of my father, or the Lord keepe me from giving the inheritance of my father*; so wee should say, when wee meete with temptations in the world to draw us out of this way; Lord, keepe me from giving the inheritance of my father: *Esaie* is condemned by the mouth of all men, for that he sold his birthright for a messe of pottage, so how worthily shall many a one bee condemned, that will sell heaven for a little pleasure and profit, for a penny or a halfe penny matter, for a little beere, or for a draught of strong drinke; even for toyes and trifles.

Thirdly, *it was prepared for the Elect before the foundation of the world*; for before we were, God loved us and prepared this kingdome for us, before we looked on the Sunne he did regard us, therefore it was not our merits, that was the cause why God did bestow this kingdome on us, but his free love in *Christ* which makes the gift the greater: *1 Sam. 25. saith Nabal, Shall I take my bread and my water, and my flesh that I have killed for my shearers, and give it to men whom I know not?* I, but heere is the love of God, that when wee were strangers and enemies unto him, then he prepared heaven for us: it is a good saying that a learned man hath; when I had no beginning, thou thoughtest on mee, and when

2
A kingdome
prepared for
his Elect.

Simile.

Simile.

3
It was prepa-
red of old.

ART. VII. when I was nothing thou did'st prepare for mee, and therefore it was nothing in my selfe that was the cause of it, but it was thy mercy, and goodnesse to me.

Secondly, the
title and tenure.

Smile.

Secondly, in the *Assignment*, wee considered the title to his Kingdome: it is a title of *Inheritance*, therefore it is the best title and tenure, and the surest, that any man can hold by, for so long as a man li-
veth so long his inheritance holds good, if hee could live for ever and
ever therefore seeing we shall have it by such a tenure, wee may assure
our selves we shall have it for ever and ever. And here wee may with
holy admiration admire Gods mercies to us, as 2 Sam. 7. 18. *David*
doth admire Gods kindnesse to him, *Who am I Lord God, and what is my*
Fathers house, that thou hast brought mee hitherto? and yet was this a small
thing in thy sight, O Lord God; but thou hast spoken also of thy servants house
for a long time to come: so wee may much more admire the goodnesse
and the kindnesse of God to us, in that he hath prepared, such a king-
dome for us; we may say as *David* said, Lord God who am I, and what
is my fathers house? I am but a poore sinfull man, and thou hast spoken
of thy servants house for a great while: and wee must stirre up our
selves to looke after it, and to take heede we be not carried away with
the streame of corruption: therefore *Augustine* saith well; Lord, I
am contented to endure any torture or any paine, to endure imprison-
ment or the racke, or whipping or burning, so that I might bee but in
heaven one day; in like manner should wee bee contented to endure
trouble and paine a little while heere, that wee may bee in heaven for
ever and ever.



SERMON L.

MATTH. 25. 35.

For I was an hungred, and yee gave mee meat: I was thirstie, and ye gave me drinke: I was a stranger, and yee tooke me in, &c.



Shewed the last day of the blessed and happie estate that all the people of God are called to at the day of Iudgement; that they shall have no lesse matters than a kingdome, and a kingdome prepared for the elect; and that as a peculiar portion from the beginning of the world, which should greatly set on foot the desires of a Christian, to heare the blessed and the sweet voice of

Christ, calling them to come and possesse this kingdome; *Matth. 21. 12.* it is said, *The kingdome of heaven suffereth violence, and the violent take it by force:* So none but violent people can get heaven; it is a metaphore taken from a souldier that breakes into a Towne, who although he be beaten backe and on the ground, yet up againe he gets, and never leaves till he enter the towne; so they must be valiant men that must enter into heaven, though they be driven backe, and laid on the ground, yet they must up againe and at it, and never leave till they have gotten heaven; yea, although hell lay in our way, we should breake thorow it and goe to heaven, such a royall kingdome it is, furnished with all good things: Saint *Jerome* saith, It is a great labour to goe to heaven, but the reward is greater, for they shall be where all the Patriarkes, Prophets, Apostles, Martyrs, and Christ himselfe is, and where the joy shall bee unspeakable; so it is no lesse matter that God will bestow on his people than a kingdome.

Simile.

Now we come to the fourth thing observed in the sentence of remuneration; the Reason of it, *For I was an hungred, and ye gave me meat, I thirsted, and ye gave me drinke; I was a stranger, and yee lodged me: I was naked, and yee clothed me; I was sicke, and yee visited mee; I was in prison, and yee came unto me: Then shall the righteous answer, saying, Lord when saw wee thee an hungred, and as thirst, or naked, and so forth? The answer is, In so much as you have done it to my servants, and to my members, you have done it*

4
The reason of
the Assignment.

ART. VII. *to me.* So, *this is the Reason of the Assignment.* The Popish Church lay hold on these words, and would prove thereby that their workes merit at the hands of God, because Christ gives heaven to those that doe good to his servants, and because they shall be judged by their workes: *Object.* To which I answer, although this be the reason, why the Lord assignes heaven to them, that they did workes of mercy, and although we shall be judged by our workes, yet workes are not the meritorious cause of it; why he gives us heaven, *Sol.* *Workes not the cause of our obtaining heaven.* but *the signes and tokens* who be the persons so qualified that shall have heaven, such as love Christ, and shew mercy to his needy members, and doe good to them: I will cleere it you by an example; The King of *England* makes a promise to bestow on his subjects a great reward out of his bountie, and *there* came before him his subjects and his enemies; and he saith to his subjects, I will bestow this gift on you, for when I was in *France* ye did attend on me, and shewed your love to mee; Now this gift shewes, who be the subjects of the King, and who be the enemies: So at the last day, when the good and bad shall be before Christ, and Christ shall tell them this is the reason why I bestow heaven on you, because I was hungry, and yee gave mee meat; this is not the cause of it, but it shewes onely who be the persons that God hath assigned heaven to, to those that love him and regard him in his members: therefore one sayes well, Christ shewes not for what he bestowes heaven in this place, but on what kinde of persons he will bestow it: And *Chrysostome* saith, though the Saints doe a thousand such things as these, yet they deserve nothing at the hands of God, it is his bountie to bestow heaven on them for so small and meane things as these. So then we see workes are not the cause why Christ assignes heaven to us. And there be foure grounds for it:

Foure Reasons against the merit of workes.
Reason 1.

The first ground is, *from the estate and condition we be in; all are servants:* Therefore, whatsoever we doe is but our dutie, and if it be our duty we cannot merit any thing at the hand of God: So saith Christ, *Luke 17. 10.* When yee have done all these things which are commanded you, say, We are unprofitable servants, we have done that which was our dutie to doe: Therefore the very estate and condition that wee are in doth shew, that wee cannot merit any thing at the hands of God: And *Chrysostome* saith, No man is able to shew such an holy conversation of life, to deserve any thing at the hands of God, but when he hath done all, he is but an unprofitable servant.

Object.

The Papists reply against this, and say, That although a man cannot merit any thing being in the estate of a servant, yet if of a servant hee become a friend, hee may merit: Now that hee may bee a friend, it is plaine by the words of Christ, *John 15. 15.* Hence call I you no servants, for the servants knoweth not what his master doth, but I have called you friends; and in the verbe before, Yee are my friends.

Sol.

To this I answer, we are servants still, though it please God to accept of us as his friends; we are only made friends by acceptance in the merit of Iesus Christ, which alters not the former condition of duty and service, as may be proved by these places, *Rom. 6. 18.* Being then made

free

free from sinne, yee are made the servants of righteousness: and in the 1 Pet. **S. R. M. L.**
 2. 16. he exhorteth them, *As free, and not using the libertie for a cloake
 of maliciousnesse, but as the servants of God:* And Christ saith, *Job. 15. 19.
 Yee are my friends, if yee doe whatsoever I command you:* therefore, because
 we be servants still, and remaine in the same estate and condition, wee
 cannot merit any thing; but when wee have done all, wee doe but our
 dutie.

The second ground is, *our owne impotencie, that we are not able to doe any* Reason 2.
good thing of our selves; much lesse can wee merit any thing: Now that
 we can doe no good thing, it is plaine by the Scriptures, 1 Cor. 15. 10.
By the grace of God, I am that I am: And 2 Cor. 3. 5. saith he, *Not that we
 are sufficient of our selves, to thinke any thing as of our selves, but our sufficien-
 cie is of God:* So Phil. 2. 13. *For it is God that worketh in you both the will and
 the deed, even of his good pleasure.* Now then if all we doe is by the power
 of grace, and if it is God onely which worketh both the will and the
 deed, then we are beholding to God for it, and God is not beholding
 to us. *Origen* saith well, No workes of man can deserve any thing at
 Gods hand, because they cannot thinke any good, or doe any good, but
 it must be from God.

The Papiſts reply and say, that God may give a man grace which he *Object.*
 may so husband, as that hee may deserve any thing at Gods hand; and
 they make it plaine by this similitude; A father gives a farme to his son,
 and gives him a stocke, now the sonne may so raise the stocke and play
 the good husband, as he may purchase any thing that the father hath; in
 like manner, say they, God may give a man grace, and hee may so hus-
 band it, as he may purchase any thing at Gods hand.

To this I answer, If a father should give his sonne a farme and a stock *Sol.*
 to use, and when he had done so, his childe could not earne a penny, but
 it must be the father, and the son could not stirre a foot or a hand, with-
 out the father, then the father is not beholding to the sonne, but the son
 to the father. This is the case betweene God and us, for when he gives
 us any grace, he must give us a second grace to use and to imploy it wel,
 and therefore it is manifest we cannot merit any thing at Gods hands:
 it is the doctrine of the Schoole-men, and *Aquinas* makes it plaine, hee
 puts the question and resolves it; saith he, A man may receive a benefit
 from another, and may deserve it at his hands, as a man may give one
 an house, which he may deserve; but if a man when he hath given ano-
 ther an house, must give him also power to use the house, and wisdom
 to governe the same; that man cannot be beholding to him that re-
 ceives, but the receiver must needs be beholding to him that gave it;
 so although God give a man grace, which he cannot use well, unlesse he
 also give him power to use it: Therefore God is not beholding to us for
 any thing, but we are to God; and therefore we cannot merit any thing
 at Gods hands.

The third ground is, *our imperflection, that in every thing we doe we sinne* Reason 3.
against God, and if we sinne against him, then we cannot merit any thing
 at his hand; it is the doctrine of their owne Schoole-men, that a sinner
 cannot

ARTI. VII. cannot merit, but we bee all sinners against God; therefore we cannot merit any thing. Now that we bee all sinners it is plaine by the Scriptures, *Iob 9.3. If he would dispute with him, hee could not answer him one of a thousand*: So *Lament. 3.22. It is the Lords mercy that we are not consumed*. &c. Saint *Ierome* saith, Who is it that hath not sinned? and if a man hath broken but one of the Commandements, hee is guilty of the whole Law; therefore no man can merit any thing at Gods hands.

Reason 4. The fourth ground is, a disproportion betweene our workes and Gods justice: For merits are grounded on Commutative justice (as they say,) and *Aristotle* saith, That commutative justice is equally to give weight for weight, so much for so much, but there is no proportion betweene our workes and Gods justice; for Saint *Paul* saith, *that all the afflictions of this life, are not worthy of the glory that shall be shewed to us, Rom. 8.18.* One saith well, if a man should suffer all the sufferings that the people of God had done from *Adam* till this present time, having all the vertues of the holy men; yet he were not worthy of the glory of heaven; if a man should live a thousand yecres, and spend them all religiously, hee did not deserve to be in heaven halfe an houre: To this the Papists have devised a subrill answer, say they, It is in justice, that God should give heaven to the best men, not by a proportion, so much for so much, but because God will bestow heaven on some body, therefore it stands with the justice of God, rather to bestow it on the godly, than on the wicked. I answer, this is sophisticall that tels us it is justice, that God should give heaven to some body; but what justice is it? it is not to give so much for so much, weight for weight, *It is not commutative, but distributive justice*; and therefore there is a disproportion betweene our workes and Gods justice. Againe, the Papists are overthrowne in their owne argument, for they say, it was commutative justice, not by an *Arithmeticall*, but a *Geometricall proportion*: I answer, commutative justice, to give weight for weight, so much for so much, is not that, but it is according to distributive justice, not by *Arithmeticall*, but by a *Geometricall proportion*, seeing he must give heaven, to give it to the best men: So the answer of the Papist is sophisticall. Now in these words are foure things to be observed:

1. That the Iudgement at the last day, shall passe according to workes.
2. That good workes shall be reported and rewarded.
3. That they shall be workes of mercy.
4. That they shall bee such workes of Mercy as are done to Christians, because they are Christians.

I First, The Iudgement at the last day shall be according to workes; Therefore looke what our workes be, such shall be the judgement that shall passe on us: So *Rom. 2.6.* saith the Apostle, *Who will reward every man according to his workes*; So also, *Revel. 20. 18.* it is said, *And they were judged every man according to their workes*; And *Matth. 12. 36.* saith Christ, *But I say unto you, that every idle word that men shall speake, they shall give account thereof at the day of Iudgement*: So then the judgement shall passe according

The Iudgement shall be according to workes.

to workes; but mistake me not, I doe not say, according to the merit of our S E R M. L. workes, (for we deserve nothing) but according to the qualitie of our workes: Saint Gregory shewes out of *Psal. 7.* It is one thing that God should render for a mans workes, and another thing to render according to a mans workes. If God render according to a mans workes, then it will bee well for good workes, and evill for evill workes.

I, but here a question may be made, seeing wee shall be judged according Quest. to workes, what shall faith doe then? I answer, Faith is all in all; for Faith Sol. is proposed as the price of our Redemption to the Iustice of God; because we are saved by Faith. And *Acts 18. 31.* it is said, *Beleeve in the Lord Iesus Christ, and thou shalt bee saved, and thy household:* and *Ephes. 2. 6.* the Apostle faith, *by Grace are ye saved; through Faith not of your selves.* And so *1 Pet. 1. 9.* *Receivng the end of your Faith, even the Salvation of your soules.* So then we are saved by Faith: In summe there bee two speciall properties in Faith:

First, *It makes us the sheepe of Christ,* it gathers us to him, and sets us at 2 his right hand: and moreover, it makes us of the Sonnes of *Adam*, the Properties of Faith. Sonnes of God; this is the power of Faith. I

Secondly, *It makes our worke acceptable before God;* as *Heb. 11.* it is said, *By Faith Abel offered a greater sacrifice, than Caine:* so Faith makes our workes acceptable before God. I, but seeing wee are saved by Faith, 2 why is there no mention of it then. I answer, because there shall bee a declaration of the just judgement of God; Now Faith is secret in the heart of a Man, and workes bee open, therefore a man shall not bee judged, by the secret and hidden graces, that is in his heart, Quest. but by the Effects and Fruits which are open and manifest to the Sol. World.

The use is, that seeing wee shall bee judged according to the fruites, and not to the secret graces that are in us; therefore wee must joyne to our faith good workes; for looke what our workes be, such shall bee the verdict that shall passe upon us at that day; therefore *James 2.* (saith he) *O man shew me thy faith by thy workes:* Thou sayest thou hast faith, and thou talkest of faith; but let mee see it, let it appeare in thy life and conversation; joyne good life to it: and so *Luke 5. 20.* it is said, that *Christ saw their faith, and he healed them;* Hee did not onely see with the eyes of his Divinitie, but hee saw their faith by the effects and fruites of it; for they laid the sicke man on a bed, and did breake through the roofe of the house, and let him downe to Christ: Therefore (as one saies well) it is faith that is seene and visible that saveth us, not that which is secret and close in the heart, but it must bee visible shewed by workes, *Gen. 27.* *Isaac would not blesse Iacob by the voyce,* Simile. or by his speech, but hee feeles and handles him; and when hee found they were *Esaus* hands, he blessed him: so Christ will not blesse Christians by the voyce, when they shall say I am a Christian, I am a professor, but he will handle them and feele them: If hee finde their hands to be *Esaus* hands; that is, his beloveds hands, that they have done good and have beene open to the poore Saints, and ready to minister to their

ART. VII. necessities, then the Lord will blesse them and entertaine them into his kingdome.

2
All good workes
shall be remem-
bred and re-
warded.

Secondly, *All our good workes shall bee remembered and rewarded* at the day of judgement, and Christ will make rehearfall of them; there is never a good deed we have done, but it shall be remembered and rewarded, so that our labour shall not bee in vaine, as Saint Paul saith, 1 Cor. 15. ult. so Revel. 20. 12. it is said, *And I saw the dead both great and small stand before God, and the bookes were opened, and another booke was opened, which is the booke of Life, and the dead were judged of those things which were written in the bookes, according to their workes*: So the Lord hath all the good deeds of his servants written in a booke which shall bee remembered, reported and rewarded: therefore what a comfort is this to a poor Christian, that in the hearing of all the world, all his good deeds shall be reported: how many painefull Iourneyes they have taken to heare the Word; how many houres they have spent in prayer; how many teares they have wept for sinne; that they have entertained the Saints, that they have fed the hungry, cloathed the naked, visited the sicke; what a great inticement this is to doe good; to thinke what honor it is: that all their good deeds shall be remembered and rewarded; *Matth. 26. 15.* Christ saith of the woman when she had powred the ointment on him, that *this which shee had done, should bee spoken of her wheresoever this Gospell shall bee preached for a memoriall of her*: But what is the speech of men to the speech of Christ: the praise of men, to the praise of Christ? when hee shall stand out and make a report of all our good deeds wee have done; therefore what a comfort will this be?

Simile.

Object.

Sol.

1, *but have not the people of God sinne?* I answer, they have their sinnes, and their great sinnes too, even the best men that be; but here is the comfort: when the day of judgement commeth they shall not bee remembered, but pardoned, and carried on the shoulders and necke of Christ, and our good deeds onely shall be remembered. As *Esay 33. ult.* it is said, *The people that dwell therein, shall have their iniquity forgiven.* So *Jeremie 31. 33, 34.* saith the Lord, *I will make a new Covenant with them, and I will write my lawes in their hearts, and I will bee their God, and they shall be my People; and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know mee, from the greatest to the least (saith the Lord) and I will forgive their iniquities, and will remember their sinnes no more.* Here is the comfort of Christians, that all their sinnes shall be forgotten, onely their vertues shall be remembered; *Exodus 34.* Moses put a veile on his face, that the children of Israel should not see the glory of it; but Christ hath hanged a veile over our sinnes, that they should not be seene, even his holinesse and sanctitie, that the world should not see nor behold them, for they are all pardoned, remitted, and covered with the Robe of his righteoufnesse.

Simile.

3
The iudgement
shall passe, according
to workes
of mercie.

Thirdly, the judgement which shall passe upon us shall bee according to the workes of mercie, and not only workes of mercie, but all other good workes shall have a reward; as *Malach. 3. 16.* it is said, *Then spake they that feared God, every one to his neighbour, and the Lord bearkened and heard*

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it; and a booke of remembrance was written before him, for them that feared SERM. L. God, and thought upon his Name. So there was a booke written of all the good deeds of them that did feare God: and so *Matth. 5. 11, 12.* faith our Saviour, *Blessed are ye when men revile you and persecue you, and say all manner of evil against you, for my Names sake falsly: Rejoyce and bee glad, for great is your reward in Heaven; as also Matth. 10. 32. Whosoever shall confesse me before men, him will I also confesse before my Father, which is in Heaven.* So then wee see all our good workes shall be rewarded.

But why doth Christ mention onely workes of mercie? I answer, *Quest.* there be two reasons of it: First, because the Lord doth not accept of any worke we doe, of hearing of the Word, of praying, nor of any other good dutie we doe, if wee doe not shew mercie and compassion to our brethren. As *1 Cor. 13. 3. And though I feede the poore with all my goods, and though I give my body that it bee burnt, and have not love, it profiteth me nothing: and Esay 1. 14. faith God, My soule hateth your new Moones and your appointed Feasts; they are a burthen to me, I am wearie of bearing them:* and the reason was because they did not shew compassion to their brethren, as may be gathered out of the 15. verse. In like manner the Prophet bringeth in the people expostulating with God, and he answering them, *Esay, 58. 3. Wherefore have we fasted and thou seest not? wherefore have we punished our selves, and thou regardest is not, &c? Is not this the fasting that I have chosen, to loose the bands of wickednesse, to take off the heavie burthens, to let the oppressed goe free, and that ye breake every yoke? verse 6, 7. Is it not to breake thy bread to the hungrie, and that thou bring the poore that wander unto thy house, and when thou seest the naked that thou cover him, and hide not thy selfe from thine owne flesh: and therefore wee may assure our selves the Lord will accept of none of our workes, without we be mercifull to our brethren.*

Secondly, because as it is *Hos. 6. 6. The Lord desires mercy and not sacrifice;* when both may stand together then God will have both: But if they cannot, he will have mercy shewed; hee had rather lose his owne part, than a poore man should lose his. So the command is, *Heb. 13. 16. But to doe good and to distribute, forget not, for with such sacrifices God is well pleased:* Such is the tenderesse of God, that hee is contented to abate of his owne service, rather than man should want of his comfort. As *Matth. 5. 23. If thou bring thy gift to the Altar, and there rememberst that thy brother hath ought against thee; leave there thine offering before the Altar, and goe thy way; first bee reconciled to thy brother, and then come and offer thy gift.* Hence we see though it be a great dutie that we owe to God, yet for mans good hee will bee contented to stay for his owne service. *Philosophers* say, that the fire which is farthest remooved, is the hottest and most vehement; so it is in love, that love which is furthest remooved from God, is the hottest and the most vehement love of all other. It is an easie matter to love God in himselfe: O but for a man to love God in his poore distressed members; to love him in his poore Saints and People, this is the hottest love, and most difficult. Now since all our good workes shall be remembered, and more especially our workes

Sol. I
why the Iudgement passes chiefly by workes of mercie.

I

2

Gods mercie so great, that hee had rather abate of his owne service, than man want his comfort.

Simile.

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ART. VII. of mercie: Therefore it is a good thing for a man to feede the hungrie, to cloth the naked, to visit the sicke: and let us meditate with our selves in this case, as *David* said, 2 *Sam.* 7. 2. *I dwell in a house of Cedar, and the*

Arke of God remaines within curtaines; so we should say I dwell in a goodly house and many of Gods people have not a house to put their heads in; I lie in a soft bed, when many of them have not a bed to lie on; I have good food, when they have not a bit of bread to eate. So then it is a good thing for a man to go out of himselfe to consider the wants of other, and to shew mercy to them, especially at this time, because God hath bene mercifull unto us, in giving us seasonable times to inne the fruits of the earth to our comfort, and giving to us the appointed weekes of the harvest, as *Ierem.* 5. and giving of us strength to undergoe our labours: we see *Numb.* 31. 49. when the captaines had bene at warre,

and were returned home againe, they muster their men and finde not a man lost, therefore they bring an offering and offer it to the Lord in thankfulness for it: so we should doe, every one looke into his family and number his men, and when hee sees that there is not one of them hath miscarried, but that he hath his number still, give thanks to God for it, and as God hath bene mercifull to us, so to bee mercifull to our brethren.

Object. I, but some will say, I am a poore man and cannot feede the hungry, cloath the naked, nor (as Christ speaketh) doe any great matter, what shall I doe? I answer, that the least and smallest matter that is done in true love to Christ shall not want his reward, if it be but a draught of drinke, or visite of the sicke; so Christ shewes, *Matth.* 10. 42. *And whosoever shall give*

unto one of these little ones a cup of cold water to drinke (onely in the name of a Disciple) verily (I say unto you) he shall not lose his reward; so we see *Luk.* 21. the poore widdow that cast into the treasure but two mites was more accepted than them that cast in of superfluitie; it is not the great quantitie that is accepted, but with what affection; for the smallest thing done Christ will accept, if it be done in love. *Exod.* 35. we see the people brought gold and silver, and brasse and silke, ramskins and goates haire, and so forth, for the building of the Tabernacle; *Origen* saith well on that place, Grant Lord (saith he) that I may bee found to bring something to the building of thy Temple, that I may bee found to bring a little gold to make the mercy-seate on or the Arke, or to make the candlestick, or a little silver to make the pillars on, or a little brasse to make the bosses on, or a little silke to make the curtaines on, a little goates haire, that so I may not be found empty to have brought nothing to the building of thy spirituall Temple. So what a grieve may it be (at that day) when Christ shall say, here is the gold, silver, brasse, silke or the goates haire that such a man and such a woman brought, and I shall be found to bring nothing? what a shame and what a grieve (I say) will this bee? therefore will I ever beseech God to give me the grace that I may be found able to bring something and bestow it on Gods spirituall house, that it may bee a comfort to me at that day; and let every man be exhorted to doe what they can out of true love to God and compassion to his poore members, and no question it shall bee accepted, though it be

Simile. but

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but a little goates haire: we see *Math. 21.* when Christ rode to *Ierusalem*, S E R M. L. every man was ready to doe him service and honor, some strowed their garments in the way, some cut downe boughs and branches to make way *Simile.* for his comming; so doe thou, if thou have not changes of garments to strow, yet cut downe a bough or some little branch: bestow something on Christ, on the Church of God, on his poore Saints & people, and God will accept it, for as it is *1 Cor. 8.* *if there be but a willing minde, it is accepted according to that a man hath, and not according to that which hee hath not;* therefore let men doe what they are able, and God will accept of it, though it be but a little.

Fourthly, the judgement that shall passe upon us at the day of judgement, shall bee, *of such workes of mercy as are done to Christians because they are Christians;* it is good thing to doe good to all, as *Salomon* saith, *Ecc. 11.* *cast thy bread on the waters, for after many dayes thou shalt finde it;* though it seeme to thee to be lost and to bee cast away, yet thou shalt finde it againe. The judgement shall passe according to workes of mercie to Christians. But especially doe good to Christians because they be Christians, as it is *Gal. 6.9.* *doe good to all, especially to the household of faith;* and so *Rom. 12.13.* the Apostle exhorts to *distribute to the necessities of the Saints:* for, that which is done to the Saints, is done to Christ himselfe, thus *2 Sam. 9.* *David* makes inquirie, *if none of the house of Saul was left, for Jonathan was dead* *Simile.* unto whom hee could shew no kindnesse, therefore hee makes inquiry to see if any of his race, were left that hee might shew kindnesse to them for *Jonathan*s sake; so Christ is in heaven, wee cannot bestow our bread or our cloth on him: O but there are a number of his brethren and servants here in want and in need, these wee must feede, cloath and shew kindnesse to for Christs sake: againe, though we are to doe good to all, yet especially to Christians because they are Christians, for there is such a neere conjunction betweene Christ and Christians, that their wants hee takes to bee his wants, their injuries and wrongs to bee as done to him. Therefore one saith well; that Christ takes all the injuries and wrongs that are done to his servants as if they were done to himselfe; as *Acts 9.* *Saul* persecuted the Church, and Christ cries out of heaven, *Saul, Saul, why persecutes thou mee?* *Saul*, kicked at the foote, and the head cries out of heaven, why dost thou persecute mee, such a neere conjunction there is betweene Christ and his members that all the injuries and wrongs that are done to them are accounted as done to Christ, and all their wants to bee his wants: Therefore tell me O man or woman, if Christ should hang on the crosse and crie out and say, I thirst, what wouldst thou doe? Let him thirst still: nay wouldst thou not rather bring him wine or milke to comfort him? this is the same case still, for when a Christian is a-thirst, or an hungred, or in any want, Christ cries out of heavē, I thirst, I am an hungred, I am in want, and therefore looke what thou wouldst doe to Christ, that doe to his servants and hee will accept it as if it were done to him. *Simile.*

Now the r remaines something to be spoken more, but because the time passeth I will speake breifely of it: The Saints replie and say to Christ, *when saw wee thee an hungred, or a-thirst, or naked, did they not know it? were they ignorant of it?* I answer, they did know it, but these words only are

462 *How good workes shall be regarded at the last Judgement.*

ART. VII. Parabolicall, not that the saints do say so, but it is to teach us somewhat; as *Luke 16.* of the speech that passed betweene the *rich man* in Hell, and *Lazarus*, we are not to thinke that there was any such speech, but it is Parabolicall, to teach us that we must not looke for one to be sent from the dead to tell us newes, but must looke unto the Scriptures, and take warning by them; so be these words Parabolicall, and are to teach us two things :

1 First, *That Christ hath an eye to all the workes of Mercie that wee doe to our brethren*, and takes it as if it were done to himselfe.

2 Secondly, *That the People of God when they have done all the good they can, they will not know of any thing, they carrie themselves so humble and so low, when they come to stand before Christ.* So when we have done all the good wee can, when wee come to stand before God, let us endeavour

Simile. to bee humbled and carrie our selves very low. If a man goe in at a low Doore, hee can take no hurt by stooping low; O but if hee rise one inch above the Doore, hee may breake his head, or dash his braines out: So by sinking low and by humbling our selves before God, we can take no hurt; but carrying our selves too high, we may breake our heads, or bee confounded. Therefore it is a good thing when men have done well to bee humble and to carry themselves submissively.

SERM.

SERMON LI.

MATTHEW 25. 41, 42.

Then shall hee say also to them on the left hand, Depart from me ye cursed into everlasting fire prepared for the Divell and his angels.

For I was an hungred, and ye gave mee no meate, I was thir stie, and ye gave me no drinke, &c.

HAVING spoken of the sentence of Remuneration or reward that all the godly shall receive at the day of judgement, when Christ shall say, Come ye blessed of my Father, receive the Kingdome prepared for you, having spoken, I say, of this first part of the sentence, wee are now come to the latter part thereof, which is the most dolefull and heavie sentence that shall passe upon the wicked and ungodly at the last day. Now there be foure paines or punishments implied in it.

1. *An Abdication or Ejection*, in these words, *depart from me.*
2. *A Malediction*, in these words, *ye cursed.*
3. *The place that they shall passe into*, or the Estate they shall goe into, *Fire, and everlasting fire.*
4. *The Societie and the companions that they shall have*; *the Divell and his Angels.*

These be the foure punishments or paines that shall passe upon the wicked and ungodly at the day of judgement, the least whereof were enough to breake any mans heart to thinke of. *Daniel. 5. 5.* it is said of Belsazzar, *His countenance was changed, and his thoughts troubled, so that the joynts of his loynes were loosed, and his knees smote one against another*; *Simile.* when hee saw his sentence written on the wall, and yet hee could not read it; much more shall all the wicked of the world tremble and quake, and their knees smite together for feare, when they shall heare their owne sentence read by Iesus Christ; how shall their eares tingle, their thoughts be troubled, and their hearts faile them? O that all men would thinke of this, and I pray the God of all spirits to grant us grace to avoid and to feare it.

First, and *Abdication or Ejection*, *depart from me*: Christs voice as a clap

^I
An Abdication
or Ejection.

ART. VII. clap of Thunder shall be of force to drive all the wicked out of his presence, so there shall not be a wicked man left behinde; even the sweet mouth of Christ that shall gather all the godly to him, shall drive all the wicked into Hell; for no sooner shall Christ give out the word, and say, *depart from me*; but it shall bee of force to drive all to Hell, there is never a wicked man that is able to withstand. *Depart from mee ye wicked and ungodly*; you that bee swearers, lyers, deceivers, whoremasters, drunkards, and covetous persons, such as prophane the Sabbath, and spend your time loosely, and badly; depart (I say) from me, away to Hell with you, to the Divell, to paines and torments. Now what a fearefull thing is this, to be cast out of Christs presence, as *Psal. 1.5. David saith, the wicked shall not stand in the judgement*; they come into judgement, but they shall not stand in it, nor bee able to hold up their heads: as *Hest. 7.3. when Haman was out of favour with the king, they covered his face, and carried him out of the kings presence, though once he was greatly in favor with him*; so it shall be with all the wicked of the world, howsoever here they may be in great favour with Kings Princes and great men, yet they shall bee cast out of the presence of Christ, and expelled. Therefore consider what a fearefull thing it is, when Christ shall cast us out, because *in his presence is all fulnesse of joy, and pleasures for evermore*; as it is, *Psal. 16. Therefore to be cast out of Christs presence, is to bee cast away from the fountaine of all joy and pleasure, and out of the glory of this World*: O what a Hell and a torment will this be at that day? Therefore the Apostle *Paul* saith of such *2 Thes. 1.9. Who shall bee punished with everlasting perdition from the presence of the Lord, and from the glory of his power*; they shall not be able to behold the sweet face of Christ, but shall bee all shut out: as *Exod. 33. when the Lord would not goe with the children of Israel, but would send an Angell with them, they would not put on their costly raiment, but laid it aside, which made Moses say unto God, Carrie us not from this place, unlesse thy presence goe with us*. Now if it were such a griefe and terrour to want the presence of God here for a little time in the kingdome of grace; what a griefe and a terrour will it bee, and worse than many thousand deaths, to be cast out of the presence of God, for ever and ever? this will bee a terrour of all terrours, and it will be the greater, in that wee shall be excluded and shut out when others shall be admitted, and shall see them goe to Heaven, as Christ speakes, *Luke 13. There shall be weeping mauling and gnashing of teeth, when ye shall see Abraham, Isaac and Iacob, in the kingdome of God, and you your selves shut out of doores*; That is, ye shall see holy and good people goe to Heaven, when you shall goe to Hell; they shall goe to possesse eternall glory, and you to possesse eternall shame: so the terrour shall be the greater, that wee shall bee excluded and shut out, when others shall be admitted into his presence.

Quest.

Sol.

I, but is it such a punishment to bee cast out of Gods presence? Indeed to a godly and a good man it is, for his delight, joy and comfort is to be with Christ. As we see *Psal. 80. ult. Shew us thy face and we shall be saved*: O but a wicked man be doth not desire the presence of God. I answere, there

there is a *two-fold* presence of Christ, there is a presence of God in grace, **S. R. L. I.** and a presence of God in glory; now wicked men, although they doe not desire to be present with God in grace, as a number of men doe not desire to be in the house of God, or to be neere him in his ordinances, preaching, prayer and administration of the Sacraments; like the *Gar- gelines* when they lost their swine, they would have Christ depart from them; and in *Iob*, we reade that the wicked say to God, *Away from us*; therefore the wicked care not for this presence of God: 1, but though they care not for the presence of God in grace, yet there is never a wicked man but would have the presence of God in glory, they wish and long for this, as *Gen. 4.* *Cain* cared not for the presence of God in grace, for it is said, *He went out from the presence of God*, but he desired the presence of God in goodnesse; he would have God to protect him, hee would have a marke set on him: so likewise *Balaam*, he cared not for the presence of God in grace, but he desired the presence of God in glory, he desired that *he might die the death of the righteous*, to have that glory and comfort that they have, but he cared not to lead their life: So *Augustine* saith, *Every man is glad of life, but every man is not glad of the meanes that leads to life*; therefore because they doe not desire the presence of God in grace, they shall want the presence of God in glory, which they so much desire and long for.

*A two-fold pre-
sence of God.*

Simile.

*How far wicked
men desire the
presence of God.*

Simile.

Secondly, they shall not onely be shut out of heaven, but they shall be excluded and shut out of this earth also, for Christ shall come to judge this world here on earth, as *Iob 19. 25.* *For I am sure that my Redeemer liveth, and that he shall stand the last on the earth*: Christ will call all the godly unto him, but will drive all the wicked into hell, they shall not onely be debarred and shut out of heaven, but shall also be expelled and driven out of this earth; so that they shall not so much as gather up the crummes that Gods people leave behinde them; howsoever that the perfection of the glory of the Saints shall be in heaven, yet here in this world they have their inchoation and beginning of glory, but the wicked shall not be left here to gather up the crummes that are left behinde them when they goe to heaven; O it were well with them, if they might live here and tarry on this earth, but they shall not enjoy the least commoditie that Gods people leave behinde them. We reade *Gen. 3. 23.* that *Adam* was cast out of *Paradise*, to till the earth from whence he was taken; this was a grievous and great punishment; yet if the wicked of this world were but cast into the field to till the earth from whence they were taken, or if they might be put into a cave, a dungeon, a prison, or any strait place, it were well with them; but they shall not remaine in any part of the earth, but shall be driven all into hell, this is a torment of all torments, not onely to be expelled out of the glorious presence of Christ, but also to be driven out of this earth into hell.

2
*They shall be shut
out of the earth.*

Simile.

The use is, seeing all the wicked of the world shall be banished out of *vs 1.* the presence of Christ; this must teach us to love the presence of Christ in grace; for it is a sure thing, if wee love not the presence of Christ in grace, we shall never enjoy his presence in glory; if we love Gods ordi-
nances,

ART. VII. nances, love to be at the preaching of the Word, love the Sacraments, love prayer, and the societie of Gods people ; this is a comfortable testimony that we shall live in the kingdome of glory ; we have heard out of *Hester 2.* that *Abashuerosh* had two houses, there was the house of sweet perfume, and the Kings house, and this was the order of them ;

Simile. that first the Virgins were perfumed and trimmed in the house of sweet odors, and then were brought home to the Kings house ; so the Lord hath two houses, the house of grace, and the house of glory ; whereof this is the order, in the first, wee must be perfumed with all the sweet graces of the Spirit ; so when wee have lived here a time in the Kingdome of grace, we may be taken into the second house of the kingdome of glory.

Vse 2. Secondly, seeing the wicked shall be cast out of Gods presence at the day of Iudgement, we must be carefull to cast away our sinnes, or else our sinnes will cast us out of Gods presence : It is a good saying of one, O man destroy thy sinnes, or thy sinnes will destroy thee : If a man had a servant that would rob him at night of all hee had, if hee knew it, hee would be sure to cast him out of doores before night came ; such a servant Sinne is, that it will rob us of all when night commeth, when the day of death, and when the judgement is come, it will cause us to be cast out of heaven, out of the presence of Christ, and out of this earth, and will not leave us a bit of bread, nor a draught of drinke to comfort us ; therefore let us, before the day of death and judgement come, cast sinne out of the doores, for it will not only take away Christ and heaven from us, but all our earthly comfort also.

Simile. ² The second punishment or paine is, *Malediction* or *Gods Curse* ; So they shall not only be cast from the presence of Christ, but they shall goe away with the curse of God upon them, even the sweet mouth of Christ that shall blesse all the godly, it shall curse all the vile and wicked people of the world, swearers, lyars, drunkards and bad livers, &c. therefore consider what an heauey thing it is to goe away with Christs curse upon them, *2 King. 2. 24.* we reade that *Elisha* cursed the children that mocked him, and there came two Beares out of the Forrest and devoured them ; O, but it is a more heauey thing to have Gods curse on them ; it is not two Beares that shall devoure them, but they shall be devoured in hell with the devill and his angels ; if it were to passe thorow fire and water, a man might have comfort if hee were in Gods favour, or if hee did live in a cave, a dungeon, or a prison ; for we see the three Children went into the fire with comfort, and God was with them, and there was not the least smell of fire on them ; So *Daniel*, he was throwne into the Lions den, and was not afraid, because hee was in favour with God ; and *Ieremie* was cast into the dungeon, *Paul* and *Silas* into prison, with their feet in the stockes, yet they sung Psalmes at midnight and rejoyced ; if the blessing of Christ be upon a man with a perswasion of Gods love, this will allay all extremities, but the wicked shall goe to hell, and shall have Gods curse upon them ; therefore what a fearefull thing will it be at that day ?

²
Punishment, or
malediction.

Now

Now there is good use to be made of this point, first, seeing all the SER. L I.
wicked shall goe away with Gods curse; therefore it must bee every vse 1.
mans care to rid himselfe of his sins, because it is they that bring Gods
curse upon us; many a man is not afraid of this: we see *Judg. 17.* when
Micha had stollen his mothers money, and heard her curse him, though
he had the money in his hands, which was sweet betweene his fingers, Simile.
he was so afraid of his mothers curse that he durst not keepe it; now if
Micha were thus afraid of his mothers curse, much more should we be
afraid of Gods curse; seeing we heare that our sinnes will bring it upon
us; how afraid should we be to sinne, though it be sweet and delight-
full, yet to rid our hands of it, and expell it as soone as may be, that so
we may be free of Gods curse; we finde, *Josh. 7.* that *Achan* had com-
mitted an execrable thing, he had stollen a Babylonish garment, and a wedge of Simile.
gold, and had hid them in the earth; yet the judgement of God seized
on him, and never left him till it found him out; so we may have sinnes
secret and close in our hearts that no body knowes of them, if wee be
not wise to rid our selves of them, the judgement of God will seize up-
on us and it will never leave us, till it hath destroyed soule and body;
and therefore seeing our sinnes will bring Gods curse, let us labour to
avoid them.

Secondly, seeing all the wicked shall goe away with Gods curse, we vse 2.
may see what fooles the *Papists* be, that are afraid of the Popes curse,
yet are not afraid of Gods curse: *Deut. 17. 15.* the Lord saith, *Cursed is*
the man that maketh any carved or moulden image, and putteth it in a secret
place; now the Pope contraries the voice and word of God, and saith in
the *Councell of Trent*, Whosoever holds not that Images are profitable
to teach, and that they be Lay-mens bookes, let them be accursed; they
feare the Popes curse, which is the lesse, and doe not feare Gods curse,
which is the greater.

Thirdly, seeing all the wicked shall goe away with Gods curse, there- vse 3.
fore every man must labour to be one of Gods servants and people; as
Psal. 85. 6. saith *David*, *I will hearken what God saith, for he will speake peace*
to his people: howsoever he will deale with the wicked and ungodly, to
afflict and trouble them, yet he will speake peaceably and comfortably
to his people; therefore it must be every mans care to repent him of his
sinnes, labour to please God, and to spend his time well; and then hee
shall have comfort in life and death: therefore labour to be one of Gods
servants and people, beleeve in Christ, labour to be found in him, and
then thou shalt be blessed, and freed from Gods curse.

Thirdly, the estate that all the wicked shall passe into: they shall not one- 3
ly be banished from the presence of God, and have Gods curse upon The estate the
wicked shall fall
into.
them, but shall bee cast into fire and everlasting fire. Now by fire (as I
shewed you the last day) is meant the greatnesse and extremity of
paines that the wicked shall bee in, because of all Elements fire is most
afflictive, and workes most furiously on our bodies making the greatest
impression on them: therefore the torment of hell is termed fire in
the Scripture; as *Matth. 3. 12.* it is said, *and he will burne the chaffe with*
unquenchable

ART. VII. *unquenchable fire*; so Heb. 10. 27. For if wee sinne willingly after wee haue received the knowledge of Gods truth, there remaineth no more sacrifice for sinne, but a fearefull looking for of Iudgement and fiery indignation which shall deuoure the aduersaries; and Revel. 14. 9, 10. If any man worship the beast and his image, and receive his marke in his forehead or in his hand, the same shall drinke of the wine of Gods wrath, and shall bee tormented in fire and brimstone, before the holy Angels and before the lambe: here wee see because of all other Elements, fire is most afflictive, therefore the punishment of the wicked is said to be in fire. The Schoolemen make question whether it be bodily fire, or whether it be metaphorically spoken: to this *Augustine* shall answer, (saith he) this fire of hell of what sort it is, and in what place, or part of the world it is, no man knoweth, but him who shall make it knowne: the Papists are so bold as to make no question (though it be not a point of faith, for a man to beleeeve or know what a kinde of fire it is) whether it bee bodily and materiall fire, such as wee have here, or whether it be metaphoricall; for (say they) it is most agreeable to the Scripture, and most probable, that it is bodily and materiall fire. But I will produce foure Reasons to shew that this fire cannot bee bodily fire.

*Foure reasons
shewing hell fire
not to be naturall
fire.*

I

*Damas. lib. 4.
cap. ult.*

First, because hell fire is prepared for the devill and his angels to torment them in; now they bee spirits, therefore it must bee spirituall fire that must torment them, bodily fire will doe them no hurt; as we see, *Matth. 17. 15. how the devill cast himselfe into the fire*, and yet was not burned; therefore it is not bodily, but spirituall fire that must torment them; and *Damascene* saith that the great devils and the petty divels, shall be tormented with fire, but that fire shall not be such fire as wee have, but such as God knowes of.

Reason 2.

Secondly, looke what the brimstone, the wood, the lake, the smoake and the worme is, the same is the fire; but the wood, the brimstone, the lake, the smoke, and the worme are metaphorically and spiritually to be taken, therefore so is this fire; so we see *Esaï. 30. ult. Topheth is prepared for the king, bee hath made it deepe and large, the burning thereof is fire, and much wood, the breath of the Lord like a river of brimstone doth kindle it*: now this cannot be taken for bodily fire, but is to be taken metaphorically, and *Saint Ierome* saith, that the brimstone, the wood, the smoake, the lake, and the worme is to be taken metaphorically and so is the fire, for the worme is not an outward worme, but it is inward in the conscience, nor the fire is not naturall such as every man makes, but is spirituall, and so are all the rest.

Reason 3.

Thirdly, if it bee bodily fire, then there are a number of miracles wrought in hell; for it is a miracle, that fire should burne without fuell, and that mens bodies should burne and never consume, and that there should be fire and yet darkenesse: but hell is no place for miracles, for they are either for conversion or conviction; and conversion cannot be in hell, because the time of life is the time of conversion onely; and againe, they shall not neede to be convicted, because all men shall be sufficiently convinced at the day of judgement by their owne consciences; therefore hell

hell is no place for miracles. Now since that wee may not speake without **S B A. LII.** ground, wee will proove it by Scripture, as *Psal. 88. 10.* saith the Prophet: wilt thou shew a miracle to the dead, or shall the dead praise thee? If a man bee once dead there is no need of miracles.

Fourthly, because wee bee but yonglings, therefore wee will inquire of the ancient, as (*Bildad* saith) *Iob 8. 9.* *Origen* saith, the fire of Hell cannot **Reason 4.** bee such fire as wee have here, because our fire cannot burne unlesse there be fuell to nourish it, and some body to blow it; but there is no fuell in Hell, nor no body to blow it, but the wrath of God; and therefore it cannot bee such fire as wee have here.

Now there is one Scripture that seemes to make for it, as *Luk. 16.* when the rich glutton was in Hell, saith hee complaining, *I am tormented in this flame.* To this *Augustine* shall answer, this flame cannot bee taken for any bodilie flame; and *Durandus*, one of their own Schoolemen saith, that although it may seeme to bee such fire as wee have heere, yet if we marke the place well, wee may conclude the opposite, for such as is the finger, the drop, the water, the tongue, such is the flame; but all these are not bodily because his body lay in the grave, and a soule hath no eyes, hands, fingers or tongue. So then it is not bodily fire, that the wicked shall be tormented with, but it is the fire of Gods wrath, which is a thousand times more terrible than all the fire in this world, which is but as Ice in comparison of it: And that for two reasons.

First, because it is kindled by the wrath of God, as *Esa. 30. ult.* all the fires **Two reasons of the extremity of Hell fire.** in this world that are kindled by men, are the more terrible and the greater, the stronger and mightier that men bee to carry fuell to nourish, increase, and lay it together: But what is the strength of man to the strength of God, therefore when the Iustice of God shall kindle a fire, how dread- **Reason 1.** full and terrible will it be, as *Revel. 18. 8.* saith hee of *Babylon*, therefore shall her plagues come upon her at one time, death, and sorrow, and famine, and she shall bee burnt with fire, for strong is the Lord God, that shall condemne her; therefore when the strength of God shall heape paines and torments together how terrible will it bee. Wee see *Dan. 3. 19.* *Nabuchadnezzar*, full of fury and rage, caused the surnace to bee heat so hot as that it did burne those that came neere it; how much more terrible fire shall it be, when the Lord shall stir up all his power to make it: surely surpassing all the fires in this world; wee see what terrible paines and punishments the cruell hart of man can devise; O but when God, shall set his head a worke to devise punishment, how terrible and how fearfull will they bee? for (to give you an instance) as long as the Sea keepes within her Bankes all is well, but when it breakes **Simile.** over it drownes all; so when the Iustice of God shall breake her bankes, all the paines and torments and punishments in this world shall tumble into Hell, therefore how terrible and fearefull will it bee? **Simile.**

Secondly, because our fire causeth but one kinde of paine; and takes away the **Reason 2.** sense and feeling of all other paines, let it bee what it will. heade-ach, back-ach, tooth-ach, collick, or the gout, but in the fire of hell, there is all the paines and torments that the hart of man can thinke of, for it shall not bee in one part of a man but all over; The eyes shall bee tormented with ugly **S f** and

ART. VII. and fearefull sights, the *eares* with farefull shreeking and crying, the *nose* with stincking smells, the *tongue* with drought and thirst, the minde with horrors and ghastly feares, and that without any intermission or rest. The paines that wee have heere are but in one part, but there in every part inward and outward, our paines here bee but particular, but there they shall bee universall; for (as one saith well as heaven includes all the joyes, comforts and delights that this world can afford; so hell includes all the paines and torments that bee in this world, every part shall bee tormented. Now if the paine bee so great when it is in one part of a man, in the hande, toothe, or belly, that a man would give any thing for ease, what an intolerable paine will it bee when all paines that we have had all our life time, shall meet together: therefore I pray God give us grace to thinke of it, and care to avoide it.

For ever. And the paine shall bee the more terrible, that it shall bee (*for ever and ever*) everlasting; All the paines and punishments which we have here are temporary, but the paines of hell are everlasting. The fire that fell on *Sodom* lasted but a day; The *floud* that came upon the *old world* lasted but one yeare; The *famine* that was in *Egypt* lasted but 7 yeere; The *Captivitie* lasted but 70 yeares; but the paines of hell shall be thousand thousands of yeares, it shall bee for ever and ever; And when they have lyen a thousand thousand yeares, they shall bee as new to begin as the first day they came thither, *Revel. 14. 11*. It is said, *that the smoake of their tormentes shall ascende evermore; and they shall have no rest day nor night*, but shall bee tormented for ever and ever.

Simile. If a sinner in hell might suffer paines and torments but as many yeares as there bee sands on the Sea shore, and starres in the skie, or pikes of grasse on the ground, there were some hope of ease and allayment of their grieve; but when they have lyen as many yeares in tormentes as there is sands on the Sea shoare, or pikes of grasse on the ground, they shall bee as fresh to begin as the first day they came into hell: O how should this breake the heart of a sinner to thinke that the paines of hell are everlasting: for when they have lien a thousand yeares, it shall be as if it were the first day they came thither: wee see if a man bee on the racke, or hang by the hand or foote, or put his hand into fire, hee would not long indure it for the gaining of a world, much more to lye in torment for ever and ever; againe, if a man lye on a soft bed, and have his friends to attend him, when hee is sicke, yet hee turnes himselfe, tosses, and tels the hours of the night, and wishes that it were day, and if hee could be rid of that paine hee would part from any thing; then consider what a paine and torment it is to lye in hell, where one shall not have a soft bed to lye on, nor friends to attend one, but shall have the Divels to torment one, and shall have no allayment of paines, but bee tormented for ever and ever.

Simile. But seeing sinne is temporary how doth it stand with the Justice of God, to punish sinne eternally? I answer two wayes.

First, *every sinne is eternall according to the intention of the doer*, for, if wicked men should live eternally, they would grieve God eternally, and to this purpose *Gregorie* sayes well, wicked men would live ever to weary and to grieve God with their sinnes; therefore it is justice in God, that

seeing

How it stand
with the justice
of God to punish
sin eternally.

seeing a sinner finnes eternally in his own intention, to punish it eternally. SER. L I.

Use 1.

The second answer is, *because we sinne against an infinite thing*, and therefore it must have infinite punishment: Now because it cannot bee infinite in regard of the degree, seeing men bee but finite and are not capable of infinite torments at one time; therefore it is infinite in the continuance of it. The uses are:

2

First, seeing hell fire is the portion of sinners, therefore, as a man will take heed of fire and water, and be afraid to goe into it, how much more should wee bee afraid to meddle with sinne seeing it is the cause of it: If a man goe to hire a porter to carry a burthen, the porter will first peise it, and feele the weight of it, which if hee sees hee cannot beare, it shall not come on his backe for any money; so before we meddle with sinne, we must poyse it, and consider the waight and burthen of it, whether we bee able to live in everlasting fire, and if wee feele wee cannot, then let us not have to doe with sinne in any case: If there should bee a law made that for every lye we told, or oath wee did sweare and for every one wee d deceivd or flander, wee should hold one of our hands in scalding leade or in flaming fire but halfe an hower, how afraid would men bee to breake the Kings law? Now the truth is, that every sinne we commit against God, if we doe not repent of it carry it up into the crosse of Christ, and seeke reconciliation in his blood, we shall not have our hand or foote to bee in fire halfe an hower, but every part of us for ever and ever shall bee tormented in hell fire.

Simile.

Simile.

Secondly, seeing hell fire is the punishment of sinne, and the estate that every wicked man must passe into; therefore wee may see the madnesse of men to bee carried away with the pleasures and delights of sinne as with a streame, which bee but for a season and to lye in hell for ever and ever for it: One sayes well that a sinner is like to *Pharaohs dream*, which was interpreted by *Ioseph*, the 7 fat kine were 7 yeares of plenty, & the 7 illavored, were 7 yeares of famine, the leane and illavored kine did eat up the fat, that is, the 7 yeares of want did devoure all that they had gathered together in the 7 yeares of plenty, so this is the estate of a sinner, all the time that a sinner liveth here is the 7 yeares of plenty, and when hee goes out of this world then commeth the 7 yeares of famine: O if it were but so, all were well, but it shall bee 7 hundred thousand yeares, nay it shall bee for ever and ever in hell fire. One compare the pleasures of sinnes to the Streames of *Jordan* that the fishes are delighted with, play and skip in, but at last are carried away into the dead Sea; so many are delighted with the pleasures of sinne and take their solace in it, but at last are carried away not into the dead Sea, but into the Ocean of Gods wrath, into the lake of fire and brimstone.

2

A sinner compared to Pharaohs Kine.

Simile.

Simile.

The fourth punishment or paine of the wicked is, *their association with the devill and his angels*: one would have thought there had beene punishment enough of the other; O, but they shall not onely goe to hell, but they shall dwell with these hellish fiends, the devill and the damned, this is all the company that they shall enjoy, & doth it much aggravate

4

They are ranked with the Devill, and his Angels.

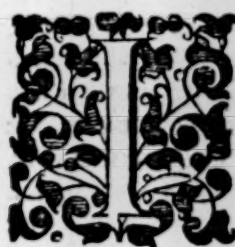
- ART. VII. vate their punishment : *Augustine* saith, if thou art not afraid of the place that thou shalt goe to, consider the fearefull and dreadfull company that thou shalt dwell with : as *Dan. 4.* *Nabuchadnezzar* was driven from his palace to eate grasse, and to live among the beasts ; what a fearefull judgement was this to live with Oxen ? but what is it in comparison with the other, to be cast out of the presence of Christ and to dwell among the devils and damned ?
- Simile.* It was the custome of a certaine country, if one had murdered a man, he was taken and tyed to the dead man, his hands were tyed to the dead mans hands, and his feet to the dead mans feet, and there he lay bound till hee was poisoned with the stinke of the dead man : but alas, this is nothing, to that which the wicked shall undergoe, for if they doe not repent and turne to God while they live here, they shall be bound and tyed to the devils to lye in paines and torments for ever ; what heart would not bleed to consider this ? O, that wee had grace to thinke of it, and care to avoide it !
- Simile.* Wee see *Matth. 15.* that there was a woman came to Christ, and said unto him, *Have mercy upon me, O Sonne of David, for my daughter is miserably vexed with a devill* : now if thee were vexed thus with one devill here on earth, what will it be when a man shall be tormented with all the devils in hell fire : wee see what it is for a man to have his deare friend or his childe possessed with a devill, though it bee but for a time, what a grievous terrour then will it bee to bee tormented with the devils for ever and ever ?
- Simile.* So also if a house bee haunted with devils, one would not dwell in it for any thing, nay not lye in the house a night ; O, but what a torment will it be to be tormented in hell to dwell with all the devils and hellish fiends for ever : therefore againe and againe, I pray God give us grace to feare it, and care to avoide it.



SERMON LII.

MATTH. 25. 42.

*For I was an hungred, and yee gave mee no meat:
I was thirstie, and ye gave me no drinke, &c.*



T was my purpose to have ended this point with my last daies labour, but because there remaineth something more of this point, *as the reason of the condemnation of the wicked*, to bee spoken of, and one thing besides not yet handled, which is, *what Christ shall doe after the last judgement*, therefore now I will finish up this Scripture, and so will come the next time to that point wee spake of.

Wee heard out of the former verse of the heavy sentence that should passe on the wicked and ungodly: first, *that they shall bee cast out of the presence of Christ*; secondly, *they should goe away with the curse of God on them*; the sweet mouth of Christ that shall blesse the godly, shall curse them; thirdly, *the place that they shall passe into is fire*, and everlasting fire; fourthly, *the companions they shall live with, the devill and his angels*.

Now we come to the Reason of their condemnation; for feare lest any man should thinke that it is for some horrible and heynous finnes that they be judged to hell torments, therefore Christ shewes in these words that the people of the world are deceived, for they thinke that none but idolaters, theeves, murtherers, whoremasters, and such like persons shall goe to hell; and that it cannot stand with the goodnesse of God, that all these terrible and fearefull judgements should bee inflicted for small and petty finnes. Now Christ shewes that the world is deceived, and that men shall bee condemned for small finnes, as well as the great, if they doe not repent for them. In these words wee are to observe three things:

*Reasons of the
wicked's con-
demnation.*

1. *That finnes of Omission, as well as finnes of Commission will damne a man.*
2. *Not onely great finnes will damne a man, but small finnes will doe it.*
3. *Though they seeme small to us, yet they bee great in Gods accompt.*

First, *finnes of Omission will damne a man as well as finnes of Commission*; for Christ will not say yee have robbed the poore and taken away their
cloaths,

*First, finnes of
Omission as well
as Commission
damnes.*

ARTI. VII. cloathes, but ye have not fed the hungry, cloathed the naked, visited the sicke, lodged the stranger : the omitting duties of Prayer, of holinesse to God, of love that we owe one to another, this wee shall bee damned for, as well as finnes of Commission. For (as *Augustine* saith) how many things might Christ say to the wicked at the day of judgement: If a wicked man should say, Why hast thou judged us to Hell torments? He might say, because ye be murtherers, theeves, deceivers of your brethren, swearers, and because ye be bad livers: But Christ shall say none of these things to them, but it is because ye have not fed the hungry, cloathed the naked, lodged the stranger, visited the sicke: so then the very omitting of Christian duties, Christ shall charge us with at the day of judgement, will bee of force enough to condemne us. Therefore the World is deceived, for they thinke if they doe no body harme, and pay every man his, all is well enough though they doe no good, but wee see that for the omitting of good and Christian duties, a man shall as well bee damned, as for finnes of Commission: therefore it is good for us to be wise, and to profit by this, lest we be cast out of the presence of Christ. As a man may spend the day well in his daily vocation, yet when night commeth, if he creepe into his bed without prayer, and wilfully remaine in that sinne, he may be condemned for it if he repent not: so likewise a man may eat his meate, come to dinner or supper, which a man may have because hee gets it with his labour, but because he doth not sanctifie it by prayer, and draw down a blessing from God upon it, therefore notwithstanding othet performances, he may be damned: so likewise on the Sabbath day, though a man doe no worke, though he doe not ride abroad, yet if he lye idle at home, and do not come to publike assemblies, and is not carefull to keepe it holy to the Lord, he may be damned for it. And this is the first point, that finnes of Omission, as well as finnes of Commission damne a man, if he doe not repent of them.

*Secondly, small
finnes damne as
well as great
ones.*

Secondly, Christ shewes, that not onely great finnes damne a man and cast him out of the presence of Christ, but the small too, if hee doe not repent them: this is another thing that the wicked are deceived in, for they thinke if a man be not a theefe, a murtherer, a whoremaster or a great sinner, all is well enough, but Christ shewes us that little finnes damne, as well as great: If we doe not feede the hungry, cloth the naked, visite the sicke, and lodge the stranger, the least sinne is enough to damne a man, if he doe not repent of it. As *Matth. 12. 36. Wee shall answer for every idle word*; So *Matth. 5. 39.* Christ saith, *Whosoever shall breake one of the least of these commandements (and teach men so to doe) he shall be called the least in the Kingdome of Heaven*: So then the least sinne is enough to cast us from the presence of Christ: we see if a Ship leake water, though the hole be but as bigge as a mans finger, if it bee not stoppt, it will drowne the Ship; so the least sinne that is will damne a man, if he doe not repent of it; therefore we must take heed that wee doe not give way to the least sinne; for as *Saint Ierome* saith, there is no sinne so little, but it deserveth the wrath of God, and eternall condemnation.

*Thirdly, small
finnes are great
before God.*

Thirdly, although these finnes be small in our sight, yet they are great in

in Gods account : For would a man thinke in the light of nature and sight of reason, that because a man doth not give bread to the hungry, drinke to the thirſtie, and cloth to the naked, theſe were ſuch great finnes, with a number of others that ſeeme ſmall in the eyes of the World, for they thinke it is a ſmall thing to tell a lie, to ſweare an oath, to raile on a neighbor: But Paul tells us 1 Cor. 6. 10. that raylers ſhall not inheris the Kingdome of God; and Revel. 22. 15. For without ſhall be dogges, inchanters, whoremongers, murderers, idolaters and whoſoever loveth or maketh lies: theſe although they ſeeme ſmall in the ſight of men, yet are they great in the ſight of God. As if a man looke into a falſe glaſſe, he can never ſee true proportion, nor right quantitie, but if hee looke into a true one, then things will appeare in their true proportion and right quantitie; ſo in the falſe glaſſe of this world, and of mens judgement wee can never ſee the true proportion of ſin, nor the right quantitie of it, but if we looke into the true glaſſe of the Word of God, there ſinne will appeare in his true proportion and right quantitie.

But why is the neglect of doing good to his poore members ſo great a ſinne?

Queſt.
why neglect of
the Poore is ſo
great a ſinne.
Sol.

I anſwere, becauſe in neglecting of them, wee condemne Chriſt, for they be the members of Chriſt: and ſo Saint Paul ſaith, 1 Corin. 8. 12. Now when ye ſinne againſt the brethren, and wound their conſciences, yee ſinne againſt Chriſt; the contempt of Chriſt, is lapped up in the contempt of his ſervants: It is a good thing therefore for a man to bee mercifull and pittifull, eſpecially to the poore Saints and people of God, and to relieve them in their wants and neceſſaries, ſo farre forth as a man is able, and occaſion ſhall be offered. Saint James tells us that there ſhall be judgement mercileſſe to him that ſhewes no mercy; and Maſſh. 3. It is ſaid, Bleſſed are the mercifull, for they ſhall obtaine mercie: therefore it is a good thing for a man to ſhew mercie to the Saints and People of God: and thus much of the reaſon.

Now we come to the laſt point, and that is what ſhall become of Chriſt, and what he ſhall doe when he bee hath finiſhed up the laſt judgement. This Saint Paul ſhewes us 1 Cor. 15. from the 24. verſe, to the 28. the ſumme whereof is this, He ſhall render up his kingdome to God, that he may be all in all. In which two things offer themſelves to be obſerved:

1. What he ſhall doe? He ſhall render up his Kingdome to God.
2. The End of it; that God may be all in all.

First, what he ſhall doe; he ſhall render up the Kingdome to God. Now this may be conceived two wayes; Firſt, he ſhall render up the Kingdome, that is, all the Children of God the Elect and choſen hee ſhall bring them to God, and deliver them to him, that hee may bleſſe them, and receive them into Heaven: that he may be made partaker of all the glory that is prepared for them, and he ſhall preſent them to God, in the merits of his death, and ſay, Father, theſe bee they that I have prayed for in the Mount, ſwet in the Garden, dyed for on the croſſe, and ſhed my moſt pretious blood for: Therefore Father receive them and bleſſe them; hitherto have I kept them in thy Name: thus hee ſhall

*First, what
Chriſt ſhall doe
after the laſt
judgement.*

ARTI.VII. shall render up the kingdome unto God, when hee shall bring all the godly and holy people to the contemplation and beholding of the great glory prepared for them. We heard out of *Gen. 27. 3.* how *Ioseph* tooke certaine of his brethren, and did *present them to Pharaoh*; so the true *Ioseph Iesus Christ*, shall carry all the Elect and chosen people of God, present them before him, and desire him to receive them into glory, and to bestow the best of Heaven upon them; so Christ shall render up the Kingdome. Wee read in *Philemon* when *Onesimus* had runne away from his master, Saint *Paul* meets with him, and sends him backe againe to his Master with a letter in his hand, to the end his Master might receive him; but Christ will doe much more for us, hee will not onely send us with a letter in our hands to God, but hee will take us by the hand and present us to God in the merits of his death, that God may receive and blesse us.

2 Secondly, he shall render up the kingdome, that is, *his government and office*. Now we cannot come to God without a Mediator, all that we doe now is by meanes of a spokes-man: but when Christ shall bring us home to God, when we shall bee brought to Heaven, then wee shall have recourse unto God without a spokes-man, then we shall not need a Mediator, and thus Christ shall render up the kingdome; that is, hee shall give up his office and his government into the hands of God: A learned man thus expresseth it, there is a number of Rebels that bee up in Armes against the king, who makes his sonne Generall, and sends him out to subdue the Rebels, to shew mercy to those that would submit themselves to him; and to execute and put to death them that would not; which when the kings sonne hath done, he returnes home againe to his father, and tels him that he had done what hee was sent for, and then renders up his Generallship to live with his father as he did before; so God hath sent his Sonne here into the World, to reconcile unto himselfe all his Elect people, and to subdue his enemies; when Christ hath performed this, then he delivers up his office, and lives with the Father as before; *Adam* in the time of his innocency and Communion with God, was without a Mediator; so when wee are all brought home to God againe into Heaven, then wee shall have communion with God, without a Mediator: Now because this is a hard point, and that which some Divines stumble at; therefore I will make it as plaine as I can: A man that hath sore eyes, he will have filke to hang before them, or he must have a glasse to see by, but when his eyes bee well, hee will take away the glasse, and lay aside his filkes; so as long as wee were in our sinnes, wee could not deale with God, but wee must have our filkes, it must bee by a Mediator; but when our sinnes shall be healed, then wee may lay aside our filkes, and we shall see the face of God, without a Mediator.

Quest. But here a question may be made; some man may say, *How shall Christ render up the Kingdome*, seeing it is said, *Luk. 1. 33.* that *of his kingdome there shall be no end*: so *Daniel 2.* it is said, *His Kingdome shall not passe to another.*

Sol. To this I answer, *His Kingdome shall continue still, but not in the same forme*; the forme shall be altered, for now he raignes as *Man*, then as *God*;

now

now the glory of the Godhead is shadowed by the Manhood, and then the glory of the Manhood shall be darkened by the Godhead; not that the Manhood of Christ shall no: remaine, or that the glory of it shall bee lesse than now, but it shall be obscured as it were by a greater light: I will make it plaine by a similitude: light a candle in a darke night, and it shines and giveth light: but bring it into the bright Sunne-shine, and the brightnesse and splendor of the Sunne darkens the light of the candle, though it have the same light that it had before: so though there bee the same glory in the Manhood of Christ that was before, yet the glory and splendor of the Godhead, shall so farre goe beyond the Manhood of Christs former manifestation, as it shall darken that glory: And thus much for the first point.

Secondly, *The End why he shall render up his kingdome to God, that he may be all in all.* Here God is not all in all, for there are many excellencies in the World; Angels and Archangels, Principalities and Powers, Kings and Princes. Now there be many eminencies and excellencies, but at the day of judgement Christ shall put downe all rule and authoritie under his fte, etc, and then God shall be all in all.

Secondly, the end why he shall render up the kingdome.
How Christ shall be all in all at the day of judgement.

Secondly, *God shall be all in all in the fulfilling of the hearts of his servants with grace and goodnesse.* God is not all in all now in the hearts of his servants, he is but something, as *Chastitie in Ioseph, Constancie in David, fortitude in Sampson, wisdom in Salomon*; But then God shall be all in all to them, we are all like to a bottle that hath a narrow neck that is cast into the Sea, and cannot fill all at once, but receive the water drop by drop: but at the day of judgement God shall fill our hearts and soules with all grace and goodnesse. Saint *Ierome* saith well; *Now God is by a few vertues in us but then he shall be all in all, in filling our hearts with graces and vertues: and Augustine* saith, out of this place; what is that *Paul* saith, that God shall be all in all? whatsoever the heart of Man can wish or desire, that God will be to a Christian; therefore dost thou desire meate and drinke? God will be meate and drinke to thee: dost thou desire peace? God will be all in all to thee in whatsoever thy heart can wish for: and this is the end why Christ shall render up the Kingdome unto his Father, that God may be all in all.

Simile.

That the Holy Ghost is God.

1611.



SERMON LIII.

JOHN 14. 26.

But the Comforter which is the Holy Ghost, whom the Father will send in my Name, hee shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.

Two reasons
whereof to rule
our faith.

Reason 1.



He Creede as *Tertullian* termes it, is the rule how to order our Faith both concerning God and the Church of God: And there are two rules to order our Faith by. First, that there are three Persons, and but one God, in substance and in essence: and as there are three Persons and but one God: So wee must labour to bee all one, because we must seeke to resemble God as much as may be: although we cannot be one in substance, yet wee must be all one in affection and will: So it is said, *Acts 4. 32.* that the number of them that beleev'd were all of one heart, and of one minde; and *Christ* prayes, *John 17. 21.* that as the Father and he is one, so all his people may bee one; And *Rom. 15. 6.* the Apostle prayes, that they may with one minde, and with one mouth praise God, even the Father of our Lord *Iesus*: as there is unitie in God, so there must be unitie in us: It was the Divell that first made division in the World; hee divided Man from his God, and Man from Man, in the most deereft and neereft societie: for he divided *Adam* from his wife, and so it is the devill that makes division still in the world; as *Revel. 6. 4.* it is laid of him, *There was power given him to take away peace,* &c. So then all division proceedeth from the Divell: God hee makes peace, but it is the Divell that makes division, and therefore it is our duty as God is one, to we to labour to bee one, though wee cannot in substance, yet in affection and will.

The devill the
Anchor of division.

Reason 2.

The second Rule is, that although they be one in Substance and Essence, yet they be three distinct Persons, the Father created Man by his power, and he Sonne redeemed Man by his blood: the Holy Ghost sanctified Man by his Spirit: So all these three estates in Heaven concurre and worke together for the good of Man. And therefore it is a pitious thing that Man is found to be enemy to him selfe. Hence then let every one consider, how worthily doe Men perish and goe to Hell, seeing all the Divine Persons worke for Mans good, and hee alone is found enemy to himselfe. Now we have spoken already of the first Person, and also of the second,

second, at this present are come to speake of the third Person, whereto S E R M.
four things are to be considered. L I I I.

1. That the Holy Ghost is God.
2. That he is a person having a Reall subsisting, and that hee is distinct from the Father and the Sonne.
3. That he is not onely holy in himselfe, but hee is the Effector and Cause of Holinesse in others.
4. That as he makes others holy, so he will make me holy, and give mee such a measure of Sanctitie, as shall bee fit for mee.

First, *That the holy Ghost is God*; it is a ground in Divinitie, that hee that beleeves, should beleeve in God, and in no creature: but wee are taught to beleeve in the holy Ghost; therefore it is a sure thing: that the holy Ghost is God. But for the truth of this point, because it is one of the grounds of our Christian faith, I will prove it by Scripture and by reason.

First, by Scripture; *Act. 5. 3.* saith Peter to Ananias, *Why hath Satan filled thy heart, that thou shouldst lye unto the holy Ghost?* and in the very next verse, *Thou hast not lye to man, but unto God*: Again, *1 Ioh. 5. 7.* *There be three that beare record in heaven, the Father, the Word, and the holy Ghost, and these three are one*; what one are they but one God? The Papist telleth us that the Divinitie of the holy Ghost cannot be proved by the Scripture, but by tradition; but this is erroneous and false, and there are Schoole-men teach to the contrary, as *Thomas Aquinas*, who saith, *A man must speake nothing of God, or beleeve nothing but what is found in Scripture, either in expresse words or sense*; and therefore if it cannot be proved by the Scriptures that the holy Ghost is God, we are not to beleeve it, because wee are to beleeve nothing but that which is grounded upon the Scripture: Another of them saith, that he can bring a whole swarme of testimonies to demonstrate unto us the Divinity of the holy Ghost: So then we see it may strongly be confirmed by Scripture, that the holy Ghost is God; and *Cyrill* saith, that it is the holy Ghost that is the inditer of the Scripture, and therefore he testifieth of himselfe and revealeth himselfe as much as is fit and needfull for us to know of him, that which he hath written of himselfe, we may be bold to speake of: And *Augustine* saith, that all the ancient Fathers have laboured to confirme this by Scripture, that there is three distinct Persons and one God: besides, in the Remish Testament, *1 Iohn 5. 7.* we finde observed upon the note of *One*, that there be three divine persons in the Trinitie; and therefore this doth affirme the God-head of the holy Ghost: but here seeing it is so plaine by Scripture, and by the testimonies of the Fathers, and by their owne Schoole-men, (as many as bee well advised) that the holy Ghost is God, wee need not doubt of the truth of it; but for the unbelievers sake (if any should be here) I will give foure reasons to prove it.

I
That the Holy
Ghost is God.

Proved first by
Scriptures.

Foure Reasons
to prove the Ho-
ly Ghost to be
G-d

First, because it is proper to none but God, to be in all places at one time; as *Reason I.*
Ierem. 23. 24. *Doe not I fill heaven and earth, saith the Lord?* This is the propertie

ART. VIII. pertie onely of God, no bodily substance can, becaule they cannot be but in one place at one time, and must be bounded in their owne essence; but the Holy Ghost is in all places, he is in heaven and earth, and in the hearts of the faithfull all the world over; therefore the Holy Ghost is God: I, but some man may say, the light of the Sunne is all the world over: To this I answer, although the light of the Sunne be all the world over, yet there are divers parts of it; But the Holy Ghost is all one and the same, and is not divided, but he fills heaven and earth, and hee is in the hearts of the godly all the world over; and therefore the holy Ghost is God.

Object.
Sol.

Reason 2. Secondly, *Because none but God can create and make things of nothing, none but God knoweth all things, none but God can give gifts of grace to his servants; but the Holy Ghost doth all this, and therefore the Holy Ghost is God:* First, we may see the Holy Ghost creates as well as the Father and the Sonne, as *Iob 33.4. The Spirit of the Lord hath made mee, and the breath of the Almighty hath given me life: So Psal. 33.6. By the Word of the Lord were the heavens and the earth made, and all the host of them by the breath of his mouth:* Secondly, no man knoweth the things of God, but God the Holy Ghost knoweth all, and therefore he is God, as *1 Cor. 2.11. For what man knoweth the things of a man, save the spirit of a man which is in him; even so the things of God knoweth no man, but the Spirit of God:* Thirdly, none but God gives gifts of grace to men; but the Holy Ghost doth; therefore the Holy Ghost is God. Now that the Holy Ghost doth give gifts and graces it is plaine, *1 Cor. 12.6. There are diversities of operations, but God is the same that worketh all: seeing then it is the Holy Ghost that doth create, that knoweth the things of God, and that gives gifts of grace into the hearts of men; therefore the holy Ghost is God.*

Reason 3. Thirdly, *No man is to be baptised into the name of any creature, but into Gods only;* but wee are commanded to be baptised into the name of the Holy Ghost; therefore the Holy Ghost is God. Now that no man is to be baptised into the name of any creature, it is plaine by the Apostles words, *1 Cor. 1.13. where he demands, Were yee baptised into the name of Paul? I baptised (I thanke God) none of you, but Crispus and Gaius, lest any man should say, that I baptised into mine owne name.*

Reason 4. Again, *We that be baptised are grafted into another stocke, and so draw spirituall grace into our selves, but if a man be baptised into any other name, he cannot draw spirituall grace; and therefore wee are to be baptised into none other name, but into Gods Name; besides, there is an expresse charge and command to baptise in no other name, but in the Name of the Father, the Sonne, and the Holy Ghost:* Therefore the Holy Ghost is God. Now I spend the more time in this, that yee might have your Christian faith grounded; for *Matth. 13.* wee see that *the seed that was sown in the stony ground withered and came to nothing, because it wanted a root of judgement;* so if our knowledge be not rooted and grounded, it will come to nothing, every temptation will shake it; and therefore we must labour to have our knowledge grounded: Let us come to make use of it.

Use 1. First, seeing the holy Ghost is God: therefore we must take heed we doe
not

not grieve him with our sins, and our corruptions; this is the use Saint Paul **SER. LIII.** makes of it, *Ephes. 4. 30.* And grieve not the holy Spirit of God, by whom ye are sealed unto the day of redemption: It is a great fault to grieve man, but *Simile.* it is a greater to grieve God; it is said in the Law that the people grieved God, and Moses his servant; and *Esay 7. 10.* the question is asked, *Is it a small thing to grieve man, but ye will also grieve my God?* Now there is never a sinne we commit, but wee grieve God, every oath wee sweare, every lye we tell, &c. and therefore we must take heed, we doe not sin to grieve the holy Spirit, and to cause him to depart from us; as *Heb. 3. 10.* God complaines, *Forty yeeres long was I grieved with this generation,* &c. so it is our sinnes that grieve the holy Ghost: If a man hath a guest *Simile.* that commeth to his house to tarry but a night, he will be wary lest hee offend him; much more wee should be loth to offend the holy Ghost, seeing he commeth to dwell with us not a night, but for ever: consider with thy selfe, O man, if thou have a friend that will helpe thee in all times of extremitie, and relieve thee, wilt thou offend him? nay, thou wouldst labour to please him; So the holy Ghost is a friend to us, and will speake comfortably and kindly to us at the day of death, and in our troubles; therefore, if we grieve him, what comfort can we looke for at the day of death, and in the time of trouble?

Secondly, seeing the holy Ghost is God, we must take heed that we doe *Vse 2.* not destroy the temple of the holy Ghost: now our bodies be the temples of the holy Ghost, therefore we must take heed we doe not destroy them; So *1 Cor. 3. 16.* saith the Apostle, *Know ye not that yee are the temples of God, and that the Spirit of God dwelleth in you? and if any man destroy this temple, God will destroy him;* which is done, first by pulling downe the wals, and then by defacing of it, which bloody tyrants doe when they kill good people, and deface them: If a Noble man have his house pulled downe over his head, he will not take it well at their hands, but he will labour to destroy them who did it; so if tyrants pull downe Gods Temple, he will not take it well at their hands, but will destroy them. Secondly, we may destroy this temple by polluting it, for though they let the wals stand, yet they may destroy Gods temple, by destroying the sanctitie and the holinesse of it by their bad lusts, and vile sinnes that they doe commit, and then God will destroy them; as *Iohn 2.* you see how angry Christ was, that hee made a whip and did scourge them out of the Temple that brought oxen, and sheepe, and doves to sell there; now if Christ were angry with them that defiled the materiall Temple with their oxen, sheepe and doves, much more will he be angry with them that pollute his spirituall Temple with their sinnes and corruptions, and vile lusts. *How man destroys the Temple of God.*

The second thing that we are to beleeeve concerning God the holy Ghost, is, *That he is person really subsisting, and distinct from the Father and the Sonne:* And here we are to observe two things; First, *That the holy Ghost is a Person or a reall subsistence, and not a quality or motion in God,* as certain heretikes hold, but hee is a Person that hath reall subsistence by himselfe; which we may see by divers acts that he doth; as to send the

T t

Prophets

The Holy Ghost is not a quality or motion in God.

ART. VIII. Prophets and Apostles, and give spirituall gifts and graces; *Esay 48. 16.* it is said, *The Lord God and his Spirit hath sent me*; therefore because the holy Ghost is said to send, he is not a quality or a motion, but a person: So also *Acts 13. 2.* The holy Ghost said, *Separate me Paul and Barnabas for the worke whereunto I have called them*: So then it is plaine by the Scripture that the holy Ghost is a person, and not a qualitie or a motion in God: Now, two wayes the holy Ghost is taken in the Scripture, for the gifts and graces of the holy Ghost; as *Matth. 12.* Christ shewes, *He that sinneth against the holy Ghost shall not be forgiven, neither in this world, nor in the world to come*: A man may sinne against the Person of the holy Ghost, and yet may be forgiven, but the sinne that is here spoken of, is the gifts and graces of the holy Ghost; and in other places of the Scripture, it is taken for the person of the holy Ghost.

sinne against
the Holy Ghost.

Secondly, the holy Ghost is a distinct Person from the Father and the Sonne, *Matth. 28. 19.* Christ saith to his Disciples, *Go teach all nations, baptising them in the name of the Father, and of the Sonne, and of the holy Ghost*; and so also, *1 Iohn 5. 7.* he shewes *there are three that beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one*; furthermore, *Matth. 3.* when Christ was baptised, there was the voice of the Father, saying, *This is my welbeloved Sonne in whom I am well pleased; and the holy Ghost descending on Christ in the likenesse of a Dove*; so it is plaine by the Scripture, that the holy Ghost is a distinct person from the Father and the Sonne.

3
He is a distinct
Person from the
Father and the
Sonne.

Now the use hereof is briefly, that as we feele the power of God the Father in our creation, and the mercy of the Sonne in our redemption, so also we must labour to feele the worke of the holy Ghost in sanctifying of our hearts and quickning of us to all holy duties; there were some as wee may reade of in the *Acts*, *that did not know there was a Holy Ghost*; but if we feele our hearts to be sanctified, and the power of the holy Ghost to quicken us, this is an argument to us against all heretikes, to prove there is a holy Ghost.

Use

The third point that we are to beleeeve is, *that the holy Ghost is holy in himselfe, and that he is the causer and effecter of holinesse in others*: So Saint Paul saith, *1 Cor. 12. 3.* *No man can say that Iesus is the Lord, but by the holy Ghost*; that is, no man is able to doe any thing that is pleasing to God but by the holy Ghost; and vers. 11. (saith he) *All these things worketh even the seife-same Spirit, distributing to every one severally as he will.* So the holy Ghost is not onely holy in himselfe, but he is the cause of holinesse in all the people of God.

3
That the Holy
Ghost is not onely
holy in him-
selfe, but causer
of it in others.

The uses are, first, seeing the holy Ghost makes men holy, there is never a man that hath one drop or dram of holinesse in himselfe, but the holy Ghost must worke it in him; as *Ezek. 37.* we see the dead bones were scattered all the field over, till the Spirit of God came into them, then there was a noise, a clattering and running together of the bones; so we be scattered all the field over, and lye like dead bones till the Spirit of God come into our hearts, then there is a noise and a clattering together of the bones, then men begin to stirre in the life of holinesse: therefore

Use 1.

Simile.

doth

doth any man desire spirituall graces, and is often in prayer? doth any man find in himselfe holy motions to good? let him comfort himselfe, for such desires are of and by the Spirit of God; it is the holy Ghost that workes them in him, for no man hath a dram or a drop of holinesse in himselfe, but it is the holy Ghost workes it in him. SER. LIV.

Secondly, seeing it is the holy Ghost that makes men holy, as often as we see 2. we feele any good motions, or good desires, we may know from whence they come, that it is the holy Ghost which is the beginner and worker of them: If a man lye in a trance, and neither moves nor stirres, if one layes his eare to the man and heares him breath, he may say there is life in the man; even so, although a man be not able to stirre in the life of holinesse, yet if he doe but breath that there be good thoughts, and good motions, and good desires, this is a token that there is the life of grace in him, and that the holy Ghost hath begun to worke in him, there is the beginning of grace in him. Simile.



SERMON LIV.

IOHN 14.26.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, hee shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Three points yee heard wee are to beleeeve concerning the holy Ghost; first, *That the holy Ghost is God*; secondly, *That he is a person, and not a motion or a qualitie in God, but hath a reall subsistence, and that hee is a distinct Person from the Father and the Sonne*; thirdly, *That he is not onely holy in himselfe, but he is the Effector and Causer of holinesse in others; and that no man hath one dram or drop of holinesse in him, but it is wrought by the holy Ghost.*

The fourth point (which we are at this present to handle) is, that *He is not onely the causer of holinesse in others, but I must beleeeve that he will particularly make me holy, and give me such a measure of sanctitie as shall be meet and fit for me*: This is properly the faith of a Christian, which herein goeth beyond the faith of all others; the devils doe beleeeve that the holy Ghost is God, and that hee is a Person that hath reall subsistence, and

ART. VIII. and that he is a distinct Person from the Father and the Sonne; and they doe beleve that the holy Ghost is the cauſer of holinesse in all the faithfull people of God; but they doe not beleve that he will worke holinesse in them: But here is the faith of a Christian to appropriate the holy Ghost to himselfe; so they have not faith onely in God the Father, and in Iesus Christ their Redeemer, but also in the holy Ghost, and are perswaded he will worke grace in them, and give them such a measure of holinesse as shall be meet for them; here is properly the faith of a Christian, which goeth beyond the faith of the wicked, for they beleve they have their sinnes, but they doe not beleve that the holy Ghost will weaken them, or subdue and abolish their corruptions; when as the people of God have their sinnes also, and their great sinnes too, but yet they beleve that the holy Ghost will weaken, subdue and abolish their strong corruptions: for what is it to beleve that there is a holy Ghost, and be never a whit the better? the people of God doe beleve though they have their sinnes yet they shall have grace from God to subdue them; for this is the promise of God to them, *Ezek. 36. 25. Then will I poure cleane water upon you, and ye shall be cleane, yea, from all your filthinesse, and from all your Idols will I cleanse you;* So *Ephes. 9. 26.* the reason is given, *That hee might sanctifie it and cleanse it, by the washing of water through the Word;* here is Gods promise that he will cleanse and wash his people from their sinnes, and where there is a promise of God, there is the faith of a Christian to apprehend it: so then it is the faith of a Christian, to beleve God will wash away our sinnes, and cleanse us from them: but the divinity of the world is quite contrary, for they beleve God made them, and the mercy of the Sonne in their redemption, but they doe not beleve that the holy Ghost will worke holinesse in them; it is said, *There be three that beare record in heaven, the Father, the Word, and the holy Ghost, and these three are One;* and therefore as we have the witnesse of the Father, and of the Sonne: so we must have the witnesse of the holy Ghost: therefore as we feele the power of God the Father in our creation, and the mercy of God the Sonne in our redemption, so also wee must labour to feele the grace and power of the holy Ghost, in sanctifying and quickning of us to all duties, for herein the faith of a Christian goeth beyond both devils and wicked men.

1 John 5. 7.

Quest.

How the Holy Ghost workes holinesse in us.

Now here is a very profitable point of enquiry to be made, *How doth the holy Ghost worke holinesse in us?* as *Mary* said, *Luke 1. 34.* to the Angell, when he told her that she should conceive and beare a Sonne; *How shall this be, seeing I know not man?* Shee doubted not of the matter, but of the manner: so a Christian doubts not of the matter, but of the manner of this sanctifying: therefore wee may with holy reverence say to God, *How shall this be, seeing I am a sinfull man?*

Sol.

For answer hereunto the Scripture declares by six meanes the operation of the Holy Ghost in us.

I

By convincing us of our impuritie.

The first is, *by reprooving us of our want of holinesse, shewing us the impuritie of our nature and that we have not a drop of holinesse in our selves:* It checkes us for our sinnes, and reprooves us for them, untill wee feele this, wee can have

have

have no comfort, that the Holy Ghost hath wrought holinesse in us, as S E R M.
John 16.8. Christ shewes; *when the Spirit of God is come into the world hee* L I I I.
shall reprove the world of sinne; so if the Holy Ghost bee come once into a
mans hart, hee will shew him the impuritie thereof, ch.ck and controule
him for his sinnes. We see if a man come into a house in the darke nothing
shewes amisse, but if the light shine in, then wee may see all the sluttish
corners of it, so as long as a man is in darknesse, all seemes well with him,
but if once the light shine in, then all the sluttish corners of his heart will
bee discovered: This is the first work that the Holy Ghost workes in us to
reprove us of our sinnes and our want of holinesse: as if a man bee sick of
a dead palsie, the way to recover him is by hot oyles and bathes, when if
once a man come to feele the stiffenesse of his joynts, there is hope that he
will recover; so it is in the worke of grace, if a man see his own weaknes
and wants, how uncheerefull hee is in prayer and in Christ and duties that
hee cannot repent, though hee desires to repent, that hee cannot beleewe
as hee doth desire to beleewe; there is comfortable hope hee shall recover
and that there is a seed of grace in him: But if the Spirit of God doth not
reprove a man of his sinnes so as to see the impuritie of his nature and
want of holinesse, hee may feare that there is not the beginnings of grace.

Simile.

Simile.

Secondly, *by enlightning of us:* for naturally we are all blinde and igno-
rant of the wayes of God, therefore when the Holy Ghost commeth into
us hee makes us see, what is pleasing to God, and what is displeasing; what
is right and what is wrong, as *2 Cor. 4.* wee may see that the *Jewes* had a
veyle hung over their hearts in the reading of the Law, that they could
not understand and see heaven and happinesse: Now the holy Ghost takes
away this veyle, openeth our understandings, and makes us to see & know
the good way that wee are to walke in: So then the Holy Ghost doth in-
lighten us, as *1 John 2.27.* saith hee, *but the anointing which yee have re-*
ceived of him abideth in you; and you need not that any man teach you, but as
the same anointing teacheth you of all things, &c. We see *Genes. 1.* when God
made the world, one of the first things hee made was light; so when the
Holy Ghost commeth into a mans hart, one of the first things that he doth
is, he enlighteneth him, it is observed when a good Tenant commeth into a
house hee will make windowes into the same (if need bee) that hee may
have good light to see how to doe his businesse by, such a Tenant the holy
Ghost is, that when hee is come into a mans hart, hee will make windowes
and let in light, that so the man may not doe things in darknesse; but by
the light of Gods word, giving them heavenly knowledge.

2

By enlightning us.

Simile.

Simile.

Thirdly, *by uniting us to Christ;* because Christ is the fountaine of all
holinesse, as *Paul* saith *Colos. 1. 19.* *for it pleased the Father that in him should*
all fulnesse dwell. Christ is the store house and the treasury-house of all
riches to his Church, and the Holy Ghost will never leave a Christian till
hee hath brought him to the fountaine of grace; if a man dig a trench, hee
will never leave till hee gets to the fountaine, that it may flow into it and
fill it with water; so the Holy Ghost will worke us till he bring us to Christ
which is the fountaine, and then hee will convey into us spirituall graces,
and so fill us.

3

By uniting us to Christ.

Simile.

T t 3

Fourthly,

ART. VIII. Fourthly, by mortifying our lusts and finnes, as *Rom. 8. 13.* If ye mortifie the decdes of the body by the Spirit, ye shall live: for the Spirit workes on the flesh for the wasting of sinne and corruption; as *Rom. 7.* the Apostle Paul complaineth (being in the estate of grace) of his corruption when hee had the Spirit of God to worke on his rebellion for the wasting and consuming of sinne, therefore men may much more complaine being in the estate of nature when they want the Holy Ghost to worke on their hearts for the wasting and consuming of sinne; and indeed no marvell though they are carried away with the world, and cannot bee brought to performe good dueties, seeing sinne hath such power and rule in their hearts: We see *Ioshua 10.* that hee shut up 5 Kings in a cave that they should not stir nor escape till hee had time to kill them; so the Holy Ghost getteth our finnes into a cave (as it were) and roule a great stone upon it till he take away all the power of sinne and kill and subdue it.

4
By mortifying
our finnes.

Simile.

Fifthly, by renewing our hearts and mindes, changing and altering of them: whereas before they were carnall now they are spirituall, whereas they were worldly before, now they are heavenly and holily affected: And therefore when wee feele this change and alteration, sure it is the Holy Ghost that works it: wee read *Matth. 8* how Christ saith to the Centurion, when I come I will heale thy servant; I will not bee idle, and doe nothing: But when I come I will heale him; so when the Holy Ghost commeth into a man, hee will not bee idle and doe nothing, but will heale our finnes and give us power and strength against them, in some measure.

5
By renewing us.

Simile.

Sixtly, by stirring up holy motions in us: as I shewed you even now out of *Ezek. 37.* in the example of the dead bones: And now will declare it by this similitude; If a man could put vegetative life into a stone, what would the stone doe? It would grow as a plant doth; if a man could put sensitive life into a stone, what would the stone doe? it would stir & move as a worme doth; if we could put a reasonable soule, what would the stone doe? it would talke as a man doth, and discourse of matters of the world, but if a man could put the Spirit of God and the Spirit of grace into a stone; what would the stone doe? it would speake of God and of Christ, and of heaven and happinesse: this is our estate and condition, as long as there is nothing but the life of Reason, we talke of nothing but the world, and worldly things, but if once the Spirit of God and of grace bee in us: then wee talke of heaven and heavenly things. Therefore if a man hath the Spirit of grace it stirres him up to holy motions and desires: These bee the six meanes by which the Holy Ghost doth worke holinesse in us.

6
By stirring up
holy motions in
us.

Simile.

Now there bee many profitable and fruitfull questions to bee mooved concerning the Holy Ghost:

1. How wee may come by the Holy Ghost?
2. In what measure hee is given?
3. How a man may know whether hee have the Holy Ghost or no?
4. What bee the benefits wee have by him?
5. Whether a man may lose the Holy Ghost or no?
6. How wee may retaine and keepe him?

First, how a man may come by the Holy Ghost? But before wee come to speake

Speake of this wee must make answer to another question; there hath been SERM.
 great disputing amongst the Schoolemen whether a man receiveth the LIV.
 Holy Ghost, or onely the giftes and graces of the Holy Ghost: To this I Quest.
 answer, this question need bee no question, seeing wee receive the Holy Sol.
 Ghost really and actually; The Scripture is cleere for it, as in the 1 Cor. 6.
19. know ye not that your bodies are the Temples of the Holy Ghost? this is the The Holy Ghost
 exceeding great goodnesse of God to give the Holy Ghost to us, to be a is really and
 roote and a fountaine of holinesse in us: If one give us a fruit tree, it is actually in us.
 better than to give us a little fruit, because the fruit is but for the present,
 but the tree is for a long continuance, so it is a greater goodnesse of God
 to give us the Holy Ghost than to give us the giftes and graces of his Spi-
 rit: But the question in hand is, *how a man may come by the Holy Ghost?* here
 wee are to consider two things:

1. By a remouall of the false way.

2. By taking the right way.

First, by a remouall of the false meanes; for *Acts 8. 18. Simon Magus* I
 would have bought the Holy Ghost with money, but *Peter* tels him, *that* A remouall of
his money and hee shall perish, Therefore it is meer madnes of any man to the false meanes.
 thinke that they may attaine to have the Holy Ghost or any gift or grace
 for money: we see in earthly Kingdomes that there be some things that a
 man may buy because hee may give the full value and true price for them,
 and that in exact Iustice, as foode and raiment; and there bee some things Simile.
 that a man cannot buy, because they bee unestimably good and unvalu-
 ble, as to buy a mans life and the Kings Crowne, because no man can give
 the worth of these; so it is in the Kingdome of God, all the graces and
 giftes of the Holy Ghost no man can buy because they cannot give to
 the worth of them; for they bee unestimable and unvaluable things; as
1 Pet. 1. 7. It is said of faith that it is more precious than gold, so *Psal. 19. 10.*
hee shewes that the word is more to bee desired than fine gold; even so the
 graces and giftes of Gods Spirit, are above price or value, all the wealth
 in the world cannot procure one of them; therefore it is good for a Chri-
 stian to thinke before hand, that when hee lyes on his sicke bed hee
 cannot buy *faith* or repentance or any gift or grace with money, for
 they are above value and price: hence wee may conclude this is not the
 meanes to come by the Holy Ghost.

Secondly, by taking the right way; for the true meanes that God hath
 appointed for a man to come by the holy Ghost are three.

First, by the bearing of the word preached; which is the ordinary meanes 3
 whereby the Holy Ghost is conveyed into men; therefore *S. Paul* demands Meanes to come
Galath. 3. 2. Received ye the Spirit by the workes of the Law or by the preaching by the Holy
of faith? So *Acts 10. 44. when Peter preached, the Holy Ghost fell on those that* Ghost.
heard the word: So that preaching is the ordinary meanes whereby God I
 conveyes the Holy Ghost to us, therefore it is good for men to attend
 preaching and to be hearers, because it is one of the meanes whereby we
 may come by the Holy Ghost, if a man would have good plants and Simile
 herbs in his Garden, then hee must labor to have good seeds, so if a man
 would have the *H. Ghost*, hee must get the seed: called by *S. Peter*, the im-
 mortall

ART. I.
VIII.

Simile.

mortall seed of the worde; by the which wee are begotten againe: It is a good thing to attend unto the word, for howsoever wee doe not feele that which we doe desire, yet let us heare it still, and in due time wee shall have that which wee desire; as *Iohn 5.* wee see the lame man lay by the Poole of *Bethesda* a long time, when one or other did still intercept him, and yet because he tarried still Christ came at length and did heale him; so although we cannot finde the blessing of God, upon us as wee doe desire to day, yet let us come the next day, If wee cannot finde it then, yet let us not give over, and at last wee shall feele the blessing of God upon us as wee doe desire.

2
Meanes.

Simile.

Secondly, by Prayer; for if wee pray to God hee will give us the Holy Ghost; as it is *Luk. 11. 13.* *If you that are evil can give good gifts unto your Children, how much more shall your heavenly Father give the holy Ghost to them that aske it?* a man may sow seed in his field, and it may perish, the wormes may eate it, and the birds devoure it, or it may rot in the ground, but prayer is seede sowne in the cares of God, nay it goeth deeper, it is sowne in the heart of God; And therefore although our seede perish that is sowne in the field, yet our prayer shall not perish because it is sowne in the hart of God: Saith *David*, All any teares are in thy bottle, are they not in thy Register?

3
Meanes.

Thirdly, by repentance and reconciliation with God, as *Iecl 2* *Repent your hearts and not your garments, and turne unto the Lord, and weep betweene the porch and the Altar;* And then saith the Lord, *I will powre out my Spirit upon you:* So that these bee the three meanes whereby wee may come by the Holy Ghost.

The second question is, *In what measure the Holy Ghost is given?* The answer whereto wee will lay down in foure Conclusions:

I
Conclusion.1 Cor. 12.
8.

First, that God giveth but a portion of the Spirit in regard of efficacy and operation to his servants in this life; indeed the holy Spirit dwels in us, because the Holy Ghost is God, and therefore hee is undividable and cannot bee divided into parts, but in regard of the efficacy, operation or working of the Spirit hee giveth but a portion: So no man living hath all the gifts and graces of the Spirit, because God giveth but a portion of the Spirit: and a measure of it according as hee sees fit and meete; So *1 Cor. 12. 8.* *S. Paul* saith, *That to one is given the Spirit of wisdom to another the Spirit of knowledge, to another faith, to another the gift of healing, and all these things worketh the selfe same Spirit distributing to every man as hee willeth;* and so againe, *Ephes. 4. 7.* saith hee, *but unto us is grace given according to the measure of the gift of Christ:* and *1 Cor. 13. 9.* saith hee, *for wee know in part and prophetic in part, and a little after, for now wee see through a glasse darkly, but then face to face, now I know in part, &c.* So the Doctrine is plaine, that God giveth but a portion of the Spirit in this life, according as hee sees fittest for man. But let us come to the uses which follow.

Use 1.

First, seeing that God giveth but a portion of the spirit in this life, a man may have the spirit, bee a true Christian, and yet want many of the gifts and graces that another hath: thou seest another man hath the gift of knowledge, of wisdom, memory, or the gift of utterance, be not perplexed at it, looke that thou have the maine, that thou have the

Spirit

Spirit of God to mortifie thy lusts and sins, and to quicken the to newnesse of life, then all is wel with thee, though thou have not all the graces of the Spirit, yet thou may'st be a true Christian: so *S. Paul* sheweth by a comparison taken from the members of our bodies; *Shall the foot say unto the body, I am not of the body because I cannot gather and draw things to mee as the hand doth? or shall the eare say, because I cannot see my danger before it cometh neere me, (as the eye can) therefore I am not of the body:* if all were handling, where were going? and if all were seeing, where were hearing? so that every member hath a severall gift. Wilt thou say because thou hast not the great gifts which another man hath, thou art no member of Christ, or thou hast not the Spirit of God? we see that every member hath a severall gift: *Augustine* saith (in his tract upon *Iohn*) *Peter* cast out devils, thou hast the same faith and yet thou canst not cast out any: for all this thou art a member of the same body: *Peter* was an eye and thou art a little toe, or a little finger in the body of Christ, better it is for a man to bee a toe or a little finger in the body of Christ, or a little bone, than to have all the excellent gifts of nature, and perish: therefore though a man have not those excellent gifts and graces that others have yet labour to have the maine; labour to feele the Spirit of God to mortifie thy lusts, and then thou may'st bee a true Christian notwithstanding all thy weakenesses.

Secondly, seeing we have but a portion of the Spirit, therefore there will be a tang and a tast of the flesh as long as we live here in this world, if there were fulnesse of Spirit in us then it would change all into Spirit; as fire changeth all into the nature of fire, so if wee had fulnesse of Spirit, it would change all into Spirit, but because wee have but a portion of the Spirit, therefore there will bee a tang and taste of the flesh, howsoever the Spirit workes on the flesh for the waisting, consuming and weakening of it, yet a man shall feele the power of sinne bustling and vexing him while he lives; whereof all the holy men have complained, as *Rom. 7. 21.* *Paul* saith, *hee findes by the Law that when hee would doe good, evil is present with him;* and againe *Gal. 5. 17.* he saith, *The spirit lusteth against the flesh, and the flesh against the spirit, and these are contrary one to the other, so that yee cannot doe the same things that yee would:* hence it is manifest, wee have but a portion of the Spirit in this life, and there will be still a tang and a taste of the old man in us. If a man put wine into a glasse, then there will be a taste of nothing but wine, but if hee put water into it, howsoever it may change the colour of the water, yet there will be a tang and a tast of the water; even so if wee were all Spirit, then all we did would favour of the Spirit, but because there is flesh, therefore all that wee doe, will have a tang, and a tast of the flesh. *Cyrril* doth observe that there is no rocke or stone so hard, but it hath some seames in it, whereby weeds may spring up and grow in it, so there is no mans heart so filled with grace, but there will some sinne or corruption appeare by one occasion or other, as matter to humble us, and yet to comfort us in that wee see and hate it.

The second conclusion is, *that it is but a small portion of the Spirit, and* *measure*

SER. LIII.

1 Cor. 12.

Simile.

Use 2.

No fulnesse of Spirit in this life.

Simile.

Simile.

Simile.

The second conclusion.

ART. VIII. *measure of grace that God giveth at the first to his servants :* for all the great workes of God begin in weakenesse, all the glory of this world was but a confused heape, man was made of a lump of earth, and Christ *which is God over all blessed for ever, Amen ;* he was a little childe : for as it is in the life of *Nature* so it is in the life of *Grace*, in the life of *Nature* at the first when a childe is borne, it hath all the parts of a man, a face, eyes, hands and feete ; which though they bee but little at the beginning, yet after in time they grow to the full growth that God hath appointed ; in him at first there are the true parts of a man, though they are not come to the full perfection : so it is in the life of *Grace*, there is in a Christian at his first conversion *Faith and Repentance, Love, Zeale,* and all the graces of the Spirit though but in weake measure, yet truely and really, which afterwards will grow up to a greater degree of strength, till they come to full perfection : and therefore as the man said, *Mark. 9. I beleeve Lord, but helpe mine unbeliefe ;* so may every weake Christian say, Lord, I have faith, but helpe the weakenesse of my faith ; I have repentance, but helpe the weakenesse of my repentance ; I have love, but helpe the weakenesse of my love ; so then all the graces of God begin in weakenesse.

Quest.
The least measure of saving grace what.

Ans. 1.
It stands more in desires than actions.

But here some man may say, *what is the least measure of Grace that God giveth to any man that he saveth ?* I answer, there are two degrees of it.

First, a desire to beleeve, to repent, and obey ; for generally Divines say, that the desire of faith, is faith it selfe, the desire of repentance is repentance it selfe, and the desire that we have to obey God, is obedience it selfe ; not in deed, and in act, but in Gods acceptance, because it pleaseth him to accept the will for the deede ; according to that which the Apostle Paul saith, *2 Cor. 8. 12. If there be first a willing minde it is accepted according to that a man hath, and not according to that he hath not ;* so if there bee but a desire to beleeve, repent, and obey (if they be constant, settled, and fleeting) without doubt it shall be accepted : and this is the least measure of grace that he giveth to any that he saveth.

2

Secondly, the least measure of saving grace is, *to mourne and to grieve that wee cannot repent and beleeve :* in this case one mourneth and grieveth that hee findeth such hardnesse of heart in himselfe whereof the Church of God complaineth *Eesai. 63. 17. O Lord, why hast thou made us to erre from thy waies, and hardened our hearts from thy feare ?* when a man findes this, there is surely a beginning of grace in him : wee see a little Childe though it want power and strength to goe to the mother, yet it will cry and moane it selfe to her ; so although a Christian wants power and strength to goe to God, yet if they can cry to God, and be moane themselves to him they may have comfort : and these be the least measures of grace that he giveth to any man that he saveth. Now come we to make use of this point.

Simile.

Vse 1.

First, that seeing God giveth but a small measure of grace at the first, therefore no man ought to be discouraged for the small and weake beginnings of grace he findes in himselfe ; for *Matth. 13. 31.* the graces of God are likened to *Seede* ; now seeds are not trees by and by, but they grow

grow by little and little till they come to perfection, so the graces of **SERM.** God are small at the beginning, come not to perfection at the first, but **LIV.** grow by little and little; and therefore no man is to be discouraged, though he feele but small and weake beginnings of grace.

Secondly, seeing God giveth but a small portion of grace at the first, *Use 2.* no man must despise any for the small and weake beginnings that he sees in his brethren; *Zech. 4. 10.* saith the Prophet, *Who hath despised the day of small things? but they shall rejoyce, &c.* so *Rom. 14. 1* we are enjoyed to the contrary; *him that is weake in faith receive unto thee*; doe not despise him because God is able to increase and to effect grace in him; and therefore no man must despise the small and weake beginnings in any of his brethren.

Thirdly, seeing God giveth but a small portion or measure of grace at first, therefore it must be every mans care to husband his graces well. *Use 3.* he that had but one Talent given him should have beene the best husband, and ought to have beene so, but indeed he was the worst, so we (contrary to his practice) seeing wee have but a small measure of grace, should labour therefore to increase it and to bee the better husbands: Wee see young men that have but a little stocke when they begin the world, will omit no time for their owne good; if any man shall say *Simile.* to them, why doe you labour thus and take so great paines, they reply presently, Alas, I had but a small stocke, and therefore I had need to take the more paines; in like manner wee, because wee have but a small beginning of grace, should labour to increase it.

The third conclusion is, that *although God give but a small measure of grace yet it doth grow and increase in a Christian*: as I told you even now the graces of God are compared to *Seed, Matth. 13. 31.* and not to a stone, because a stone groweth not but seed if it bee sowne, will grow and increase; so if a man have the graces of God in him they will grow and increase if they be nourished by the use of good meanes: therefore if thou finde not an increase and a growth of grace, thou may'st doubt whether thou hast the graces of God or no: we see when a man sowes seed in his garden, if he water them and they grow not; he saith, Sure the seed was naught; in like manner if we finde not a growth and increase of grace in us but are as ignorant, and no more forward now than we were seven yeares agoe in the practice of knowledge and duties of faith and repentance; wee justly may say, the seed was not good, and truly doubt our selves that our case is bad seeing wee cannot finde the graces of God in us; for of a truth they will not lye hid, but will grow and increase if they be nourished by the use of good meanes.

But here may be an objection made, many a Christian complaineth, he cannot feele there is a growth and an increase of grace in him: to this I answer two things: *Object.*

First, a Christian may grow (though he feele not the growth) in one grace, or other, even as a tree groweth continually till it commeth to a perfection and to his full growth; but it doth not alwayes grow in one place, sometimes it groweth in the body, sometimes in the bough, and branches, *Of such who complain for want of feeling*
Ans. 1.
Simile.

ART. VIII. branches; and sometime close and secret in the rootes; which close and secret growth is as needfull for the tree as that which is sensible and visible; so a Christian growes continually, but not alwayes in one grace; sometimes in one, and sometimes in another, sometimes in the body, and sometimes in the branches, and sometimes in the roote close and secret, that is, in humility; which close and secret growth in a Christian is as needfull as that which is visible and sensible.

Ans. 2. Secondly, I answer, that a Christian sees not his growth, because there be some impediments that hinder the same: we see in experience that a Childe may feed on good meat, and yet he may not grow nor thrive with it, and the reason is, because it doth secretly eate chalke, or coales, or dirt, or salt, and then it will not grow; even so it is in a Christian, though he feed on good meat, on the Word of eternall life, yet because he feeds on chalke, or coales, or dirt, or salt secretly, that is, he hath close and secret sins which he commits unseene, and this it is that hindereth his growth in grace, but if he leave his sinnes and repent of them then he shall feelee a growth and an increase of grace in him.

The third conclusion.

The fourth conclusion is, that *although the graces of God grow and increase in a man yet they come not to perfection in any here in this life*, as Rom. 8. 23. saith the Apostle) *and not only the creatures, but also we which have received the first fruits of the Spirit*, even wee which are Apostles and Teachers of the Church doe sigh and groane, &c. we see Numb. 13. 23. that the Children of Israel being in the wilderness, sent certaine men to spy out the land, who when they returned home brought with them a cluster of grapes, that they might taste of the fruit of the land, and so long possesse it; so the Lord hath given us a taste of the Spirit and of heaven here in the wilderness of this world that we might long for enjoying thereof and be in love with it.

Simile.

Object.
Of fulnesse of Spirit that some had.

Here an objection may be made, is there no man full of the Spirit of God; we see Act. 6. that Steven was full of the Spirit of God; and Act. 11. Barnabas was full of the Spirit of God? Now this may be answered three wayes.

Ans. 1.
A fulnesse comparative.

First, *Comparatively, in comparison of others*, they were said to bee full in regard they had a greater measure of the Spirit than others, as Phil. 3. 12. the Apostle saith of himselfe, *that he is not yet perfect, but he striveth to perfection*; and yet afterward he saith, *as many as be perfect, let them be thus minded*, that is, that are perfect in regard of others: so, *they were full of the Spirit in comparison of others*.

Secondly, there is a fulnesse in working different.

Simile.

Secondly, *they were full in regard of the stirring and working of the Spirit*: fill a vessell brim-full and it will runne over, fill a pot with water halfe full and set it on the fire, and the heate of the fire will make it goe over and fill the pot; so although a man bee not full of the Spirit; yet hee may be full in regard of the working and stirring of the Spirit so they might be full of the Spirit.

Thirdly, a fulnesse may be in regard of some particular act.

Thirdly, *they might be full of the Spirit in regard of some particular act*, as the Schoolemen say; that is, that they were fitted for the place and office they were appointed to: and so Stephan was full of the Spirit of God,

God, because he was fit for the office he was appointed; and so likewise SER. LV^o of *Earnabris*. Now there betwo consequents that arise from this Doctrine of which the next time if God please.



SERMON LV.

ROMANS 8.9.

But yee are not in the flesh, but in the spirit, if so bee that the Spirit of God dwell in you. Now if any man hath not the Spirit of Christ, he is none of his.

TWO questions have beene handled already concerning the Holy Ghost, first, *how a man may come by the Holy Ghost?* and secondly, *in what measure bee is given to the Faithfull?* the answer hereunto we laid downe in foure conclusions; first, *That there is but a portion of the Spirit given to the Faithfull here in this life.* Secondly, *as it is but a portion of the Spirit that is given;* so it is but a little portion and a little measure, because all the workes of God beginne in weaknesse. Thirdly, *though it begin in weaknesse yet it growes and increaseth.* Fourthly, *though grace growes in a Christian, yet that it never comes to fulnesse of spirit;* they doe receive but the first fruits and beginnings of the Spirit. Now follow the two consequents of this Doctrine:

First, *That seeing no man hath fulnesse of Spirit in this world, therefore no man hath fulnesse of joy.* for all our comfort is mixed with sorrow; like as in the cup that Christ did drinke of at his passion, vinegar and gall were mingled together; So the cup of every mans comfort here is mingled with griefe and sorrow: If wee had fulnesse of Spirit, then wee should have fulnesse of joy, but because wee have not, therefore our joy is mingled with griefe.

Secondly, *that seeing no man hath fulnesse of the Spirit in this world, therefore, there is no man that is perfectly regenerated or perfectly sanctified in this world,* all the people of God lie under the burthen of their corruption groning, as the Apostle Paul complaineth of himselfe, *Rom. 7.22. When I would doe good evil is present with mee.* Many times when a prisoner is let out of prison his chaines and bolts are not straight knocked off, but hee is glad to trayle them about with him till he hath begged his fees; so although a man bee freed by the Spirit of God, yet he must traile his chaines

*The first Consequent.
Simile.
Matth. 27.34*

The second consequent.

Simile.

ART. VII. and his fetters about with him, till hee hath begged his fees, that is, till the clogs and fetters of his sinnes bee knocked off by mortalitie and death: hence wee conclude there is no freedome from this burthen till wee come to heaven.

3
How to know
that wee have
the Holy Ghost.

The third Question is, *How wee may know whether wee have the holy Ghost in us or no?* which is a point worthy our learning, because it is the Holy Ghost that seales us up against the day of redemption; as *S. Paul* saith, *Ephes. 4. 30. Grieve not the holy Spirit of God, by whom yee are sealed unto the day of redemption:* so also in this place that I read unto you, *If any man hath not the Spirit of God in him, hee is none of his:* Therefore it is good for a man to know by certaine and unfallible markes and tokens whether hee hath the Holy Ghost in him or no. The Papists say we cannot bee certaine and sure of this by unfallible tokens, there may bee some probabilitie of it and some likelihood, but it cannot be certaine: But this is erroneous and false.

The Papists opi-
nion is contrary:
First, to the
Scripture.

For first, it is contrary to the Scripture. as *1 Iohn 4. 13. hereby know wee that hee dwelleth in us and wee in him, because hee hath given us of his Spirit;* so also *2 Corinth. 1. 22. who hath sealed us and hath given us the earnest of the Spirit in our hearts,* and *Chapter 13. of the same Epistle, know yee not your own selves how that Christ is in you, except yee bee reprobates?* so it is plaine by Scripture that a man may know certainly that the Spirit of God is in him.

Secondly, to
Reason.
Simile.

Secondly, it is contrary to reason; for we see in nature, that a man cannot have life in him but it will bee seene by breathing, stirring or moving: so there cannot bee the Spirit of God in a man, but it will bee seene by moving or stirring in the life of grace.

Thirdly, to their
owne Divines.

Thirdly, it is contrary to the Doctrine of their own Divines, not onely their old Schoolemen, but also their late writers, which now I will not trouble you with: So we see our Doctrine is plaine by Scripture, by reason, and by their own Schoolemen and late writers who disprove them; but wee will spend no more time about it, but doe with this question as they did by the body of *Amasa*, spreade a cloath over it, that it doe not hinder us in the pursuite of better things. Now the point is how a man may know, *whether the holy Ghost bee in him or no:* In handling wherof there must bee good caution used, that the wicked bee not hardened and the godly discomfited: Therefore wee will observe two things:

Simile.

1. A rejection of the false markes.

2. A declaration of the true markes.

First, a rejection of the false notes and markes, being five in number.

5
False marks of
the Holy Ghosts
being in us.

I
Many good
parts of nature
prooves it not.

First, that there may bee many good things of nature in a man, and yet he may want the holy Ghost; hee may bee a mercifull man, pittifull to the poore, quiet and peaceable, a just dealer, a chaste man, and yet hee may want the sanctifying Spirit, as *Rom. 2. 14. the Apostle shewes, The Gentiles which have not the Law, doe by nature the things contained in the Law.* Now the Gentiles had nothing but meere nature, and yet they did many things contained in the Law; they were inclined to love and to mercy, &c. So *Act. 28. 2. when Paul and those that were with him had suffered a Shipwrack and were come to the shore, the Barbarians kindled them a fire, and being meere naturall men yet they were mercifull and pittifull men,* for it is said,
they

they shewed kindnesse to them: so *Math. 19. 11.* Christ shewes that there were some chaste that were so borne of their mothers belly, they are not made chaste by the Spirit of God, but they have it by nature. Now there bee thousands deceived this way, because they bee peaceable and quiet men, doe no body any harme, are just dealers, and chaste livers, they thinke the bee as holy as the Spirit of God can make them, and their estate is very good, but they are deceived, because a man may have good parts of nature and yet want the Spirit of God: goodnesse of nature is a good thing, and as not to bee condemned, so not to bee built upon; therefore let us see, what is the defect? I answer, the defect is that there was nothing but nature, and they went no further than nature would lead them; therefore we must not content our selves with meere nature, but wee must labour to feele some things in our selves above it: I will make this plaine by example; a man by nature is able lift a hundred weight or two, but if hee bee able to lift a thousand pound weight, there is something above nature in him: so by nature a man may love his friends, but when hee feeles this, that hee can love God above his enemies, pray for them that hate him, then there is something above nature in him. So likewise, by nature a man loves sinne and delights in it, now when hee feeles in himselfe that hee hates sinne and labours to repent it and to beleeeve the Gospell, this is a comfortable evidence that there is something above nature, that there is the worke of grace in him.

Secondly, a man may have restraining grace, and yet want the Spirit of God: A man may refrain from swearing, lying, whoredome, drunkennesse, covetousnesse, deceiving, and from a number of sinnes, and yet hee may want the sanctitie of the Holy Ghost, as *Luk. 18. 11.* saith the Pharisee, Lord, I am not as other men, extortioners, unjust, adulterers, &c. the Pharisee had restraining grace, hee refrained from a number of sinnes, and yet he wanted the Spirit of God: for Christ tels us, that the Publican went away justified rather than hee: so likewise *Laban, Genes. 31. 29.* saith to Jacob, I am able to doe you evil, but the God of your Fathers spake unto mee yesternight, saying, Take heede that thou speakest not to Iacob ought save good: Laban had restraining grace, and yet wanted the Spirit of God, for hee had a number of other small sinnes. This deceiveth a number, for because they refrain from swearing, lying, whoredome, drunkennesse, and from a number of grosse sinnes, therefore they thinke they have the Holy Ghost in them; But here we see that we may refrain from many sinnes, and yet want the Spirit of God.

Now because restraining grace is a good thing, and is that David prayeth for, *Psalm. 19.* Lord keepe me from presumptuous sinnes; that is, Lord restraine mee, or Lord hold me back; where is then the defect? I answer, the defect is in two things: First, They did labour to restraine their sinne and did not kill it: Secondly, They did restraine from some sinnes, and did not refrain from all sinnes.

First, they did restraine their sinnes, and did not kill and mortifie them: As a man that comes into his garden, and sees a Moule hath cast up and hath made a foule racket and stir, if hee treads it onely downe with his feete and doth not kill the Moule, within a little while after it will bee as bad as

ART. I.
VIII.

Simile.

it was at first; so when men reſtraine ſinne and doe not labor to kill it, upon every occaſion it will be ready to break out againe: *Auguſtine* ſhewes this by an example, if a wolfe commeth into a ſlocke of ſheepe, the ſhepherd is awake and the Dog barks, ſo that the wolfe goeth away & doth no harme; yet (ſaith hee) a wolfe hee came and a wolfe hee goes away, in like manner a man may come into a Church amongſt Gods people and bee reſtrained from ſome ſinnes, either for feare of men, or for feare of the law, or of ſome puniſhment; yet ſtill hee is a wolfe, hee retaines his wolviſh nature, a wolfe hee comes and a wolfe hee goes; therefore we muſt not onely reſtraine ſinne but wee muſt kill and mortifie it.

2
It doth not re-
fraine from all
ſinnes.

Secondly, *they did reſtraine from ſome ſinnes and not from all*: So wee ſee the *Phariſee* did reſtraine from ſome ſinnes but not from all, hee was not an extortioner or an unjuſt man, but hee was a proud perſon, a hater of the poore, and a contemner of his brethren: And ſo likewiſe *Laban* hee reſtrained from ſpeaking ought but good to *Jacob*, and yet he was an idolater, or elſe hee would not have made ſuch ſearch for his idoles: Therefore we muſt not reſtraine from ſome ſinnes onely, but wholly and univerſally, from all of what kinde ſoever they bee.

3
False marke
ſome kinde of
enlightning.

Thirdly, *a man may bee enlightened and have a great deale of knowledge* (hee may know God and Chriſt, what ſinne is, and the puniſhment due unto it with many other profitable notions) *and yet want the Spirit of God*: *Hebr. 6.4.* we read that there may be ſome that *may bee enlightened and taſte of the word of God, and of the powers of the world to come*, and yet never bee renewed againe by repentance, if they fall away: ſo *Judas* was a preacher, had great knowledge and many good gifts, and yet hee was a Devill; therefore hee had not the ſanctifying Spirit; in like manner a man may have great gifts of memory and knowledge, have a rare and an excellent gift in preaching, and nevertheleſſe want the ſanctific of the Holy Ghoſt. Here becauſe illumination and knowledge is a gift of the Spirit of God, and a thing to bee deſired and labored for, as *S. Paul* exhorts the *Coloſſians*, *to put off the old man and to put on the new man which is renewed in knowledge*; therefore (I ſay) becauſe knowledge is a gift of the Spirit, let us ſee, *what is the defect of this illumination and knowledge*. To this, I anſwer, There are two defects in it: Firſt, *men doe not labor for the right kinde of knowledge*: And ſecondly, *they doe not make a right uſe of their knowledge*.

Coloſ. 3. 10.

Queſt.

Anſ.

Two defects in
knowledge.

I
Such knowledge
is not of a right
kinde.
Speculative
knowledge.
Practicall
knowledge.

Firſt, *men did not labour for a right kinde of knowledge*? For there are two kindes of knowledge: Firſt, *ſpeculative*: Secondly, *practicall knowledge*: *ſpeculative knowledge* is to know things to diſcourſe of them, and to make table-talk and to ſpeake of them; *practicall knowledge* is to know things to put them in praſtiſe, that they may bee layd to their hearts and to their lives to bee reformed thereby. Now let us all labour for this laſt kinde of knowledge, and not for the firſt: and this is the firſt defect of mans knowledge.

2
Such make no
right uſe of
their know-
ledge.

Secondly, *that men doe not make a right uſe of their knowledge*; they doe not apply it to their hearts and to their lives for the bettering and reforming of them; for it is a ſure thing, *we can have no more comfort of our knowledge, than ſo farre as we put it in praſtiſe*: A man may have a flint ſtone in his pocket,

pocket, and yet be a cold if hee doth not make use of it to strike fire; so a **SER. LV.** man may have knowledge, and have no comfort by it, unless he make use of it to the bettering of himselfe. Therefore it must bee our wisdom that when we have knowledge, to bee sure to apply it to our hearts and to our lives for the bettering of both.

Fourthly, a man may have a kinde of repentance, hee may bee humbled for his sinnes, cry out against them, confesse them, and weepe for them, and yet ⁴ *False marke an unfeigned sorrow and repentance.* nevertheless want the Holy Ghost, as Pharoah, *Exod. 9. 27.* said to Moses, and to Aaron, *I have now sinned, the Lord is Righteous, but I and my people are wicked:* Heere wee see that Pharoah saw his sinnes, confessed them, and yet hee had not the sanctifying spirit; so Saul *1 Sam. 24. 17.* where of him it is said, *and Saul lift up in his voyce and wept, and said to David, Thou art more righteous than I; for thou hast rendred mee good, and I have rendred thee evil;* so also of Iudas, *Matth. 27. 3.* it is said, *Then when Iudas, which betrayed him, saw that hee was condemned, hee repented him and brought back the thirty peeces of silver to the chiefe Priests and Elders, saying, I have sinned in betraying the innocent blood:* So then we see a man may repent of his sinne, confesse them, bee humbled and weepe for them, and yet want the Holy Ghost.

Now seeing repentance is a good gift of the spirit, let us see, *what is the Quest. defect?* I answer, it is, in three things:

First, *these men did weepe and sorrow more for the judgment that was like to come upon them than for the hatred of the sinne:* So wee see Ahab did weepe and cry out when the judgment was pronounced against him by the Prophet, and yet his repentance was faultie. *Ans. The defects in repentance.*

Secondly, *they did weepe for one and not for all their sinnes,* so we see Iudas did, hee repented this one sinne of the betraying of Christ, and had a number of other sinnes hee never repented of; so Pharoah hee repented of this one sinne of detayning and holding back of the Children of Israel, but did not repent of his other sinnes. *I Sorrow more for the judgment than for the sinne.*

Thirdly, *They did weepe for their outward sinnes, and not for their inward corruption:* Therefore thou whosoever thou art must labour to finde in thy selfe whether thou mournest for the hatred of sinne, or for feare of Gods judgment, if it bee for feare of punishment and for feare of Hell, thou canst not have any comfort; but if it bee for the hatred of sinne, because it is displeasing to God, thou mayest have comfort: therefore, (as Augustine saith) *S. Augustines words.* shew mee the man first that can weepe and mourne for sinne though hee knowes that God will not damne him; that hell is shut up, and the Divell shall not torment him, this man may especially have comfort: Secondly, that so repents for one sinne as that hee drawes in all his sinnes as far as judgment informes him: Thirdly, that is humbled not onely for his outward sinnes but especially for his inward corruption. Thus wee see Paul did, *Rom. 7. O wretched man that I am who shall deliver mee from this body of sinne?* If thou canst finde these three things in thy repentance, thou mayest have comfort in it. *I Sorrow not for inward corruption.*

Fifthly, a man may have a kinde of love to heaven, a desire to be saved, and ⁵ *False marke, an unfeigned desire of heaven and glory.* to behold God in glory, and yet may want the holy Ghost: Two examples wee have of it; first of Balaam, *Numb. 23. 10.* who desired so die the death of glory, *the*

ART. VIII. *the righteous*; and secondly, *Matth. 19. 16.* of the young man that came to Christ, and said unto him, *Master, what shall I doe to be saved?* for a man may have a desire to be saved, and to be in heaven and happinesse, and yet want the spirit of God. Here therefore as before, for now let us see, *what the defect is?* I answer, it is in *three things*:

The defect of unsound desire of heaven.

First, in a fleeting unconstant desire.

First, *It is a fleeting desire, not constant and settled*: Balaam had a good desire, but it was but in a mood or a fit, he desired hee might die the death of the righteous, and it was but once that he did so, that we reade of, and that also when hee saw the glory of the Saints; this is the first defect that *their desires are but for a fit.*

Secondly, such desires are idle and lazie ones.

Secondly, *they were idle desires*; they desired heaven, but were loth to take any paines; as it is said of the *Sluggard, Prov. 13. 4. The sluggard lusteth, but his soule hath nought*; though hee desire such and such things, yet he goes without them, because he would not take pains for them: therefore we must see that our desires be such as will put us upon any paines and labour so we may be saved.

Thirdly, such desires are not earnest ones.

Simile,

Thirdly, *Such have not earnest desires*, but those that every little matter will put over; we see if a childe asks the brest or meat, the mother sometimes will give him a booke into his hand, when this quiets the childe, it shewes that it was but a slight desire that the childe had; for if it had beene an earnest desire, nothing would quiet the childe till it had the brest or some meat: So it is with many men, they desire to be saved, and to have heaven, and then the devill puts (as it were) a booke into their hands, matter of pleasure and profit which quiets them; this shewes that their desires were but slight, for if they had beene earnest, nothing would content them till they had had the thing that they desired: And thus much of the *false markes.*

SERMON LVI.

ROMANS 8.9.

But yee are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you : Now if any man have not the Spirit of Christ, hee is none of his.



Now the point of inquiry is, how a man may know whether the Spirit of God and the Spirit grace be in him or no, because it is *the Spirit of God that seales our redemption*, as Saint Paul saith, *Ephes. 4. 30.* and all our hope of heaven hangs on the Spirit; therefore it will be very necessary and profitable for every man to know what be the *true markes and signes* of the holy Ghost his being in us. And this we may discover by considering it two ways:

1. *Generally :*2. *Particularly.*2
The true markI
Generally two
ways.I
He makes a
great change.

Simile.

First, *Wheresoever the holy Ghost is, in what man soever, he makes a sensible and a through change, and alters him in his will, affections and in every part, as Matt. 8.* Christ saith unto the Centurion, *If I come I will heale thy servant*; I will not be idle and doe nothing, but if I come I will heale him; so if the holy Ghost come into a man, hee will not be idle, but hee will heale him of his sinnes, and make a sensible and a through change in him in all parts; So *John 3. 7.* Christ shewes that *no man can enter into the kingdom of heaven, unlesse there be a second birth of the holy Ghost in him*; and *2 Cor. 5. 17.* Paul saith, that *every one that is in Christ must be a new creature*: So then there must be a second birth of the Spirit, people must become new men and women: It is a ground in nature, that *the generation of one thing, is the corruption of another*; as Ice when it turnes to water there is corruption of the Ice; so when Christ turned water into wine, there was corruption of the water: even so it is in the worke of the Spirit, as *there is encrease of holinesse wrought in a man, so there is a decrease of sinne and corruption.* Wee see in the Gospell that those that were brought to Christ, who lay and wanted their feet, went away with them; such as were blinde, went away with their eyes opened; such as were deafe and dumbe, went away speaking and hearing; and such as were dead, went away alive; so, when the Spirit of God comes into a man, though hee were lame and not able to walke in the wayes of God, yet that will in-

Simile.

Simile.

Simile.

able.

ART. VIII. able him; if he were blinde and ignorant, that will open his understanding and give him heavenly knowledge; if he were dead in sinnes, that will put the life of grace and holines into him: thus the holy Ghost will make a through change; therefore every man must labour to see whether this change be wrought in him or no, as 1 Cor. 6. 10, 11. it is said, that *no thieves, covetous persons, drunkards, railers, nor extortioners shall inherit the Kingdome of God*; and such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Iesus Christ, and by the Spirit of our God: Here was a change indeed wrought in these men; So also, 1 Tim. 1. 13. Saint Paul saith, *Before I was a blasphemer, and a persecutor, and an oppressour, but I was received to mercy, because I did it ignorantly*, now I thanke God; it is otherwise with me; when a man can feele this change and alteration in him, that he can say indeed, I have beene a bad liver, I have beene a swearer, and a lyar, and a drunkard, but now Lord I thanke thee, it is otherwise with me, I am changed and altered; this is a good evidence that the holy Ghost is in him, but if a man be not changed and altered, but remaines the same man that ever he was, the holy Ghost is not in him, for where the holy Ghost is, there he makes a sensible and a through change.

Simile.

Secondly, hee
stirs and moves
to holinesse.

Secondly, *If the Spirit of God come into a man, it will stirre and move a man to good things*; as Act. 2. when the Spirit of God came downe upon the Apostles in *fire tongues*, they began to speake with new tongues; the holy Ghost did worke in their hearts and on their tongues; so Gal. 4. 6. (saith the Apostle) *God hath sent the Spirit of his Sonne into our hearts, which crieth Abba Father*; even so, if a man hath the Spirit of God in him, it will stirre him to repentance, and to the duties of prayer and holinesse: therefore we are to consider no man can have the Spirit of God; but he shall feele movings and stirrings of the Spirit; for as it is in the naturall life, that there cannot be life in us, but it will be seene by breathing or panting, stirring or moving, there will be operations of life; so it is in the life of grace, there cannot be the Spirit of God in a man, but there will be operations and motions of the Spirit, it will not be idle; A ship on the Sea lies still when there is no body in it, but put marriners therein, then they will weigh up their anchors, hoist up their sailes, and away they goe; so men lye idle in the wayes of God, but if the Spirit of God be in them, it will stirre and moove them to performe good duties, to prayer, to repent of their sinnes, to duties of love, and such like; therefore when wee be idle and doe not feele this stirring and moving unto good things, the holy Ghost is not in us, because hee would be sure to stirre and moove us; as Ezek. 1. 21. it is said of the *wheelles*, that *when the beasts went, the wheelles went with them, and when they stood, they stood, and when they were lifted up from the earth, the wheelles were lifted up besides them, for the spirit of the beasts were in the wheelles*, they had all one spirit; so if the Spirit of God be in a man, if Christ moves, he will move, and when Christ makes a stand, he will stand, and when Christ lifts up himselfe, hee will lift up himselfe: Hence we may be taught this sure marke, that when a man feesles nothing, is not stirred up to the duties of repentance, prayer, holinesse,

Simile.

Simile.

Simile.

holinesse, and love, feelles no operation nor working of the Spirit in SER. LV I. him, let not that man wilfully put out his owne eyes, for then of a truth he may see, that there is no work of grace yet wrought, the holy Ghost is not in him. And thus much of the generall.

Now for the particular, *there be divers degrees*, for all have not one measure of the Spirit, but some more, some lesse; therefore every one is to consider of his estate, whether he be a beginner in religion, or a strong Christian, or whether he be weakned by sinne and temptations; the weaker Christian hath weaker motions, actions, and operations; the stronger hath stronger motions, actions and operations of the Spirit: we see in the life of nature, that God gives divers degrees of life to his creatures; there is not that degree of life in a little childe, that is in a man who is come to his full growth; therefore the actions and operations of a man are stronger than a childe. Againe, there is no man so strong but he may be weakened by sicknesse and distemperature; so it is in the life of grace; there be divers degrees of the Spirit, in a weake Christian the actions and operations of the Spirit be weake, in a strong Christian they be stronger, and yet a strong Christian may be weakned by sinne: therefore if a Christian would give a right judgement of himselfe whether he have the Spirit or no, he must consider in what ranke hee is, and in what estate, whether a beginner in religion, or a strong Christian, or whether he be weakened by some sinnes: If hee be a beginner in religion, then he may looke to two things:

1. *Whether there be a right worke of the Spirit.*
2. *Whether there be a right use of the worke.*

Two things a weake beginner must looke to.

First, he must looke for a right worke of the Spirit; and that we may consider in foure things; First, *whether they have beene truly humbled for their sinnes, and cast downe in the sense and feeling of them*; seeing that they were in an estate of damnation, and under Gods curse, till they be brought home to Christ: as *Act. 9. 6.* we see Paul was first humbled, and cast downe before God did raise him and give him comfort; and so *Act. 2. 37.* the converts were first pricked in their hearts and cried out, *Men and brethren, what shall we doe to bee saved?* before they were raised up by the ministry of the Apostles. I have shewed you heretofore, when a man appoints a tree to build with; he first takes an Axe and cuts it downe by the roor, and layes it flat on the ground, then he cuts off the boughes and branches, and leaves it naked before he takes it into his building; even so the Lord doth, when he doth purpose to take us into his building, he first comes with the axe of his Law, cuts us downe, and layes us on the ground; then he cuts off the boughes and branches, and leaves us naked without any hope of our owne merits or deserts, before hee pluckes us into this same heavenly building. And this is the first worke of the Spirit.

I
A right worke of the Spirit in foure things: First, that there be humbling.

Simile.

Secondly, the worke of the Spirit is, *an earnest desire to be reconciled to God, to bee at one with him*: The hungry man doth not more desire his meat, nor the thirsty man his drinke, than he longs and desires in this estate to be in the covenant of grace; as *Act. 9. 22.* Paul eat no meat for three

Secondly, desire of reconciliation.

ART. VIII. three dayes together, but prayed and cried unto the throne of grace, and could not be quiet till hee was certified by *Ananias* that his sinnes were pardoned: A poore prisoner, when he is condemned to die, all he doth is for a pardon, say what you will, and doe what you will, hee regards nothing else; so it is with a Christian, when he sees he is condemned by the Law of God, and guiltie of eternall death, say and doe what ye will, all his mind is for a pardon, which till he hath obtained nothing will quiet him, nothing will content him, till hee hath his discharge from God.

Simile.

Thirdly, it stirs up to lay hold on the Promises.

Thirdly, *It stirs up a man truly to lay hold on the sweet promises that God hath made to him in Christ*; So as he labours to be found in him, and to renounce himselfe, saying, Lord, I am a sinner, but Christ hath satisfied thee for my sinnes; I am uncleane, but Christ hath washed me in his blood: I come short of that which thou requirest, but Christ hath satisfied the Law for me; so *Act. 15. 11. Peter* was bold to stand up and say, *We beleeve through the grace of the Lord Iesus Christ to be saved, even as they doe*; so also, *Luke 1. 69. Zachariah* blesseth and praiseth God, because he hath raised up a *horne of salvation unto us*; and *Matth. 8.* there was a Leper that came to Christ, and said unto him, *Lord I am an uncleane person, but if thou wilt thou canst make me cleane*; in like manner the Spirit of God drives a man to Christ, and makes him to say, Lord, though I am a Leper, though I am an uncleane person and polluted, yet if thou wilt thou canst make me cleane, and therefore Lord wash me in thy most precious blood, that I may be found unblameable before thee.

Fourthly, a settled walking with God.

Fourthly, *It workes a settled course to walke with God, so farre forth as frailtie will permit*; so *Psal. 119. 106. David* saith, *I have sworne and I will performe it, to keepe thy righteous judgements*; and *Act. 9. 6. Paul* newly called saith, *What wilt thou that I doe?* before Saint Paul was stubborne, and would not bend nor buckle to the will of God, but now he is readie to yeeld to any thing; so saith he, *Rom. 6. 22. But being freed from sinne, wee are made servants to God*: this is another worke of the Spirit, that a man is desirous to please God alwayes; for *Iustification* and *Sanctification* still goe together, there is no man can finde the pardon of his sinnes, but in some measure hee shall have strength against them: these be the foure workes of the Spirit in a new beginner; therefore consider with thy selfe, hast thou beene ever humbled for thy sinnes, not for some one, (as *Iudas* was) but for all sinnes; hast thou drawne in all thy sinnes as farre as thy judgement can informe thee? then hast thou desired to be reconciled to God, and to be at one with him, to be brought into the covenant of grace? hast thou desired, I say, it as an hungry man doth his meate, or a thirstie man his drinke? dost thou desire it above life and liberty, and whatsoever is deare in thy sight? Again, hast thou laid hold on the promises that God hath made in Christ? dost thou labour to be found in Christ? Lastly, hast thou a settled purpose to walke with God as farre as frailtie will permit? if thou feele these things in thee, bee of good comfort, here is the worke of the Spirit; but if thou feele not these things in thee, there is as yet no worke of the Spirit, for these things bee

bee in a Christian, though hee bee but a day old in Religion.

SER. LVI.

The second thing that we are to consider is, *whether there be a right order of the worke*, for the Spirit workes in order, *God is the God of order*; and therefore the spirit workes in order, as *Ezek. 37.* in the raising of the *dead bones*. First, there was a voyce amongst them, and did forewarne them that they were but dead and drie bones; Secondly, there was a noyse and clattering of bones, a trembling and running together of them; Thirdly, there were sinewes grew on the bones, and flesh on the sinewes; Fourthly, life came into them and then they stand up; so it is in the conversion of a sinner. First, there is a voyce to forewarne them that they are but dead and drie bones, that there is no life of grace in them, not being able to stir a foote in the wayes of God. Secondly, there is a noyse and a running together of the bones; a desire of reconciliation, and to bee brought within the estate of grace. Thirdly, flesh on the bones, that is to lay hold on the promises of God. And lastly, life comes into the bones, they stand up; then a man is inabled in some measure to walke with God: And therefore consider with thy selfe, Hast thou motions and desires, and hast not beene humbled first in sense and feeling of thy sinne? here indeede is a worke, but it is not the right order of the worke; for first they must be humble.

2
There must be a right order of the worke.

Simile.

Now as the Spirit growes stronger, so there are stronger motions and actions wrought in a Christian; for as it is in the naturall life, so it is in the life of grace: wee see the weaker a man is, the weaker bee his actions, and the stronger he is, the stronger bee his actions. As when a man is sicke, he may bee so weake that hee is not able to goe by a staffe; but as he growes well, so his strength growes againe; and his actions are stronger; so it is with a Christian, although he bee weake and not able to creepe at first, yet as he growes stronger, so his Actions will be stronger and stronger. Now the worke of the Spirit is in two things in a strong Christian:

Strength of action increases according to the strength of the spirit.

Simile.

1. In his Mortification.

2. In his quickning.

First, *Mortification*, and that is in *three things*: as first, *A man that is strong in the spirit will make strong resistance against sinne, and will not be easily foyled and put off for every little matter*; Wee see a weake tree the winde will bend and bow it, as if it would fall downe, and make the tops touch the ground, and yet the tree may be rooted; but if it bee a strong tree the winde cannot bend or bow it: so if a Man be a weake Christian, he is carried this way and that way with every winde (as it were) but if he be strong, he will make strong resistance against sinne; therefore it is said of *Ioseph, Gen. 39. 15.* That hee consented not to his Mistris though she lay at him *from day to day*: and *1 Pet. 5. 9.* it is said, *Resist the Divell, being strong in the Faith*. So then a strong Christian will make strong resistance against sinne: therefore when as it is so with a man that there is a temptation offered, and hee makes no resistance, hath no strength against sinne, but falls into it, I will not say this man is no Christian, but I will say he is but a weake Christian.

The worke of the spirit mortifying in three things.

Simile.

The

ART. VIII. The second is, *That no Man that is strong in spirit, although hee sinne through temptation, doth fall into it so easily as others or with that delight, but there is a reluctation and a striving against it: as Peter, Marke 14.68. when he denied his Master he crept into the Porch, hee would not willingly have done it. If a Man strike a blow at one, though hee cannot keepe off the blow, yet he may breake it, so that it shall not be so great; so the Spirit of God doth, though it keepe not a Man from sinne, yet it may breake the force of it, that a Christian shall not so easily commit it, but that there will be a resistance and a reluctation against it, they will not so easily commit it as others doe.*

Simile.

3

Thirdly, *although they fall into sinne, yet they will not lie long in their sinne: but will returne to God, upon every little touch. So David, 2 Sam. ult. when he had numbred the people his heart smote him: and 2 King. 7. the two Lepers their hearts smote them, and they said, we have not done well in concealing good newes: so it is with a strong Christian, every little touch will make him returne to God, renew his faith, repentance and hope of Heaven, he is never at quiet, till he bee brought home to God: These are the workes of Mortification.*

The second is *workes of quickning* in a strong Christian, and they are foure:

4
*workes of quick-
ning in a strong
Christian.*

1

First, *Hee that is strong in the Spirit, the Spirit will enable him to per-
forme spirituall Service; put him on prayer and other Christian duties, hee shall doe such things as hee never thought he should have done: as Phil. 4. 13. saith the Apostle, I am able to doe all things through the helpe of Christ which strengthens me.*

2

Simile.

Secondly, *A strong Christian hath a strong Certificate that his sinnes are pardoned: For the weaker a Christian is, the weaker is his certificate, and the stronger he is, the stronger it is: as a Childe in the cradle, the weaker it is, the weaker is the cry; and the stronger it is, the more strength hath the cry in the eares of the parents; so it is with a Christian, if hee bee strong hee makes the stronger crye in the eares of God.*

3

Thirdly, *A strong Christian is bold to confesse Christ in the time of trouble; as the Apostle did, Acts, 5. so it is said of the Saints, Revel. 12. That they loved not their lives to the death.*

4

Fourthly, *A strong Christian is contented with any thing that God sends, as Phil. 4. saith the Apostle, I have learned in all estates therewith to be contented; to want and to abound, to be full, and to be empty: so old Eli said, 1 Sam. 3. It is the Lord, let him doe as it pleaseth him. Now these are in a Christian, either stronger or weaker, according as he is weakned with temptations And therefore let us labour to feele these workes of the Spirit, for the Spirit is all the evidence we have of Heaven and happinesse: therefore let us looke to have the spirit, that we be not deceived. A man that hath house and land would be loth to have his deeds and his evidences to prove naught, and so to lose his house and land: much more should we be loth to have our evidence that we have of Heaven and happinesse to prove naught.*

Simile.

Here

Here it will be worthy our inquiry; *How a Christian that was strong and is weakened by sinne may know that the Holy Ghost is in him?* In all the declinings and fallings of the faithfull, there is a roote of grace left; although the Diuell cut off the Boughes and the Branches, yet the root is safe; as *Daniel 4.* Nabuchadnezzar is compared to a tree, which the Angell is sent to cut downe the body and the branches, but to let the stumpe of it remaine, and bee bound with iron: so though the Divell cut downe the boughes and branches, yet the roote is fast, which is a comfort to the Church, that in all their falls, there is a roote of grace remaining.

SER. LVI.

How a strong weakened Christian may know the Holy Ghost is in him.

Simile.

Quest.

But how may a man know this? I answer, three wayes:

First, *If ever he had the workes of grace in him at any time, though hee see or feele nothing, yet there is a roote of grace remaining.* I have shewed you, if God give his Spirit, hee will never quite take it away; therefore if hee can finde this, that there hath beene a worke of grace in him, it is certaine there is a roote left: if he can finde but a few live-coales raked up in the dead ashes, there is hope of fire and some comfort though he see nothing for the present: therefore we must looke backe to see whether ever we have felt the worke of grace or no; if wee can finde wee have, we may assure our selves that the spirit of God is in us, and that there is a roote of grace left in us. This was *Dauids* comfort, *Psal. 77.* saith hee, *I thought on the time past, and my soule received comfort:* If a man put fish into a Pond, and comes thither againe and sees them not, yet he is perswaded that they are there, though covered with water: so if a man be once stored with the graces of God, though hee sees and feesles them not, yet must he be perswaded that he hath them still: it is a corruption in the estate of weaknesse, to thinke the Divell hath deceived them, and that all was nothing that was in them: but wee must take heed of this, that we doe not bely God. We read *Malach. 1.* How the Lord saith, *That he hath loved the people:* and they say, *wherein hast thou loved us?* Therefore it is a good thing when the Lord shall love us in our conversion, and in our repentance that we doe acknowledge it.

Sol.

The roote is not gone.

Simile.

Secondly, *A man may know it by the desires of grace that there is a roote left,* which are foure in number:

4 By desires of grace left.

First, *to grieve that wee cannot grieve for sinne;* and to mourne that we cannot mourne: If we desire to weepe as others doe, this is a desire of grace, nature will not doe this. So *Esay, 63. 17.* the Church of God complains of this, saying, *O Lord, why hast thou made us to erre from thy wayes, and hardened our hearts from thy feare?*

1 To grieve that we cannot grieve for sinne.

Secondly, *to desire the reconciliation and love and favour of God above all things,* which though he feesles not, yet hee longs for it, and desires it above all worldly things whatsoever, and would give a world to have the sense and feeling of Gods favour; Thus we see the Church *Cant. 3.* when she had lost Christ, she seekes after him, and she runnes here and there to find him: so when we have lost Christ, we long for him and our desire is after him, this of a suretie is a desire of grace: so *Matth. 5.* saith Christ, *Blessed are they that hunger and thirst after righteousness,* though they have it not, yet they shall be satisfied: A man in the time of his weakenesse

2 Desire of reconciliation.

ART. VII. thinkes his case to bee but miserable; and yet the Spirit of God pronounceth him a happy man.

3
A desire to be-
leeve.

Thirdly, *a desire to beleeve*; though a man doe not beleeve for the present, yet he desireth to beleeve, and striveth against infidelit y; this is a desire of grace: if a man feelles this, hee may assure himselfe there is a roote of grace left in him. *Mark. 9.* saith Christ unto the man, *canst thou beleeve?* Lord (saith he) *I beleeve, but helpe my unbeliefe.*

4
A desire to
please God in all
things.

Fourthly, *a desire to please God in all our courses*; though wee have some sinnes and corruptions, yet wee desire to bee rid of them and to walke with God; these desires of new obedience, doe shew there is a roote of grace left. As *Psal. 119.* saith David, *O that my heart were directed to keepe thy Law*: and *Psal. 40.* *I desire to doe thy will O Lord*: indeed Lord, I confesse I doe not thy will, but I desire to doe it: by these desires wee may know that there is a roote of grace left.

Object.

But here may be an *Objection* made; *Had not Herod good desires and Balaam, yet these had no roote of Grace in them?* To this I answer, *Balaam* had good desires, hee desired the end, but not the meanes that tends to the end; he desired to be happy, but he did not desire to be holy: The wicked desire grace, but they doe not use the meanes to come to it: A carnall man may deceive himselfe in this, therefore if men desire grace, Heaven, and happinesse, they must vse the meanes to come by it, which is by Prayer, and hearing the Word preached, receiving the Sacraments, reading of the Word, and such like duties.

3
By some wor-
kinges of the Spi-
rit.

Simile.

1

2

3

The third meanes whereby a man may know that there is a roote of grace left in him, is, *If he can finde some working of the Spirit, in this estate, the roote is fast*: As a man may know the Sunne is up though hee see not the Sunne, but a little glimpse of it, so by some little workings of the Spirit, he may know he hath the Spirit. The first worke is, *That hee would not grieve God for a world*; hee hates sinne, he cannot abide it; hee would not sweare, nor lie, nor prophane the Sabbath, nor commit any sinne willingly: in this case he may assure himselfe he hath the Spirit of God in him. Secondly, *that although hee falls into some sinne, yet hee holds his care and love to all other holy duties*: as David did in that foule sinne of adultery, when he had fallen into it, yet hee came to the Temple, did hold himselfe to performe holy duties still. Thirdly, *to hold our love to God, and to Gods people*: when he loves a Christian as a Christian; saith *S. Iohn*, *hereby we know that we are translated from death to life, because wee love the brethren.*

vse 1.

Simile.

First, the Vse of this is, that seeing in the falls of the Godly there is alwayes a roote left, therefore wee should labour to nourish and to hold this roote; that is, to nourish these good desires, the love of goodnesse, and the hatred of sinne. If a man hath a good plant in his Garden, if bad fellowes come and cut downe the boughes and branches, what will he doe? he will goe and digge about the roote, dung it, and labor to preserve and nourish it: so when there is a plant of goodnesse in a Christian, if the Divell come and cut downe the boughes and branches, never-

neverthelesse, we must labour to nourish the roote by the Use of good meanes. SER. LVII.

Secondly, seeing there is a roote left in all the falls of the godly, therefore wee must bee thankefull to God, when wee have a desire to please him in all our courses. 2

Thirdly, seeing there is a roote of grace left in all the falls of the godly: Therefore if we cannot finde these workings of the Spirit, nor the desires in us, but perceive our selves to be dead hearted, it is a shrewd signe that there is no roote of grace: yet I say not but that God may in time, and in the use of meanes, worke grace in such a heart, but for the present, I can give such a disposition no incouragement of that estate, till God worke more in them. 3



SERMON LVII.

IOHN 14. 26.

But the Comforter which is the Holy Ghost, whom the Father will send in my Name, hee shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.



Having spoken of the meanes whereby a man may know by infallible arguments that the holy Ghost is in him: in the next place we are to speake what good and benefit wee have by the Holy Ghost: for when we know the great good that comes by the Holy Ghost, it will make us to prize it when wee have it, and to seeke for it when we want it: Therefore, it shall not be amisse to see what this

great good and benefit is, that we have by the holy Ghost. The Prophet David, Psal. 51. 11. prayes, *Lord take not thy Holy Spirit from me*, though thou take away my peace, my Children, my crowne and kingdome, and other blessings, yet Lord take not thy Spirit from me; David knew the Spirit of God was a greater blessing than Peace, Children, Crowne, Kingdome, than all other blessings, and benefits whatsoever. It is true indeede that the benefits of the Holy Ghost are unspeakeable, that no man can see them in the full latitude and extention, because God is infinite, yet wee may see some of them. A man who comes to the Sea, stands and lookes on it, hee joyes to see it, though hee cannot see the length nor the breadth of it; so although a man cannot comprise the

Simile.

ART. VIII. number of them yet it is a comfort to see some of them. Now there are sixe speciall benefits that we have by the Holy Ghost.

Sixe benefits we have by the holy Ghost.

I
To shew us our miserable estate.

The first worke is to shew us our wretched and miserable estate, that wee stand in till we be brought home to Christ: for no sooner are wee beginning to enter into an estate of grace, but presently there is kept a marvellous stirre, which troubles and disquiets us as long as the *strong man holds possession*: Luk. 1. 21. Because the Spirit of God once come into us, shewes us our sinnes, and the wrath of God against them, and that Hell is ready for us, and then our thoughts cannot chuse but bee exceedingly troubled, and we are so amazed, as wee know not how to turne us. Thus we see *Paul* was, *Act. 9.* three dayes together *he ate no meate*, but prayed in heavynesse and sorrow: as *Ezechiel* 37. before life came into the dead bones, there was a noyse, a ratling, shaking and trembling amongst them: so before the Lord puts spirituall life into us, there is as it were a noyse, and a trembling, and a shaking for sinne. This is the worst wee shall feele from the Holy Ghost, which is harsh to the flesh, but comfortable to the Spirit; because it is as an holy vomit that the Lord gives us to purge out our sins and corruptions, which though bitter in taste at first, is comfortable and giving ease at the latter end: So *Matth. 5.* Christ saith, *Blessed are ye that mourne, for ye shall be comforted*; and *Psal. 126.* *They which sow in teares, shall reape in joy*: So that there is no teares more blessed and happy, than those that are shed out for sinne. Therefore in the harshest worke of the Spirit there is comfort:

Simile.

Simile.

Simile.

as *Matth. 1.* *Ioseph* was sore perplexed about *Mary*, and he thought to put her away secretly, till the Angell came to him and said, *Fear not Ioseph to take Mary to be thy Wife, for that which is conceived in her, is of the Holy Ghost*: So when a Christian is perplexed and troubled with his sinnes, let him not be afraid, for it is from the Holy Ghost: So *Gen. 25.* 21. when *Rebecca* had conceived the Children dashed in her wombe, that is, they strove together, *Why am I thus, saith shee?* and thereupon asked the Lord, who said unto her, *Two Nations are in thy Wombe; of whom the one shall be mightier than the other, and the elder shall serve the younger*: So when a christian shall feele a striving in him, let him be of good comfort, there are two within him, the spirit and the flesh, the elder shall serve the younger; the flesh shall bee but a slave to the spirit. So then in the harshest worke of the spirit there is comfort; and if there bee comfort in the troublefomest worke, what comfort is there in the rest of the benefits?

2
Illumination of Gods will.

The second benefit is, *Illumination*, to teach us the whole will of God as shall bee needfull for our salvation; and so Christ saith in this place, *But the comforter which is the holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance which I have told you*; and *Iohn. 6. 45.* saith he, *they shall all be taught of God*: so also *1 Ioh. 2. 27.* *But the anointing which yee receive dwelleth in you, and yee need not that any man teach you, but as the same anointing teacheth you all things*: this is another benefit we have by the Holy Ghost, to teach us all knowledge needfull for our salvation. A number of people complaine they can learne

learne nothing though they have meanes and good meanes too: the reason is, because they have not got this inward Doctor the Holy Ghost to teach them: therefore let us pray to God to give us this inward Doctor to teach and instruct us, and to give us all knowledge needfull for our salvation. SER. LVII.

Now by two meanes the holy Ghost doth teach us: first, by opening our hearts Two waies the Holy Ghost teacheth. First, by opening our hearts. Simile. to understand the Scriptures, making us capable of the high things of God; the Jewes had a veile hung over their hearts in the reading of the Law, as ye may read, 2 Corinth. 3. 13. so all people have a veile hung over their hearts, that in seeing they cannot see nor perceive. Now the Holy Ghost takes downe this veile, for as at the death of Christ the veile of the Temple was rent that a man might see into the most Holy place; so the Holy Ghost doth teare this same veile that wee may see into the high things of God. A man that sits in a darke house cannot see to doe any thing, yet if one come and open a window or a casement and so lets in light, he may then see to doe whatsoever pleaseth him; so we be here as in a darke house, and the Holy Ghost opens as it were a window or a casement, and lets in light to us; therefore it is said, Act. 16. that the Lord opened the heart of Lydia; and so Luk. 24. it is said, then bee opened their understanding: So the Holy Ghost it is that must open our understanding; for we may read and heare, but if the Holy Ghost doth not open our hearts we shall be never the better for that we read or heare. Simile.

The second meanes is, by causing us to remember the good things that hath beene taught us; through corruption of nature we are ready to forget the good things that wee have heard. The woman in the Gospell had a flux of blood, but we have a flux of memory to let slip the a thing that is good: to repaire which infirmity the Holy Ghost teacheth us how to retaine and keepe them; so we see in this place Christ saith, that the holy Ghost shall bring to our remembrance all things whatsoever hee hath taught us. Secondly, by strengthening our memory. Simile. The old Romans had certaine men whom they called *Amemores*, that is, remembrancers; when they had any weighty matter to be done, one put them in minde of it afore, there was such a thing to be done; so the Lord doth by the holy Ghost, he makes him our remembrancer to put us in minde that there is such and such a thing to be done, for there is a number of good things that wee forget, whereof the Holy Ghost puts us in minde. There be a number of people complaine that they cannot remember any thing their memory is so bad, but let him labour to get the Holy Ghost and he will teach them to remember and helpe memory in a man. The Disciples of Christ did not understand but forgot some things that he had told them of: but when the Holy Ghost was sent to them hee brought it to their remembrance; as soone therefore as he was risen from the dead, it is said his Disciples remembered that hee thus and thus said unto them; if a man have the Holy Ghost, hee will bring a thousand things to our remembrance which we forget, it is an opinion of some that if a man go to Church and learne nothing, he were better be at home; for (say they) hee were as good tarry at home and learne nothing as to goe to Church and carry away nothing. To this I

ART. VIII. answer, doe not tarry at home but come still though thou doe not understand them for the present nor remember them, labour to get the Holy Ghost and he will make thee to understand them, and bring them to thy remembrance though thou hast forgotten them.

*Thirdly, Holy
Regiment and
Government.
Simile.*

Simile.

The *third benefit* that wee have by the holy Ghost, is *holy regiment and government*; that he guides and governs the hearts of the faithfull: as a man that dwelleth in a house will governe and guide the same, all shall be subject to his will; so the Holy Ghost dwelleth in the hearts of the faithfull, to governe, guide and to make them subje& to his will: therefore Saint Paul saith, *Rom. 8. 14. That the faithfull are led by the Spirit,* and *Psal. 143. 10. David prayeth, Lord let thy good Spirit lead me unto the land of righteousness.* The sonnes of kings and princes though they ride abroad and goe here and there, yet they have a Tutor and a governour to goe with them that they doe nothing unseemely or unfitting their place, so the Lord doth though he sends us here into the world, and lets us goe up and downe, yet he sends the Holy Ghost with us to bee our monitor and Tutor that we should not commit any thing unbecoming us in our Christian profession. This is another benefit wee have by the Holy Ghost, for if he did not guide us whither should we runne? Now by two speciall actions the Holy Ghost doth governe us.

*The Holy Ghost
governes us two
wayes.
First, by restrain-
ing evill.*

The first is, *by restraining and keeping of us backe from a number of sinnes that we should else fall into*; therefore when we are kept from any sinne it is the Spirit of God that doth it; so *Gal. 5. 17. saith the Apostle, For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other*: insomuch that wee cannot doe the same things that wee would, so *Act. 16. 7. Paul would have gone to Bithynia, and the Spirit suffered him not*: so then it is the Holy Ghost we see that keeps and holds us back from sinne. There is no Christian but feelles this when his corruption puts him on sinne, it is the Holy Ghost that keepes us backe and will not let us take our swing and sway therein: what a number of sins should wee fall into if the Holy Ghost should not keepe us? for we have the seeds and spawne of all sinnes in us, therefore that we are kept from the sinnes and shames that others fall into, it is because the Holy Ghost keeps us from falling into them.

*Secondly, by stir-
ring us up to
good.*

Secondly, *by exciting and stirring of us up to good things*, putting holy motions and good thoughts into our minds, as *Act. 7. it is said that it came into Moses heart to goe and visit his brethren*: Moses lived in Pharaohs court, where he wanted not any thing, yet there was a thought came into his heart to goe and looke on the poore Church of God, and to pittie them, so when there is a motion comes into our minde to pittie our poore brethren and to releeve them as occasion shall be offered to doe them good; it is the Holy Ghost that doth put it in us, as Paul saith *Galath. 4. 6. he hath sent the Spirit of his Sonne into our hearts whereby wee cry Abba, Father.* Hence wee see it is the Spirit of God that stirres us up to the duties of prayer and holinesse.

*The fourth Be-
nefit is, to give
power to per-
forme holy
duties.*

The fourth benefit is, *To give us power and ability to performe Christian duties and services*, for the Spirit of God doth not onely open our hearts

to understand the Scripture, excite and stirre us up to good duties, but doth also enable us to doe them; to repent of our sinnes, to pray to God, to love our brethren, to rest and relye on God in the time of trouble. In the story of *Sampson*, we see that he did shake himselfe and did thinke to have done great maters, yet for his life he could not because his strength was gone: in like manner when wee see other men can pray, repent of their sins, when thou canst not doe so, know it is the Holy Ghost that doth inable thee; for there be a number of Christian duties, that we are no more able in the estate of nature to doe, than a dead man can remove a mountaine; as when a man is truly humbled for sinne and cast downe, that a naturall man should looke up to God by the eyes of faith, to rest and to rely on him, for the saving of his soule; this hee is no more able to doe than a dead man to remove a mountaine: so likewise for a man to resist a temptation agreeable to his nature, he is no more able to doe it, than a dead man to remove a mountaine: againe, when a man is in want and in need, then to rest and rely on God for the feeding of his body, that as he hath trusted God with the saving of his soule, so hee will rely on God for things needfull; a naturall man is no more able to doe this than a dead man to remove a mountaine, but the Spirit of God inables a man to doe that; for that which is impossible to nature is made possible by the Spirit of God.

The fifth benefit is, *so comfort in distresse*; although a Man wants house or land, and a number of outward comforts, yet if hee have the Holy Ghost to comfort and assist him, hee neede not care for any thing else; Therefore Christ saith to his Disciples, *I will send you a Comforter; in the World ye shall have trouble, but he shall mitigate and assuage all your troubles*: So *Acts 9.31.* it is said, *Then had the Churches rest throughout all Iudea, Galilee and Samaria, and were edified; walking in the feare of God, and in the comfort of the Holy Ghost were multiplied.* Therefore, whatsoever our trouble is, yet it is a great stay, that we shall have comfort in the Holy Ghost; and not be driven to take up the complaint which *David* doth, in the Person of Christ, *I looked for some to have pittie on mee, but there was none; and for comfort, but I found none*: for though it be true of Christians, that in their trouble they looke for some to pittie and comfort them but they finde none, yet neverthelesse in their extremity the Holy Ghost doth comfort them; therefore if men want comfort in the time of trouble what shall they doe? send for fidlers and merry company to comfort them, as *Saul* did, and fall into relapses? no, but wee must labour to get the Holy Ghost to comfort us: for the comfort of the Holy Ghost goes beyond all worldly comforts:

First, because *all worldly comforts may be taken from us*, let it bee in our goods or friends, or whatsoever else these comforts may faile us, because the ground of them is not good, wee may be taken from them and they from us, but the comfort of the Holy Ghost can never be taken from us, because it is grounded on Gods Love and favour, and hope of Heaven; therefore the Divell and all the World shall never be able to take away this comfort.

Simile.

Impossible to a naturall man.

I

2

3

Fifthly, comfort in distresse.

How the comfort of the Holy Ghost exceeds all other comfort.

I

For continuance

Secondly,

ART I.
VIII.2
In regard of
Puritie.

Simile.

3
In regard of
Death.

Secondly, because all the comforts in this life be not pure and intire comforts, but have alwayes some sorrowes in them: as wee see *Hest.* 5. when *Haman* had all the glory that *Abashuer* could afford him, yet he was not at quiet, because *Mordecai* sate at the kings gate: the cup of our comfort here in this world, is a mixed cup, like to Christs cup, mingled with wine and Myrrh, much bitternesse: so all our worldly comfort is mixed with gall; But the comfort that we have by the Holy Ghost is pure and intire, it comforts us in all the distresses that befall us; It made *Paul* and *Silas* sing in Prison, *Acts* 16. It made the Apostles goe away rejoicing that they had suffered rebuke for the Name of Christ.

Thirdly, because all worldly comfort failes and leaves us at the day of death; when the more comfort we have had by it, the more grieve it will bee to part from it. Therefore Christ saith, *Luk.* 12. to the rich man, *Thou foole, this night shall thy soule be pulled away from thee*: but the comfort of the Holy Ghost is most beneficiall and refreshing at the day of death, because then we draw neere to the accomplishment of Gods promises: as *Paul* saith, *2 Tim.* 4. 7. *I have fought a good fight, and have finished my course, I have kept the faith, from henceforth is laid up for mee the Crowne of righteousness, which the righteous Iudge shall give at that day*: hence we conclude all worldly comfort is not comparable to it. And here I thinke there is none, but will assent with me to pray to God to give us the holy Ghost, as *David* prays *Psal.* 4. *That God would lift up the light of his countenance upon him*, howsoever others desire other things, let us pray to God, though wee want many outward comforts, yet that wee may have the holy Ghost to comfort us. Now there are three speciall times that the Holy Ghost doth comfort in.

1. In trouble and affliction.
2. In the distresse of Conscience.
3. In the day of death.

I
In affliction, by
perswading of
Gods love.

The Holy Ghost doth comfort us in trouble and affliction threewayes: First, by perswading us that God is our Father, and that he will not leave us, but will stand by us in the time of our trouble: as *Psal.* 23. 4. *David* saith, *Tea, though I should walke through the valley of the shadow of death, yet I will feare no evil, for thou art with me*: So *Psal.* 27. *The Lord is my light and my salvation; whom shall I feare? The Lord is the strength of my life, of whom shall I bee afraid?* this is one meanes whereby the Holy Ghost doth comfort; therefore if a man have the holy Ghost he neede not care, because that will comfort and uphold him in all the trouble that doth befall him.

2
By turning all
things to our
good.

Secondly, by turning all things to our good, as *Rom.* 8. the Apostle saith, *All things shall work to the good of them that love God*. There be many things that seeme to goe against Christians, all which yet the Lord turnes to their good: the *Philistians* could not resolve *Sampsons* riddle, but every Christian can, as honey came out of the dead body of the Lion, so a Christian drawes sweetnesse from the dead body of Christ, even in trouble and affliction, by perswading of us, that God will turne all to our good.

3
By comfort
that our troubles
shall have
an end.

Thirdly, the holy Ghost doth comfort us by perswading of us that
God

God will set an end to all our troubles: as it is said, *Psal. 102.* That God will arise and have mercy on Sion, for the time to have mercy thereon is come, even the appointed time is come, so also *Psal. 62. 2.* faith he, yet hee is my strength, and my salvation, and my defence: therefore I shall not much be moved. Now three wayes the Holy Ghost giveth us comfort in affliction; First, by perswading us that God will take it away: Secondly, that if he doth not take it away, he will mitigate and assuage it, as *Psal. 18.* David faith, by my God, I have leaped over a wall, although God did not take away the wall, or though hee doth not make the wall lower, yet by the helpe of God I can leape over the wall. Thirdly, that though he doth not mitigate or assuage it, that yet he will give us patience to beare and undergoe it, as it is in the *Psalme*, I cried unto the Lord, and the Lord heard me, and hath renewed my strength; therefore, we may say with Saint Paul, *Thanks bee to God who hath comforted us in all our tribulations.*

3
Wayes the Holy
Ghost comforts
in trouble.

1

2

3

The second time is, *In the distresse of Conscience*; of all distresse there is none like it, (as *Salomon* faith) *Proverb. 18. 14.* The spirit of a man will sustaine his infirmities, but a wounded Spirit, who can beare? Now it is the Holy Ghost that doth comfort a man in this distresse; First, By perswading us that we are the Children of God; *Rom. 8.* Saint Paul faith, The same spirit beareth witnesse with our spirit that wee are the Children of GOD; whereupon *Chrysostome* faith, if GOD should send an Angell or an Archangell, and should tell thee that thou art beloved of GOD, and that thou art his Childe, would not this comfort thee in this distresse of conscience, but God hath not sent an Angell or an Archangell onely, to perswade thee that thou art the childe of God, but hee hath sent his Spirit into thy heart to beare witnesse unto thy spirit that thou art the Childe of God.

2
The Holy Ghost
comforts in dis-
tresse of consci-
ence.

How the Holy
Ghost comforts
in distresse of
conscience.

1

Secondly, by perswading us that there is a seede of grace in our hearts; as *1 Iohn 3. 9.* Whosoever is borne of God, sinneth not, because his seed remaineth in him; and *Iohn 8.* Christ faith, He that beleeveth in mee, out of his belly shall flow Rivers of living water; therefore seeing there is a seede of grace remaining in all the faithfull, though they goe astray and wander, yet they doe as the sheepe, cry unto the shepheard, and are not at rest till they be brought home to God; So we see David did, in the *Psal. 119.* (faith he) I have gone astray like a lost sheepe, Lord seeke thy servant, for I have not forgot thy Commandements.

2

The third speciall time is, *at the day of death*, when all comforts faile us, then the holy Ghost comforts us, by perswading us that God is our Father, and that we are going home to him, and are at peace with him. Thus *Iohn 17.* Christ faith, I come to thee holy Father, keepe them in thy Name, even these which thou hast given me: And *2 Pet. 3. 12.* (faith he) Looking for and hastning unto the comming of the day of God, So it should be comfort to a Christian, that by death he is going home to God, and that he cannot bee at rest till he come there.

3
At the day of
death, the Holy
Ghost comforts.

1
Comfort.

Secondly, The Holy Ghost doth comfort us by perswading that Heaven is opened for us, and that the Angels are ready to receive us; and that the ending of this life, is the beginning of a better. We read, *Gen. 26. 6.* when *Iaakob*

2
Comfort.

ART. VIII. *Job* was going to *Padan Aram*, he laid him downe to sleepe upon a stone, where he saw a vision, a ladder reared up that reacht to Heaven, the Angels ascending and descending thereupon, and Christ ready to receive them at the head of the ladder. So *Acts* 7. *Stephan* at the time of death, saw Heaven opened, and Christ standing at the right hand of God, ready to receive him: such comfortable visions shall the people of God have at the time of death; at least such comforts as shall be fit to comfort them in this.

3
comfort.

Thirdly, By perswading us that although our bodies rot and consume, yet one day they shall rise againe to glory and happinesse: so *Job* saith, *I know that my Redeemer liveth, and that he shall stand the last on the Earth; and though after my skin worms destroy my body, yet shall I see God with my eyes:* and *Iohn* 11.23. *Iesus* saith to *Martha*, *thy brother shall rise againe:* to whom *Martha* replies, *I know he shall rise in the resurrection at the last day.* Therefore howsoever our bodies rot and consume in the Grave, yet one day they shall rise to glory and happinesse. It is a good meditation of a learned man, at the time of death, and of thy departure, thinke of all the good doctrines that have beene taught thee of good Preachers, to comfort thy selfe with them; remember that *Iesus Christ* is the Lambe of God that was crucified and killed for thy sinnes, and is ready to receive thee; who tooke order in his last Will and Testament for thee, as *Iohn* 17. *Father* (saith he) *I will that where I am, there they be also:* and to the theepe on the Crosse, *This day shalt thou be with me in Paradise:* So rest thy selfe in this hope, and goe thy way to thy Christ, goe home to *Abraham*, *Isaak*, and *Iaakob*, and to all the holy men departed, and such as are behinde shall follow after, where we shall all meete together to behold God in glory, and sing praises to him world without end: So this comfort that we have by the Holy Ghost, will stand by us, when all comfort will faile.

6
Benefit.

The sixth benefit we have by the Holy Ghost is, *abilitie and power to performe any speciall calling*; for there is no man that can performe any speciall calling till the holy Ghost hath enabled him: as *1 Sam.* 10. it is said, *The Spirit of God came upon Saul, and made him fit for governement;* and *Acts* 2. the Spirit of God came downe upon the Apostles and made them fit to preach to all Nations; so *Exod.* 38.2. it is said of *Bezaleel*, that *He was filled with the Spirit of God in wisdom, understanding, knowledge, and in all workemanship, to finde out curious workes in gold, silver, and in brasse:* So there is no calling that a man can take in hand, that he is able to perform till he be fitted for it by the holy Ghost. There is a common complaint amongst men in regard of their servants, and many disorders, the reason of it is, because men want the holy Ghost; for if men had the holy spirit, he would make a supply of our wants and amend all disorders.

Vse

Simile.

The generall Vse that wee are to make of this doctrine is, that men pray for this blessing of the holy Ghost; when *Elias* was taken into Heaven from *Elisha*, saith *Elias* to him, *What shall I doe for thee?* unto whom *Elisha* said, *I pray thee that thy Spirit may be doubled upon me.* And so Christ going to Heaven saith, what shall I doe for thee? our request must be, that his Spirit may bee doubled upon us, to comfort us in any distresse, but

but specially in the great distresse of conscience at the time of death, **S E R M.**
and that it may inable us to performe the speciall calling that wee bee **L V I I I.**
now set to performe and live by.



SERMON LVIII.

I T H E S S. 5. 19, 20.

*Quench not the Spirit :
Despise not Propheſying.*

HAving spoken of the benefits that wee have by the Holy Ghost, in the next place wee are to consider whether we may lose the Holy Ghost or the grace that is once given us of God: worldly blessings a man may lose, he may lose riches, favour of friends, his lands and life, his skinne and teeth; he may lose his riches (as Salomon saith) that *riches have wings like an Eagle*; hee may lose favour of friends, as *Iob. 5. 15.* Christ saith to the rich man, *Luke 12. This night will I come and take away thy soule*: and so of all other worldly blessings: but if a man have once the Holy Ghost given him, hee shall never lose the same; therefore to have his comforts is a greater blessing than all worldly blessings whatsoever; as *Iob. 14.* Christ saith, *I will pray the Father, and he will give you another Comforter*; another manner of Comforter than I am; For I must leave the world and goe home to my Father, I cannot tarry with you; but this Comforter shall tarry and abide with you to the end, and shall not leave you till you are brought home to God; therefore above all blessings, let us desire this blessing and pray to God for it. Now for the better clearing of this, wee will lay downe these three conclusions:

The first conclusion is, that *nature is ready to quench and to expell the Spirit as much as may be*; I meane corrupt nature, as it is tainted and corrupted with sinne: and hereof we have two grounds: *The first Conclusion.*

The first is; *in that two contrary things comming together doe labour to destroy each other*, as fire and water, the one being hot and the other cold, doe make opposition; so the Spirit and our nature are two contraries, flat opposites one to another, as the Apostle saith, *Gal. 5. The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so as yee cannot doe what yee would*: so because they bee flat opposites one against another; therefore they labour to destroy and seeke the overthrow one of another as much as may be: so *Rom. 7.* we may see how the Spirit and the flesh bustle one with another; for (saith hee)

ARTI.
VIII.

I delight in the law of God concerning the inner man. But I see another law in my members rebelling against the law of my minde, and leading mee captive unto the law of sinne, which is in my members; here is the flesh labouring to subdue and weaken the Spirit.

The second
Ground.
Simile.

The second ground is, *that nature seekes to returne and to recover nature as much as may be*; as it is the nature of a stone to lye below, in a low place; therefore if ye take a stone and lay it on a shelve it will abide as long as the shelve holds it, but take away the shelve and the stone falls downe againe, because it is the nature of it to lye below; in like manner also it is the nature of many fowles to live in the water; therefore as soone as they be hatched almost, they will runne into the water: even so though Grace restraine nature for a little time, yet it doth labour to returne againe as much as may be: therefore *Psalm. 88. 11. David prayes, knit my heart unto thy Law*; so prone and apt was hee (though a man after Gods owne heart) to bee carried away from God to corruption, and to slippe from him, that hee prayes to God to uphold him: and *Paul* exhorts Christians in this place, that they doe not *quench the Spirit*: the Spirit may be quenched, but take heed that you doe not *quench it*.

The wayes to
quench the Spirit.

Now because the Spirit is compared to fire, therefore looke how many wayes a man may quench fire, so many wayes a man may quench the Spirit.

First, by withdrawing the
matter.

First, *by withdrawing the matter that should nourish the fire*: when men doe not bring fewell to nourish the fire, the fire will quench and goe out: therefore the Priests in the Law, were commanded to bring fresh wood every morning and evening, *Levit. 5. 12.* so the Spirit of God will quench in us, if we withdraw that which should nourish it; if wee doe not heare the Word preached, pray and read the Scripture, and conferre of good things: for the Apostle joynes these two together, *quench not the Spirit, despise not prophesying*, meaning when men despise prophesying, they take the course to quench the Spirit and to decay it.

Secondly, by
powring on water.

Secondly, *by powring on of cold water*: this will quench and put out the fire, so the contrary motions of the Spirit will quench the Spirit; for every sinne wee commit is as a bucket of water flung on the Spirit to quench and to put it out. *Iudg. 16.* wee see that *Sampson* through loosenesse and wantonnesse keeping company with *Delilah*, the Spirit of God was decayed in him, and his strength: for hee shooke himselfe and thought to have done as he did at other times, but could not: thus *Sampson* did quench the Spirit of God in him by his bad life; so our sinnes being contrary motions to the Spirit, doe quench the Spirit.

Thirdly, by smothering.
Simile.

Thirdly, *by smothering out the fire*; for although a man doth not withdraw the matter that should nourish the fire, or powre cold water on to quench it; yet a man may quench fire by heaping on of earth and mold, yea, even the bare weight and burthen of greene wood will smother out the fire; after the same manner, though a man doth not withdraw himselfe from the use of good meanes, nor doth commit grosse sinnes; yet overmuch care for the World and the things of this life, will quench the Spirit of God; when a man spends all his time about his worldly

worldly businesse; and hath no time to serve God, this is a great meanes SERM.
to quench the spirit. Christ tels us, *Matth. 13. 22.* that *the thornes choake* L VIII.
the good seede; that is, the thornes sucke and draw away the heart of the
ground, that the good seede cannot thrive and prosper: so the cares for
the things of this life and about our worldly businesse, doe sucke away
the heart of the Spirit.

Fourthly, *by negligence*, for if we doe not stir up the fire, lay the brands
together and blow it, it will quench and goe out, so if men be negligent 4
and doe not stirre up the graces of God that are in them, and lay as it Negligence.
were the brands together and blow them, the Spirit of God wil quench
in them. Therefore the Apostle exhorts, *2 Tim. 1. 6.* *To stirre up the gift*
of God in him. Origen, *Hom. 15.* saith, if God should kindle a fire to heat
thee, and it were like to goe out, wouldst not thou lay the brands toge- Simile.
ther, stirre it up, and so nourish it; so God hath kindled a fire in our
hearts by his Spirit, therefore wee must not through negligence let it
dye and goe out, but stirre up the graces of God that are in us, that they
do not quench: these be the foure meanes that will quench the spirit:
therefore, corrupt nature is the greatest enemy to the graces of God in
us that can be. Chrysostome saith well, *No man hath any hurt, but it is in*
himselfe; in this case all the hurt that the spirit of God hath in us, is
by our selves, by our earthlinesse, and by neglecting of good things,
and for want of stirring up the graces of God that be in us.

The second conclusion is, *That a man may have common graces of the*
spirit, such as are common to good and bad, so the Elect and reprobate, these a man 2
may lose: as first, a man may be enlightened and indued with Heavenly Conclusion.
knowledge, and talke wisely of high points, and yet he may lose this, 1
because this is a common grace, as *Heb. 6. 4.* there were some that were
enlightened and had tasted of the good Word of God, and of the power of the
world to come, who neverthelesse may yet fall away.

Secondly, there may bee a feeling of good things, a man may have 2
a desire to be saved, and to behold God in glory, as *Balaam* had *Num. 23.*
a man may lose these, because they be common graces; therefore it is
a good observation of one, *That the wicked may taste of the Heavenly power,*
and of the good Word of God, but these bee not the things they live by; as a
Cooke that dresses a dinner, hee may taste of the meate, and lick his
fingers, but it is not that he liveth by, he liveth by somewhat else: so a
reprobate may taste of the good Word of God, and have feeling of Simile.
good things, as quietnesse of conscience and other of Gods favours,
and yet neverthelesse he shall not be saved thereby, they shall not bee
able to bring him to life everlasting.

Thirdly, a man may have restraining grace, and be restrained from a
number of finnes, or a man may have the spirit of governement, as *Saul*
had, and yet hee may lose it; as we see, *1 Sam. 10. 14.* *The Spirit of God*
departed from Saul; so a man may bee fitted for a calling, and discharge
it wisely, and yet may lose this, because it is a common grace: for all
common graces a man may lose.

The third conclusion is, *That there be peculiar graces proper to Gods elect,* 3
Conclusion.
these

ART. VIII. *these shall never be lost, as Regeneration, Sanctification, and Justification, which may comfort a Christian, who though hee may lose his wife and children, his goods and life, yet if he hath the spirit of God, hee cannot lose that; and there is foure grounds for it:*

Foure grounds that the Spirit once truly given, is never finally lost.

I
The promise of God.

The first is, *the promise of God*; as that *Psal 89.30,31.* saith God, *But if his children forsake my Law, and walke not in my judgements, if they breake my Statutes and keepe not my commandments, then will I visite their transgression with the rod, and their iniquitie with strokes; yet my loving kindnesse will I not take from him. &c.*

2
The Power of God.

The second is, *the Power of God*; as *1 Pet. 1.5.* saith the Apostle of the *Faithfull, which are kept by the power of God through Faith to Salvation.*

3
Christs Prayer.

The third is, *the Prayer of Christ*; *Iohn 17.20.* *I pray not for these alone, but for them also which shall beleieve in me through their Word:* so then this prayer of Christ was not onely effectuall for Peter and for the rest of the Apostles, but also effectuall for all the Elect people of God.

4
From the Nature of the seed.

The fourth is, *the nature of the Spirit*, which is alwayes as a *seed remaining in them*, *1 Iohn 3.9.* so Christ saith, *Iohn 4.* *that the water which he should give them, should be a Well of water springing up to Eternall life.* All these foure grounds doe confirme unto us, that if a Man hath received the grace of God proper to the Elect, hee shall never lose it totally nor finally; and therefore this conclusion stands good, though a man may lose common graces, yet he shall not lose them which are proper to the Elect. Yet lest any man should presume, let mee tell you first though such a one cannot lose the spirit, yet *he may lose the measure of the spirit*, and be brought to a low ebbe in himselfe, there may be a shrewd abatement of this grace, as *Revel. 2.* Christ saith to the Church of *Ephesus, Remember from whence thou art fallen*; why the Church was not fallen from an estate of grace, but it was fallen from a great measure of grace to a lesser; from a great degree of it, from a great measure of Care, Love, Faith, Repentance and Zeale: so a Christian, though hee bee not quite deprived of the Spirit, and have a totall losse thereof, yet may want of the measure, may finde a great abatement of it in himselfe.

2

Simile.

Secondly, *A man may lose the comfort of the Spirit*, though he cannot lose the Spirit, yet he may bring himselfe into a poore case by his sins, that he may have as little feeling of the spirit and comfort, as if hee had no presence of the Spirit; as a man may have joynts, but they may bee so benumbed with cold, as a man cannot feele nor have use of them; so a man may have the spirit, and yet may be so benumbed with sinne, that he may have no more feeling of the spirit, nor comfort, than if hee had not the spirit.

3

Simile

Thirdly, *A man may have the Spirit, and yet may lose the working and operation thereof*, he may be overruled by the flesh; as a man may have life in him in a dead sound, and yet no operations; so a man may have the Spirit, and yet he may want the operations and workings of it: this is the greatest extremitie that a Christian can be in.

4

Fourthly, *Though a man may lose the feeling of the Spirit, the comfort, operations and workings thereof, yet it is but for a little time, hee cannot lose the ground*

ground or roote of the Spirit, In the 6. of *Esay*, the Prophet tels us, that though the trees seeme to be dead in the winter, and have no leaves nor fruit on them, yet they have in them *Mackelat*, as it is in the Hebrew, or *Substantia* as in the latine, (that is) that there is a certaine moisture or sappe, that lies in the roote and preserveth it, that it dieth not; so it is in all the falls of Gods people, there is a certaine sappe or moysture of grace, that lieth hid in the heart that preserveth them, therefore although a man may lose the operations and feeling of the Spirit, yet it is but for a little time, for the grace that lieth hid in the heart preserveth them. S E R M. LVIII.

The Vse is, that it is a sweete comfort to a Christian that if once he hath the spirit of grace, the worke of regeneration, justification and sanctification wrought in him, he shall never lose this: A man may lose all worldly friends and comforts, his skinne and teeth, yea life it selfe, but if a man have the spirit, hee shall not lose that: As *Act. 20.* Saint Paul saith, when *Eutichus* fell out at the window, *Trouble not your selves, for there is life in him*; so wee may say in all the falls of Gods people, trouble not your selves, for there is life, there is the spirit of God in them. Vse 1.

The second is, seeing a man may lose the comfort of the spirit and the feeling thereof, insomuch that one may have as little comfort as a man that is adjudged to Hell; therefore he must take heed that hee doe not grieve the spirit, but labour to nourish it by the use of good meanes: as *Exod. 33.* when the Lord was departed from the Children of Israel, but a little while, no man would put on his best rayment, but wept and mourned; so a Christian, if the Lord takes away the comfortable feeling of his spirit, and is departed from him, but a day or an hower, hee cannot be merry till he feeles it againe, and therefore it is good to husband the graces of the spirit, that want of them doe not cause him to depart from them. Vse 2.

Thirdly, seeing there are some graces that are proper to the elect and reprobate, which a man may have and perish: therefore every man should labour to bring himselfe into such estate of grace as hee shall never lose, nor the devill and hell shall take away from him; it is a pitifull thing that men doe not say to themselves, indeed I have the grace of Illumination, I have knowledge and restraining grace, I have the graces that are proper to good and bad, to the reprobate and Elect; but what is this to the comfort of a Christian? I may perish for all this, therefore why doe I not labour for those graces that are proper to the Elect onely, which if hee have, hee hath assurance never to lose them againe; he may lose his goods, friends, skinne and life, but hee cannot lose the Spirit: if a castle have three wals about it, and the men that are within the first wall, be surpris'd, put to the sword and massacred, they will labour to get within the second wall that so they may bee preserved: so if a man bee come within the first wall that hee hath common graces, where the devill may surpris him, to escape his danger hee will labour to get within the second wall, to get the graces that are peculiar to Gods people, and then he shall be safe. Vse 3.

ART.

VIII.

How we may
retaine the Holy
Ghost.

The last point is, *how wee may retaine and keepe the Spirit* ? we read Luk. 6. 40. when Christ had raised up the Maide to life, *he commanded to give her meate*, thereby to teach us that when the life of nature, or the life of grace bee begun, there must bee meanes used to nourish it : hence wee inferre it must bee every mans care that if he have the spirit, hee must labour to nourish it. Now there bee five meanes whereby a man may nourish the Spirit :

Five meanes to
nourish the
Spirit.The first use of
meanes.

Simile.

First, *by a diligent use of the good meanes*, as preaching, the Sacraments, prayer, reading the Scriptures, and conferring of good things ; this is a speciall meanes to nourish the Spirit. It is a principle in nature, that bodies are nourished by the same things they were begun ; so looke by what meanes the Spirit comes into a man, by the same things it must be nourished. Now wee have heard that the Spirit of God comes into a man by the preaching of the Word, prayer, repenting of our sinnes ; so by the same meanes it is continued, therefore let men attend to the use of good meanes, to heare the Word preached, receive the Sacraments, pray, read the Scriptures, and confesse of good things ; which duties are speciall meanes to retaine the Spirit : but if men will not heare the Word preached, pray, read the Scripture, nor meditate of good things, but spend time idly, no marvell though the Spirit decay in them : for as a man may kill a tree although he want a Saw or an axe to chop downe the top ; by picking away the moulds from the roote, so though a man lay no violent hands on the Spirit, yet if hee picke away the moulds, take away the use of good meanes, the Spirit will decay in him : therefore if men would retaine the Spirit, let them hold them to the use of good meanes.

Simile.

Secondly, not to
grieve the
Spirit.

Simile.

The second meanes to retaine and keepe the Spirit is, *to take heed wee doe not grieve the Spirit* ; as Ephes. 4. 30. *Grieve not the Spirit, by the which ye are sealed unto the day of redemption* ; it is the Spirit that seales our redemption unto us ; all the hope we have in God, of heaven, and of glory, it is from the Spirit, therefore let us take heede wee doe not grieve the Spirit : there are some things in nature that are ready to put forth themselves to man, but let them never so little offend them and they are ready to pull in themselves : as the eye of a man, a snail, and shell-fish ; the eye of a man is ready to put forth to us, but if you offend it never so little, it is ready to close and shut up his light ; the Spirit of God is of this nature, it is ready to put forth it selfe to a man, but offend it never so little, and it will close against him ; therefore we must take heed wee doe not grieve the Spirit. And for your information I will shew you two wayes how a man may grieve the Spirit :

The Spirit grie-
ved two wayes.
First, Grieving
against Illumi-
nation.

First, *when a man sinnes against his Illumination and inlightning*, when he lyes, sweares, commits uncleannesse, steales against conscience, and knowledge and against the first grace of God : other sinnes grieve the Spirit, but these in a speciall manner, they doe as it were wound the Spirit, and let out the life and bloud of it ; so God complaines, Ezek. 8. 6. *Sonne of man, seest thou not what they doe, even the great abominations, that the house of Israel committeth here, to cause me to depart from my sanctuary* ?

so

for the finnes we commit against God, especially when we sinne against S E R M. our inlightning, they cause the Spirit of God to depart from us: wee L V I I I. see when poore Bees have gathered a great deale of hony into their *Simile.* hive, a man may drive them out with smoke; so when the Spirit of God is come into a man, and hath gathered a great deale of hony, hath brought a great deale of comfort and joy to his soule: hee may drive him out with his smoke as it were: therefore we must take heed we doe not grieve him with our finnes.

The second way that a man may grieve the Spirit of God is, *by not being obedient to the motions of it*, as Psalm. 95. 10. saith the Lord, *Forty yeeres long was I grieved with this generation*; how did they grieve him? they would not heare the voyce of God, nor be obedient to the motions of his Spirit: in like manner when men will not heare the voyce of God, speaking to them from day to day, nor obey the motions of his Spirit, calling them to repent, to beleeve, to be charitable to their neighbours, they doe grieve and offend the Spirit. *Secondly, by disobedience to his motions.*

The third meanes to retaine and keepe the Spirit is, *to marke the removes of the Spirit*; for the Spirit doth not remove all at one time but by degrees, by little and little, as Ezek. 16. 4. 18. 19. we see the glory of God did not depart from the Temple all at once, but first from the Cherub, over the doore, and then from the doore to the entring in of the gate: so it is with the graces of God they doe not depart all at once, but by degrees; first a man loseth one grace and then another, even as *Simile.* the leaves of a tree fall not all off together, but some to day and some the next day, till all the leaves be gone; so it is with the graces of his Spirit; therefore when a man findes the first remove of the Spirit, that there is an abating of his zeale, his care, or of his love, it must bee his wisdome to lay hold of the Spirit, as Luke 24. when Christ had set a-foot good things in the two Disciples, hee makes a proffer to bee gone from them; doe they let him goe? no, but they importune him and desire him to stay with them; so if the Spirit of God makes a proffer to bee gone, wee must not let it goe, but lay hold on it and importune it when we feele it about going. Thus David did, Psalm. 51. 11. feeling the Spirit of God, to remoove from him, in regard of the foule sinne he had committed; doth hee let the Spirit goe? no, but he prayes to the Lord that hee would not take away his Spirit, and repents of his sinne; so when a Christian hath given occasion by his finnes, that the spirit of God should depart from him, hee must not let him goe, but pray to God, that the Lord would not take his spirit from him: for if a Christian bee not carefull when hee feeles the spirit of God remove from him, but lets it goe if it will, fearefull will the fall of that man be. It is a rule in Physicke, if a man take it, if it doth not stirre the humour *Simile,* the party will die: so when we take Gods Physicke, if it doth not stirre the humour, nor we moved with it, we are in danger of dying; therefore we must marke the first removes of the Spirit.

The fourth meanes to retaine the Spirit is, *to use and to imploy the spirit*; *Fourthly, to use the spirit to imployment.* for if men will not use the spirit, & excuse it to the bettering of their life

ART. VIII. and well ordering of their courses, the Lord will take it away from them : as *Math. 25*. We see he that had but one Talent given him, because he did not use and imploy it, the Lord takes it away from him : so if the Lord give us his Spirit, and we doe not use and exercise it, he will take it from us. If a man lend a Saw, or an Axe, and he that borrowed it doth not use it, but lets it ly rusting, if the owner see it so, he will take it away ; so when the Lord lends us his spirit, and we doe not use it, but let it ly rusting, if so that doth not stir us up to the duties of Prayer and holinesse, what may we looke for, but that God will take away his Spirit ?

5
Not to overbur-
then the spirit
with cares.

The fifth meanes to retaine and keepe the spirit is, *that wee take heed that we doe not overcharge and burthen the spirit* ; for if wee overcharge and burthen it, this will drive it away : I shewed you the last day, that a man may not onely quench fire with water, but he may also quench it by heaping upon it a great deale of Earth and Mould, yea the very weight and burthen of greene wood will smother and put out the fire ; so we may quench the spirit not onely with our sinnes, which are like cold water, but wee may quench it by overburthening it with weighty worldly cares : wee see when a mans heart is drawne away with the World, what a hard matter it is to draw him to the duties of Prayer and Religion, he is ready to say, he can have no time for them : Therefore, men must take heed they doe not overcharge and burthen the Spirit with worldly cares : wee see a Shippe will not onely sinke with leaking in of water at a hole, but also if they overburthen the Shippe ; So if wee overburthen the Spirit with worldly cares, they will drive away the Spirit. These bee the five meanes by the which wee maintaine and keepe the spirit, therefore as Christ said to his Disciples, *Blessed are ye if ye doe these things* ; so say I to you : Now ye know these things, blessed are ye if ye doe them. And because the holy Ghost is the greatest comfort that a man hath ; Therefore above all things let a man labour to retaine and keepe him : If a man hath an hundred trees in his Garden or Orchard, if there be one that is a tree of speciall use to him, his wife and children, friends and neighbours, what will he doe ? He will be sure to nourish his tree, and to lay fresh moulds to the roote of it, whatsoever hee doth to the rest : so the Holy Ghost as a tree of Life, that hee, his wife, children and friends live by, though a man have a number of other comforts, yet how carefull should he be to nourish this comfort ? Thus at last wee have heard these profitable questions, concerning the Holy Ghost, and I pray God wee may so live in this life, as that we may live everlastingly in the life to come.

Simile.

Simile.

Simile.



SERMON LIX.

ACTS 2. 47.

*And the Lord added to the Church from day to day
such as should be saved.*



Have shewed before, that the faith of a Christian consists in two things: In God, and the Church of God: these be two things whereon the faith of a Christian turns: concerning our faith in God, wee beleeve that there is one God in substance, and yet three distinct persons, the Father, the Sonne, and the Holy Ghost: The Father, who created us by his Power; the Son, who redeemed us by his blood, and the holy Ghost, who is the inlightener and sanctifier of all the faithfull; therefore after our faith in God, Christian faith informs us to beleeve there is a Church of God, because it is a rich storehouse of all his grace and goodnesse, and his true Temple, as Saint Paul saith, 1 Cor. 9. 19. *Knowye not that your bodie is the Temple of the Holy Ghost, which is in you, &c?* Augustine saith well, the right order of beleeving is first to beleeve in the blessed Trinitie, and then in the true Church: first, to the Maker, and then to the House: first, to the Builder, and then to the Citie: So our faith must be first in God, and then by and by turne to the Church of God. Now herein are two things to be observed:

1. *Vnder what forme we must beleeve.*
2. *What it is we must beleeve.*

First, *vnder what forme we must beleeve*: The Papists say wee must beleeve in the Church, and the Romish Testament is for it: upon 1 Tim. 3. and Bellarmine is not farre behinde: he saith, after a sort and after a certaine kinde we are to beleeve in the Church: sundry Divines are contrary to this, and they say that a Christian is to beleeve in none but God; not in Angell, nor Archangell, nor in any creature, but in God; as Iohn 14. Christ saith, *Iee beleeve in God, beleeve also in me*: marke the ground, why we must beleeve in Christ, because he is God: so 1 Pet. 1. 21. saith the Apostle, *Which by his meanes, doe beleeve in God that raised him from the dead, and gave him glory, that your Faith and hope might be in him*: not in the Church, in Angell or Archangell, but in God onely: And an ancient father saith, we beleeve there is an holy Church, but wee doe not beleeve in the Holy Church: wee must beleeve in none but God, and the reason

I
Vnder what
forme wee must
beleeve.

ART. IX. reason is, because the Church is not God, but the house of God. *Eusebius* saith, wee must beleeeve *Paul* and *Peter*, but wee must not beleeeve in *Paul*, nor in *Peter*, the reason is, because it is a transferring of the honour that is due to God, to the creature: and *Chrysostome* saith, it is one thing to beleeeve a Party, and it is another thing to beleeeve in a partie; but it is proper to the divinity to bee beleeeved in: Hence wee see the light is so cleere in this point as no man neede doubt of it: and *Thomas Aquinas*, one of their owne Doctores saith, it is better for a man to beleeeve there is a Church, than for a man to beleeeve in the Church, wherein hee grounded himselfe on *Pope Leo*, in whose power the Church was to rest themselves. Since that time they have refused this, and say that a man must beleeeve in the Church, affirming that there bee three ancient fathers, Saint *Jerome*, *Epiphanius*, and *Cyrell* that takes it in the same sense as they doe: As for one of these which is Saint *Jerome*, there was a chiefe bishop of *Rome* that brings his argument for us, and inferres that this particule *in*, is to bee remooved, because in his best workes we doe not so read it: Now for the two other, their credit is the lesse, because *Arrius* was the first that brought it into his Creed, and *Cyrell* followes him; as for *Epiphanius*, though at first he might be carried with the streame of the times, yet afterwards hee was overwayed by a number of ancient fathers at *Alexandria*, who expound and take it as we doe. Therefore it is out of question, and without controulment, that wee are not to beleeeve in the Church, but the right forme of beleeeving is, to beleeeve that God hath a Church, a holy people, a holy company that he will bleesse and save eternally.

Secondly, what is it we must beleeeve: there are three speciall things we must beleeeve:

1. We beleeeve that God hath a Church.
2. We beleeeve it is a holy Church.
3. We beleeeve it is an universall or Catholicke; that it was from the beginning, it hath beene in all ages, and it is all the World over.

I
That God hath
a Church.

First, that God hath a Church, People and Family here in this world, his number of saved ones, (as I may say) though we cannot see nor designe them out: *Paul* tells us, *Heb. 11. 1.* that Faith is the evidence of things that are not seene; therefore though we doe not alwayes see the Church of God, yet by Faith, we must beleeeve that God hath his people, family, and his number of saved ones: for the same Saint *Paul* shewes us in the generall apostacie of the *Iewes*, *Rom. 11.* That there is a seede and a little remnant left, this hee resolves us of, from an Oracle of God, that there were seven thousand left, that had not bowed their knees to *Baal*, which were hid and secret; therefore though wee cannot see or designe them out, yet wee must beleeeve that God hath his Church and company of holy people, and his number of saved ones.

Vse

Quest.
Ans.

The Vses are: first, to answer to a demand that the papists make: Where was your Churches before *Luthers* time? I answer, I beleeeve the Church of God, hath beene in all ages and from the beginning, and shall continue

continue to the end of the World; therefore although wee cannot see SER. I. IX. nor designe it out, yet we beleeve there is a Church of God: as *Gen. 1.* the Lord made two great lights, the one to rule the day, and the other to rule the night; Now although wee cannot alwayes see these lights (because there is some clouds that doe cover them, or some thicke mist) yet faith doth assure us that those lights be still; so it is with the Church of God, though it be not patent and visible at all times, yet Faith doth assure us that there is a Church of God still.

Secondly, *seeing that God hath his Church in all ages, and his number of* Vse 2. *saved people:* Therefore every man must labour to bee one of that number; for though God hath his Church and number of saved ones, if we doe not appertaine to this Church and be of this number, what are wee the better? We see when *Nosh* made his *Arke*, all that did not get into it did perish in the waters; so though God hath his Church and number of saved ones, yet if wee doe not labour to bee of his Church and people, we must perish. Now for the better clearing of this point, wee will shew;

Simile.

1. *What the Nature of the Church of God is.*
2. *What be the divers parts of it.*
3. *The diverse estates of the Church of God here in this world.*
4. *What be the true markes and notes of the true Church.*
5. *What be the priviledges of the Church.*

First, *what the Church of God is?* wee are not to thinke it a materiall Church composed of lime and stone, as *Paul* speaketh, *1 Cor. 11. 18.* but the Church of God is the company of the faithfull ones, and the Elect people of God; they be the members of *Christ*. *Augustine* saith, that the Church of God consists of Men and Angels; but we beleeve that the redeemed onely be of the Church of God; as *Eph. 5. 27.* saith hee, *Husbands love your wives, as Christ loved the Church and gave himselfe for it that hee might sanctifie it, and cleanse it by the washing of water through the Word:* So then the Church of God is the company of redeemed ones, such as be sanctified, and it may bee defined after this manner; *The Church of God is a companie of people called out of the condemned multitude of the World to blessednesse and happinesse by the meanes of Christ.* Whence wee observe foure things appertaining to the nature of the Church:

I
What the Church
of God is.

The definition
of the Church.

First, *it is a company of holy People;* for there is no body either mysticall or naturall, but hath many members, as *Paul* speakes, *Rom. 12. 5.* So the Church of God doth not consist of one, but of many members: It is true, it began in one: In *Adam*, but the Church of God is like a tree that hath one roote, but spreadeth into many branches and boughes; so the Church of God beganne in *Adam* as a roote, and from him spreadeth to all his posterity that be elect and within the covenant of grace. Thus *Matth. 16.* where *Christ* saith, *Goe tell the Church;* the Papists change the note and say, *Goe tell the Pope;* but the Pope is not the Church of God, because he is but one, for the Church of God is a company of people that consists of many members.

I
The Church a
company.

Simile.

2
A company of
called ones.

Secondly, *It is a company of people called;* all the true members are called

ART. IX. led to partake of the graces of Christ, they are called to faith, repentance, and sanctification: therefore Saint Paul in all his epistles termes the faithful, *the Called of God*, as *Rom. 1.7. To all you that bee at Rome, beloved of God, called to be the Saints*, and *1 Cor. 1. 16. Brethren you see your calling*; so *2 Tim. 1. 9. (saith he) who hath saved us, and called us with one holy calling*. So then all the true members are called; this is a speciall note and marke of them. The uses are:

Vse 1. First, seeing that all the true members are called, therefore wee must take heed we doe not despise this voyce and call of God, seeing he calls us by the voyce of his Gospell and Spirit, to bring us to salvation, and to an estate of grace, that so we might be saved. *Abraham, Gen. 12. was called out of his countrey, and from his kindred, and hee obeyed God, and did follow him: why now God doth not call us out of our countrey, nor from our kindred (we may enjoy them still) but he calls us out of sin, out of blindness and ignorance; therefore doe not thou despise the Call of God nor resist it. We see Matth. 20. of the Laborers that were called into the Vineyard, some were called in the first houre, some in the second, and some in the third, fourth, and last houre: marke (saith Augustine) hee that was called in the first houre, did not put it off till the second houre; and he that was called in the fourth houre, did not put it off till the last: so when God calls us, we should be ready to obey the call of God. As Acts 26. 19. Paul speaking of his Calling to king Agrippa, saith, Therefore O king, I was not disobedient unto the Heavenly vision; so seeing God doth call us from day to day by his Gospell, let us take heed wee doe not despise it, but bee obedient to it.*

Vse 2. Secondly, seeing all the true members are called, therefore every man must labour to finde this holy calling in himselfe, that hee hath beene brought out of sinnes to an estate of grace, and that hee is one of Gods people. Saint Paul confesses of himselfe, *1 Tim. 1. 12, 13. I was a blasphemer and a persecutor, but Lord I thanke thee, thou didst shew mercy to mee, I am now called: so every man must labour to finde this calling in himselfe; I was such and such a one, I was a swearer and a drunkard, and a bad liver, but now it is otherwise with mee; now I am Called, and have repented for it.*

3 Thirdly, *The Church of God is a company of people called out of the condemned multitude of this World:* for every man naturally is the childe of wrath, *Ephes. 2. 3. saith he, Wee are by nature the Children of wrath as well as others*, and verle 5, *Even wee which were dead by sinnes hath bee quickned*; so the people of God, are called out of the condemned multitude of this world: as *Lot was called out of Sodom, by the Angell, was haled and pulled out, or else he would have perished in Sodom: so wee should all perish in our sinnes, with hundreds and thousands in this World, but that it pleaseth God to call a number out to be saved. The use is:*

Vse 1. First, seeing the Church of God is called out of the condemned multitude of this world to bee saved, therefore wee may see the heavy estate every man stands in before he is called, that he is no better than in a damnable and cursed estate; however hee may in time bee one of Gods

Gods elect, beloved of God yet for the present estate he is one of the condemned of the world: O that wee had our eyes open, that wee might see the heavy estate we be in till we bee brought to faith and repentance, and to an estate of grace. We read 2 King. 6. 20. that *Elisha* did lead the *Aramites*, into the mid'st of *Samaria*, and then prayed to the Lord to open their eyes, and presently they saw they were in the mid'st of their enemies; so if God should open our eyes we should see that we were in the mid'st of hell, and in the clawes of the devils our mortall enemies.

SER. LIX.

Simile.

Secondly, seeing the people of God, are called out of the condemned multitude of this world, whereas they might have perished eternally, what cause have men to bee thankfull to God, that finde this in themselves? whereas they might have beene damned for ever, it hath pleased God to call them to the estate of grace, to faith, to repentance, that so they might be saved; therefore as *Mephibosheth* saith to *David*, 2 Sam. 19. 28. *When all my Fathers house were but as dead men before my Lord the King, yet did'st thou set thy servant among them that did eate meate at thy table*: so we may say to God, I and my fathers house were but dead men before thee, and yet notwithstanding it hath pleased thee to bring us to an estate of grace and to feed us in thine owne house, whereas we might have perished with the world: therefore what cause have wee to be thankfull to God for so great a mercy?

Vse 2.

Simile.

The fourth thing that was observed in the parts of the Church is, that they are called out of the condemned multitude of the world to blessednesse and happinesse to bee saved by Christ: so Saint Paul saith in this place, *And the Lord added to the Church from day to day such as should be saved*: there is all the harme the Lord means us, to save and to bring us to blessednesse and happinesse: therefore every man must take heed hee doth not despise this holy Calling when the Lord invites him to repentance, faith, and to an estate of grace. We see *Mark*. 10. 9. when Christ calls the blinde man he flung away his cloake, and got upon his legges and followed him; so it should bee the care of every one, when Christ calls him to fling away his sinnes and corruptions, and make all hast to follow him; for if the blinde man did follow him for the curing of his body, much more should we for the curing of both soule and body.

4

Simile.

First, therefore let us take heed we doe not despise this Call of God, seeing all the harme he meanes us, is to save us.

Vse 1.

Secondly, seeing Christ calls us to enjoy blessednesse and happinesse, and to live in communion with him, therefore there is no damned man that can be a member of Christ: it is true indeed that the wicked may live in the Church as bad humors be in the body, but they are no parts of the body; the Scripture is cleere for it, as 1 *Iob*. 2. 19. *they went out from us but they were not of us; for if they had beene of us they would have continued with us: but they went out that it might bee made manifest, that they were not all of us*: as if he had said, if they had communion of grace and of the Spirit with us, then they would have continued, but because they had not, therefore they went away. The Papists say that a damned man may

Vse 2.

ART. IX. may be a member of Christ : but wee see it otherwise *Cel. 2. 19.* saith the Apostle, *and not holding the head, from which all the body by joynts and bands having nourishment ministred are knit together increaseth with the increasing of God :* and *Ausline* saith, that there is no damned man can bee a true member of Christ ; because Christ is the Saviour of the body, therefore let us labour to bee members of Christs body and then wee shall be saved, but if we be not, then wee are like to perish although wee should be the greatest Princes in the world : but if we be true members of Iesus Christ, then we doe beleve that one day we shall bee blessed and happie whatsoever our estate be here ; therefore if there bee but one or two saved in a towne, let us labour to be one of them ; if men should suffer Shipwrack and there should bee a boat sound that would hold no more than tenne, every one would labour to be one of the tenne ; so wee all have suffered shipwracke by the sin of *Adam* in the sea of this world ; now to save us the Lord hath given us a little boate, which is his Church, that whosoever can get into it shall be saved, therefore if there bee but two in a country or one in a towne that is saved, wee must labour to bee one of the number.

Simile.



SERMON LX.

ACTS 2. 47.

And the Lord added to the Church from day to day such as should be saved.

Simile.



Good hearer is like to dry powder, that every little sparke of fire will make it kinde, but wet powder must bee often touched before it will take ; so the unfitter that men be to heare, and unprepared, the more paines it is to the speaker to worke affection in them.

Wee shewed you the last day that the faith of a Christian consists in two things, in God, and the Church of God ; and that the Church of God is a company of people called out of the damned multitude of this world, whom God will eternally save with his owne selfe. Whence these considerations offered themselves unto us : first, *What the Church of God is in his owne Nature,* which wee did then dispatch.

dispatch: secondly, *What bee the parts or the divers estates of the Church of God here in this world*; whereof wee are to speake at this present: The Church considered according to its parts is twofold:

1. *The triumphant*
2. *The militant* } Church.

Secondly, the
Parts of the
Church.
First, the trium-
phant Church.

The Church triumphant is that which is blessed and happy with God in heaven; so called because it is not in conflict and combat as we be warring against sinne, lusts, the devill and the world, but having overcome all, are now blessed in heaven. Hereof the Apostle speakes, *Heb. 12. 22. but yee are come to the mount Sion and to the Citty of the living God, the Celestiall Ierusalem; to the company of innumerable Angels, and to the Congregation of the first borne, whose names are written in heaven, and to God the Iudge of all, and to the Spirits of just men made perfect*: so *Col. 1. 20.* (saith he) *For it pleased the Father that in him should all fulnesse dwell, and having made peace by the blood of his Crosse by him to reconcile all things unto himselfe, &c.* It is an opinion in the Greeke Church that the Saints are nor glorified in heaven till the judgement day, but this opinion of theirs is false, for it is first, *against the Scripture*; and secondly, *against reason*.

First, *It is against the Scripture*, as *Eccles. 12. 7. Dust returnes to dust and the Soule returnes to God that gave it*: now this must needs be spoken of the blessed presence of God, that the soule goes to in regard of power, for God was present with it before: so *Luk. 23. 45.* Christ said to the Theefe, *This day thou shalt be with me in Paradise*; marke (saith Saint Augustine) Christ doth not delay the Theefe, but even from this wooden crosse he is translated into his heavenly kingdome: so Saint Paul speakes *Phil. 1. 23. desiring to be loosed and to be with Christ*; and not onely speakes he this of himselfe, but also of all the faithfull people of God, as *2 Cor. 5. 8. Nevertheless we are bold and be willing rather to remove out of the body, and to dwell with God*: thus it is cleare by the Scripture, that the soules of the beleiving and faithfull goe to heaven, immediately to glory. So then the Greeke opinion is false, it cannot be denied but that some Scriptures seeme to looke this way, as that *Matth. 20. 6.* when the evening was come every one had his penny, they received their hire; so that *Col. 3. 4. When Christ which is our life shall appeare, then shall ye also appeare with him in glory*: Now these Scriptures and the like are to be understood of the glory of the body or else of the declaration of the glory, that soule and body shall have at the day of judgement, at this present the soules of the faithfull are in glory and the world sees it not, but at the day of judgement there shall be further declaration of it. So then wee see the former opinion is false.

The Saints are
glorified now.
Reason 1.

Object.

Sol.

Now it is not onely against Scriptures, but against reason; and that both *natural reason*, and *sanctified or rectified reason*. Reason. 2.

First, *it is against natural reason*, because all motions are without cessations till they come to their proper place unless they be hindered by some violence; as a stone flung down a hill rests not till it comes at the bottome unless it be hindered by violence; so the proper place of the Saints is heaven, thither they move unless they be hindered: now there is nothing can

First, against
natural reason.
Simile.

A R T. IX. hinder them but sinne, but when they are dead they have no sinne, therefore they must needs goe to heaven: that they have no sinne it is plaine by the Scripture, as *Rom. 6. 7. for he that is dead is free from sinne*; and *Augustine* saith, wee live not without sinne so long as wee bee here, but when we be out of this life, then sinne ceaseth: to this the *Schoolmen* agree, that all sinne ceaseth in a Christian when he is dead. In the estate of grace, there is no man without sinne, but when this life is ended then sinne ceaseth. Now if any shall say that the decree of God is hindrance enough. I answer, there is no such decree set downe in the booke of God: Secondly, it might seeme injustice in God to delay glory; where there is not cause to keepe them from it, so the Greekes opinion is against naturall reason.

Object.
Sol.

Secondly, against
sanctified rea-
son.

Secondly, it is against rectified or sanctified reason, for the Lord is more inclined to mercy than to judgement, as soone as the wicked are dead their soules goe into hell: as *Luke 16.* the soule of the rich man as soone as he was dead was carried into hell, while his brethren were alive, and had *Moses* and the *Prophets* to speake to them: therefore it is agreeable to justice that the soules of the just should goe to heaven so soone, seeing he is inclined more to mercy than to judgement. *Augustine* saith, the soule of a good man goeth to God when hee is dead to enjoy blessednesse and happinesse, and the soules of the wicked goe to hell: therefore it is out of question that the soules of the godly goe to heaven before the judgement day.

Secondly, the
Church mili-
tant.

Secondly, the *Church Militant* is that part of the Church, which is a warring and fighting in this world against sinne, the devill, the world, and temptations; where although it pleaseth God to give them many victories, conquests and triumphs in this world (as the Apostle saith) *Rom. 8. In all these things we are more than conquerors*; yet because it is not without paine and labour, toyle and trouble, yea not without blood, as is shewed, *Heb. 12. 4. Yee have not yet resisted unto blood*, the Church of God hath a number of these incursions and conflicts, and (as one saith) that the devils follow them like a number of barking and bawling dogs, and are never at rest, therefore it is called the militant Church. To this purpose *1 Tim. 6. 12. Paul* exhorts *Timothie*, to fight the good fight of faith, laying hold of eternall life: and *2 Tim. 2. 3. Thou therefore suffer affliction as a good Souldier of Iesus Christ*: the people of God bee never at rest here, the devill will follow and pursue them; the world will have a sting at them, and their sinnes will trouble and annoy them; therefore they must lye in campe against all their enemies.

A man must be a
member of the
militant before
he can be of the
Church Trium-
phant.

These are the two maine parts of the Church, and this is the order betweene them, that the Church militant is a doore, gate or porch to the Church triumphant: for wee must be members first of the Church militant, before wee come to bee members of the Church triumphant; as *Dan. 1. 4.* there were certaine of the Children of Israel fed with the kings meate, that at three yeeres end they might stand before the king, so it pleaseth God the great King of Heaven and Earth, to feed us here in the militant Church, that one day wee may stand before him in the Church triumphant:

unshant. We have heard heretofore out of the Booke of *Ester*, that king *SER. L X.*
Ahasuerus had two houses for his Maides; there was a house of sweete
 perfume, where they were kept for a season, before they were brought to
 the kings house: so God hath two houses; there is the militant Church, *Simile.*
 and the Church triumphant, whereof this is the order; that first they must
 live in the Church militant, being perfumed with the graces of his Spirit,
 before they can come to live in the Church triumphant: therefore it must
 be the care of every man so to carry himselfe in the militant church, as that
 he may come to live in the Church Triumphant. Thus much of the do-
 ctine, now for the use.

First, seeing the Church of God is Militant here in this world, there- *Use 1.*
 fore wee must looke for no perfect peace here, although it pleaseth God
 sometimes to give the Church rest, as it is said, *Acts, 9. 31. That the*
Churches had rest: yet usually it is but a little breathing time, it will not
 be long, we must prepare for a new encounter: for *1 Cor. 15.* it is said, *The*
last enemy that shall be destroyed is Death: Therefore till death come, that we
 may lie downe in the grive, we must looke for vexation and trouble; ne-
 ver to be at rest till then: for when the Divell doth cease tempting of us,
 and the world is at quiet with us, then we have our owne lusts and sinnes
 to trouble us. *Augustine* saith well, the life of a Christian here in this
 world, is nothing but a warfare, this is not the place of triumph, for what
 are these but the speeches of warre, *I be good things that I would doe, that doe*
I not, but what I hate, that doe I; and againe, *I see a law in my members rebel-*
ling against the law of my minde, leading mee captive to the Law of sinne and
death. Here is nothing but speech of leading captive and rebellion: and
 he asks the question, when will this warre be at an end? His answer is,
When this corruption shall put on incorruption, and when this mortall shall
put on immortalitie. Therefore we must looke for no perfect peace in this
 World; for our sinnes and corruptions will trouble us, the world will be
 against us, and the Divell will barke and bawle against us; so that a Chri-
 stian cannot be at quiet while he lives here.

There be some weake Christians, who think that because they have *weake Christi-*
 many temptations, troubles and afflictions, that therefore they are no *ans deceived.*
 members of Christ, nor of the Church of God, for if they were, they think *Object.*
 they should be at peace: but here the Divell proceeds against them with
 false Logicke, for they ought rather thus to argue, because we live in the *Sol.*
 Militant Church, warring against sinne, the World, and the Divell:
 Therefore we must looke for no perfect peace here.

Secondly, seeing the Church of God is Militant, therefore every man *Use 2.*
 must stand upon his guard and watch, armed with Faith, Patience, and
 with the graces of Gods Spirit: He must take unto him all the Armour of
 God that is spoken of *Eph. 6.* that so he may be armed against the tempta-
 tions of the Divell, the World, and his owne sinnes and corruptions, he
 must not be secure, but he must stand on his watch. We read, *Matth. 13.*
25. Whist men slept the Divell came and did sow tares, not when their bodies
 slept, but when their care, indeavour, and zeale was asleepe: so when men
 bee secure, and stand not upon their watch and guard, then the Divell

ART. IX. comes to surprize them : therefore the watchfulnesse and diligence of the Divell, should teach us to be watchfull and diligent. We finde *1 King. 3.* when the true mother of the childe was asleepe, the false mother came and stole away the live-childe, and laid a dead childe in the roome of it: so the Divell will doe when men sleepe in sinne, hee will steale away the live-childe, and lay a dead child in the roome of it, that is, he will steale away our lively faith, hope, repentance, and will leave dead faith, and dead affection in their roome: Therefore the watchfulnesse of the Divell, must make us watchfull to resist him.

Ps. 3. Thirdly, seeing the Church of God is militant, it is cleare we cannot escape without wounds and blowes in this life; therefore it must bee our wisdom, when we take any to labour to cure and heale them, that so we doe not bleed to death with them: So *Heb. 12. 13.* saith the Apostle, *And make straight sleppes unto your selfe lest that which is halting be turned out of the way, but let it rather be healed: and Revel. 3. 2. awake and strengthen the things which remaine that are ready to die:* here wee see the Church had wounds, but it must be the care of the Church to heale their wounds. It is a fearefull thing that the Divell many times wounds a man in his care, faith, patience, love or zeale, and yet they have no care to recover againe, they doe not runne to prayer, to repent of their sinnes, returne to God, get faith, and come to the preaching of the Word, and to the Sacraments, that so they might recover and be healed. We read *2 Kings 8.* when *Iehoram* was wounded of the *Assyrians*, he returned into *Iezreel* to be healed of his wounds; so when the Divell hath wounded us in our care, faith, or in our zeale, it must be our wisdom to returne to the Word and to the Sacraments to be healed of them.

Ps. 4. Fourthly, though wee have a great deale of toyle and trouble here in the Church militant, yet we may be comforted, because it is the way and the gate to the church triumphant: as *Iohn 16. 2.* Christ saith, *Verely, verely, I say unto you, that ye shall weepe and lament, but the World shall rejoyce, and ye shall have sorrow, but your sorrow shall be turned into joy.* So *Revel. 21. 4.* saith he, *And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, neither crying, nor no more paine.* So then although the people of God have a number of troubles and temptations here, yet it may comfort them, that one day they shall bee blessed in the Church triumphant. We see as long as a man is at Sea in the Ship, he is flung here and there, and tossed up and downe; and yet it is the Ship that must carry him safe to the Haven and Shore: so as long as wee live in the militant Church, we cannot be at quiet, it is a place full of trouble; wee shall have the world, the flesh and the Divell, to vex and trouble us; yet because the militant Church is the ship that must carry us to the shore, that is, to Heaven; therefore it must bee our care so to live in the militant Church, that we may be a member in the Church triumphant, that when we have passed the glassie Sea of this world, wee may live in the blessed presence of Christ, and for ever sing the song of *Moses* and the *Lambe*.



SERMON LXI.

REVELATION I. 20.

*The seven golden Candlestickes which thou sawest,
are the seven Churches.*



WE spake the last day of the parts of the Church of God, which generally are two: the *Triumphant* part, and the *Millitant*; the triumphant part is that which is blessed with God in Heaven, and it is so called, because it is not in conflict and combate as wee bee, but hath triumphed and overcome temptation, the Divell, sinne and lusts being now blessed in Heaven with God himselfe: the millitant we shewed was so called, because of that continuall warfare wee are in, with the flesh, the world and the Divell, untill thereby wee are brought home into the triumphant.

Now for the particuler there be divers parts of the Church: as the Ocean Sea is all one in it selfe, yet by the reason there bee many armes and creekes of it which runnes by divers countries: therefore it is called by the name of the countries and kingdomes it runnes by, as the *English Sea* and the *French Sea*, and the *Spanish Sea*; so although the Church of God be one in her owne receipt, yet by reason that it spreadeth it selfe into divers Countries and Kingdomes, it is called by the name of the Country or kingdome, it is neere as the *English Church*, and the *French Church*, and the *Dutch Church*, so there are many parts thereof, all which make but one Church. There was a Popish convert that made an objection against this: saith he, the Church of God is one, and the reformed Churches are many: therefore the reformed Churches are not the Church of God; as *Cantic. 6. 8. But my Dove is all alone, shee is the onely daughter of her mother.* To this I answered in this cavill, there is first ignorance of the Scripture: secondly, ignorance of learning.

First, it doth shew, *hee is ignorant of the Scripture*, for although the Church of God is but one in it selfe, yet there be divers parts of it, which are called Churches, as in this place which is my Text: *The seven golden candlestickes, are the seven Churches.* So *Gal. 1. 21. And after that, I went into the coasts of Asyria and Cilicia, for I was knowne by face unto the Churches of Iudea*; So *1 Cor. 14. 35. for God is not the Author of confusion, but of peace, as we see in all the Churches of the Saints*: so though the Church of God, bee

Z z 3

but

ART. IX. comes to surprize them : therefore the watchfulnesse and diligence of the Divell, should teach us to be watchfull and diligent. We finde *1 King. 3.* when the true mother of the childe was asleepe, the false mother came and stole away the live-childe, and laid a dead childe in the roome of it : so the Divell will doe when men sleepe in sinne, hee will steale away the live-childe, and lay a dead child in the roome of it, that is, he will steale away our lively faith, hope, repentance, and will leave dead faith, and dead affection in their roome : Therefore the watchfulnesse of the Divell, must make us watchfull to resist him.

Vse 3. Thirdly, seeing the Church of God is militant, it is cleare we cannot escape without wounds and blowes in this life ; therefore it must bee our wisdom, when we take any to labour to cure and heale them, that so we doe not bleed to death with them : So *Heb. 12. 13.* saith the Apostle, *And make straight steppes unto your selfe lest that which is halting be turned out of the way, but let it rather be healed :* and *Revel. 3. 2.* awake and strengthen the things which remaine that are ready to die : here wee see the Church had wounds, but it must be the care of the Church to heale their wounds. It is a fearefull thing that the Divell many times wounds a man in his care, faith, patience, love or zeale, and yet they have no care to recover againe, they doe not runne to prayer, to repent of their sinnes, returne to God, get faith, and come to the preaching of the Word, and to the Sacraments, that so they might recover and be healed. We read *2 Kings 8.* when *Ishorah* was wounded of the *Assyrians*, he returned into *Iezreel* to be healed of his wounds ; so when the Divell hath wounded us in our care, faith, or in our zeale, it must be our wisdom to returne to the Word and to the Sacraments to be healed of them.

Vse 4. Fourthly, though wee have a great deale of toyle and trouble here in the Church militant, yet we may be comforted, because it is the way and the gate to the church triumphant : as *Iohn 16. 2.* Christ saith, *Verely, verely, I say unto you, that ye shall weepe and lament, but the World shall rejoyce, and ye shall have sorrow, but your sorrow shall be turned into joy.* So *Revel. 21. 4.* saith he, *And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, neither crying, nor no more paine.* So then although the people of God have a number of troubles and temptations here, yet it may comfort them, that one day they shall bee blessed in the Church triumphant. We see as long as a man is at Sea in the Ship, he is flung here and there, and tossed up and downe ; and yet it is the Ship that must carry him safe to the Haven and Shore : so as long as wee live in the militant Church, we cannot be at quiet, it is a place full of trouble ; wee shall have the world, the flesh and the Divell, to vexe and trouble us ; yet because the militant Church is the ship that must carry us to the shore, that is, to Heaven ; therefore it must bee our care so to live in the militant Church, that we may be a member in the Church triumphant, that when we have passed the glassie Sea of this world, wee may live in the blessed presence of Christ, and for ever sing the song of *Moses* and the *Lambe*.



SERMON LXI,

REVELATION I. 20.

*The seven golden Candlestickes which thou sawest,
are the seven Churches.*



EE spake the last day of the parts of the Church of God, which generally are two: the *Triumphant* part, and the *Millitant*; the triumphant part is that which is blessed with God in Heaven, and it is so called, because it is not in conflict and combate as wee bee, but hath triumphed and overcome temptation, the Divell, sinne and lusts being now blessed in Heaven with God himsele: the millitant we shewed was so

called, because of that continuall warfare wee are in, with the flesh, the world and the Divell, untill thereby wee are brought home into the triumphant.

Now for the particuler there be divers parts of the Church: as the Ocean Sea is all one in it selfe, yet by the reason there bee many armes and creekes of it which runnes by divers countries: therefore it is called by the name of the countries and kingdomes it runnes by, as the *English Sea* and the *French Sea*, and the *Spanish Sea*; so although the Church of God be one in her owne receipt, yet by reason that it spreadeth it selfe into divers Countries and Kingdomes, it is called by the name of the Country or kingdome, it is neere as the *English Church*, and the *French Church*, and the *Dutch Church*, so there are many parts thereof, all which make but one Church. There was a Popish convert that made an objection against this: saith he, the Church of God is one, and the reformed Churches are many: therefore the reformed Churches are not the Church of God; as *Cantic. 6. 8. But my Dove is all alone, shee is the onely daughter of her mother.* To this I answer in this cavill, there is first ignorance of the Scripture: secondly, ignorance of learning.

First, it doth shew, *hee is ignorant of the Scripture*, for although the Church of God is but one in it selfe, yet there be divers parts of it, which are called Churches, as in this place which is my Text: *The seven golden candlestickes, are the seven Churches.* So *Gal. 1. 21. And after that, I went into the coasts of Assyria and Cilicia, for I was knowne by face unto the Churches of Iudea*; So *1 Cor. 14. 35. for God is not the Author of confusion, but of peace, as we see in all the Churches of the Saints*: so though the Church of God, bee

ART. IX. but one in it selfe, yet there are diverse parts of it.

²
How the Church
is one.
Secondly, this shewes ignorance in learning, the Church of God is but one; but how is it but one? It is one as a great line is one composed of a number of small lines; so saith Cyprian, conceive the Church of God to be one, as a great line is one, yet composed of a number of small lines, and as a tree is one, which yet consists of many branches; and as from one fountaine comes many Rivers; and as Exod. 25. 37. God said to Moses, and thou shalt make the seven lampes thereof, and the lampes thereof shalt thou put thereon to give light: Here were many lights, yet all these made but one light which was composed of many: So the Church is but one. Thus much of the doctrine, now for use.

Simile.
Simile.
Use 1.
Seeing the militant Church of God consists of diverse parts, though it be one in it selfe, therefore we should pray for the peace of it, and wish well to the members thereof; and be ready to relieve them if they stand in neede; for there is but one Faith, and one Head that quickneth all: therefore as one member is ready to helpe another, so wee should bee ready to minister to the necessities of other Churches; as Acts 11. 28. there was a famine foretold by Agabus that should be all the world over, which came to passe in Claudius Cæsars time; then the Disciples every man according to his ability purposed to send succour to the brethren which dwelt in Iudea; so it is a laudible part of this Church of England to send reliefe to other Churches, and bee ready to minister to their necessities. It is a good meditation that David hath 2 Sam. 7. Behold, I dwell in a house of Cedar, but the Arke of God remaineth within these Curtaines; So it is good for a Christian to thinke I dwell in a house of Cedar; I dwell in a faire house, I stand in neede of nothing, I have meate and drinke, and a number of other comforts, but the Arke of God remaines amongst the Curtaines; there be many of the people of God that want reliefe and outward comforts; therefore I will relieve them according as I am able.

³
The diverse
states of the
Church.
Simile.
The next point is, that the Church of God is in divers estates and conditions here in this World: sometimes a gathering, sometimes a gathered and a constituted Church: For the Church is like a house that is not a house, by and by as soone as a man beginnes to build, and hath got stones and timber, but the stones must first be hewed, the timber squared, and then set together; so men must bee gathered by the voyce of the Gospell; hewed, squared and made fit for the Church of God. Christ did gather the Church of the Iewes, but he left the constitution of it to his Apostles; as Esay 2. 5. it is said, The Law shall goe forth of Sion, and the Word of God from Ierusalem; so the Church of God beganne at Ierusalem, there he laid the beginning of the Church. Now the means by which Christ gathereth it, is the preaching of the Gospell, there is no man of his owne accord will gather himselfe into the Church: Beasts and Birds will gather into their nests and holes; but Men will not gather into the Church, it must bee a speciall hand of God that must draw them: As it is said, Ephes. 4. 11. He therefore gave some to be Apostles, some Prophets, and some Evangelists, and some Pastors and Teachers, for the gathering together

ther of the Saints, and for the work of the ministry, and for the edification of the Body of Christ, untill we all meete, &c. So also *Matth. 23.* saith Christ, O *LXI.* *Jerusalem, Jerusalem, which killest the Prophets and stonest them that were sent unto thee, how often would I have gathered thy Children together, as a Hen gathereth her Chickens under her wing, and yee would not?* So then the meanes by the which Christ gathereth and draweth men into the Church, is by the preaching of the Gospell: Therefore consider with thy selfe, where the preaching of the Gospell is, there Christ hath a people that he meanes to draw into the Church to save them; doe not hang off therefore from the Lord, but be gathered and brought home: Seeing Christ comes in the preaching of the Gospell, to draw thee to faith and to repentance, and to an estate of grace, doe not live in thy finnes and uncleannesse, but be gathered and brought home to God. If a thousand men should lye in a Dungeon, and should lye in such a manner, as not one of them could long continue therein; if one should come and give them a key to come forth, O what flocking and thronging would there be about the Doore to get out: so this is our case, wee are all naturally in the Dungeon of the Divell (as it were) so that there is not one of us, but must die if wee remaine therein, and not the death of the body only, but also of the soule: now it hath pleased God to send us the golden key of the Gospell to open this Dungeon door, therefore how should wee labour to get out, to bee gathered and brought home to God? Againe, as the Church of God is sometimes a gathering, so sometimes it is dispersed and scattered; as *Acts 8. 4.* when *Paul* made havocke of the Church of God, entred into every house, and drew out both men and women, and put them in prison; it is said, *Therefore, they were scattered abroad, and went to and fro preaching the Gospell.* So wee read, *Heb. 12. 37.* *They were stoned, they were bowed asunder, they were tempted, they were slaine with the sword, they wandred up and downe in Sheepes and in Goates skimmes, being destitute and forsaken, whom the World was not worthy of, they wandred in Wildernesses and Mountaines, and Downes and Caves of the Earth.* And neverthelesse though the Church sometimes be thus scattered, yet it doth remaine a true Church still: As a Dog or a Woolfe coming into a flocke of sheepe, may scatter them this way and that way, they are notwithstanding a flocke still; so though the Church of God bee scattered in regard of persecution, yet it is the Church of God still. *Simile.*

Sometimes in regard of Tyrants, and through the fury of the world it is hidden from the eyes of men, that it cannot be discerned: So as it was in *Elias* time, when *Ahab* and *Iezabel* had broken downe the *Altars*, slaine the Prophets, and sought to kill *Elias*: also *Revel. 12. 14.* when the Serpent raged against the woman and sought to devour her, it is said, *There was given her two wings of a great Eagle, that she might flye into the wildernesse into her place, where shee is nourished for a time and times and halfe a time from the presence of the Serpent:* so it pleaseth God many times to hide the Church from the rage of the world. Saint *Ierome* saith, that the *Arrians* in his time were so overspread and set with malice against the Church of God as it could hardly bee seene; and therefore wee neede not marvell and wonder

ART. I. wonder that there be so few of the people of God seen, for the Church
IX. may be hidden for a time because of Tyrants, and the rage of the world
they are faine to creepe into Caves, Denes Vantes, and secret places;
neither is it any marvell, though writers have so little spoken of them,
and write of them as they have: For as so *Esay*, 26.20. the Lord saith,
*Come my people, enter therinto thy Chambers and shut thy Doors after thee,
hide thy selfe for a litle season untill my indignation passe over:* So the Church
of God is hidden sometimes from the rage of the world, as that it can-
not be discerned. The Uses are:

Use 1. That seeing the Church of God is sometimes hidden, and sometimes
scattered: Therefore as soone as God giveth opportunitie, wee should
gather together againe into one assembly and settled Church: We see
in a storme, if a Navie suffer some Shipwracke, or be scattered as soone
as the storme is over, they will gather together againe; so when a
storme comes, that is, when persecution and trouble comes, and so
scatters the Church, as soone as it is over, that God giveth opportu-
nity, hee should gather together againe.

Use 2. Secondly, seeing the Church of God is sometimes a scattered
Church, and sometimes hidden; therefore although wee be scattered
in our bodies, yet we should be one in faith, the unitie of the Spirit, and
the acknowledging of the Sonne of God. Sometimes the Church of
God is visible and constituted in the way and order of Christ, as were
these Churches we read of in this place, and divers others that be spo-
ken of in the Scripture. This is a rich blessing, when the people of God
may meete and live in societie together one with another, to call upon
God, to heare the Word, and to receive the Sacraments, for the nou-
rishing of faith and other graces of God in them; whereas the Lord
keepe open Schoole with us, where wee may learne his will and wayes,
and where we may go to the Fountaines of grace to refresh our selves,
Therefore, it must bee our wisdom to hold communion with the
Church of God, that we doe not separate from it for every light mat-
ter, for toyes and trifles, *David* saith, *Psal.* 26.8. *O Lord, I have loved thy
habitation and thine house, the place where thine honour dwelleth;* so also *Psal.*
27.4. *One thing have I desired of the Lord, that will I seeke after, even that I
may dwell in the House of God all the dayes of my life, to behold the beauty of the
Lord, and to visit his Holy Temple.*

Now what is the reason that it is so great a blessing? *David* could
not be resolved hercof, in a number of perturbations, till hee went into
the house of God: as *Psal.* 73.16, 17. he saith, *I thought to have found it out
and it was too painefull for me, untill I went into the Sanctuarie of God, then un-
derstood I their end:* For betweene a scattered Church, and a gathered
Church, this is the difference, that the one being scattered stands by
their owne strength, and the other gathered stands by the mutuall help
one of another: as *Acts* 27. when *Paul* was in the Ship in danger, and a
number of others with him, there were some that let downe the Boat
out of the Ship and would have stollen away, but *Paul* tells them, Ex-
cept

cept ye abide in the ship ye are all like to perish; so let us know that if wee doe not hold communion with the Church we cannot be saved.

S E R M.

L X I.

Here wee are to observe two things: First, that *this visible Church is a mixed company wherein is good and bad*; and therefore it is compared to a field wherein is wheate and tares, and to a floore wherein is chaffe and corne, and to a flocke wherein is sheepe and goates; and because of this mixture wee are not to account the Church of God to bee no Church for a number of wicked men under the hope of ease and other priviledges doe joyne with the Church in outward duties, but never partake of the life of grace, and are not true members no more than a wooden legge is a true member of the body of a man; for though it may bee a stay to the body, yet it doth not partake of the life that is in the head, therefore when the body is in safety the wooden legge may be in the fire, so it shall be with all the wicked men that joyne in outward duties with the Church, and doe not partake of the life of grace with them, they shall bee cast into hell-fire when the true members shall goe into heaven, therefore we must labour to bee true members of the Church, and to feele a derivation of the life of grace from Christ, or else when the true members be saved, we goe to perdition.

First, it is a mixed company.

Simile.

Secondly, a *visible Church may bee in a more pure estate at some times than it is at other times*; even as a man that hath health and yet may catch a cold, and diseases may breed upon him, and may bee brought low; so a constituted Church may lose the former beauty and good beginnings: corruption of doctrine may creepe in, and yet the Church bee a true Church still: as were these seven Churches of *Asia*; wherein were many corruptions crept, for the which they were reprovved; yea and the Church of *Rome* once was a pure Church, but now it is a denne of devils. *Chrysostome* saith, such a Church may bee compared to spend-thrifts, that when they have spent their money and treasure have nothing to brag of but their purses and chests: so the Church of *Rome* having lost all her purity, hath nothing to brag of but the name of a Church; it hath lost the nature of the Church, and retaines only the name.

Secondly, it may be more pure at one time than another.

Simile.

Simile.

Now here may a question be moved, *when a man should make separation from the Church?* First, I answer, *though there be corruption in manners, yet we are not to separate from it*; this is plaine by Scripture, wee see the Children of *Israel* when they were in the wilderness murmured against God and against *Moses*, and committed many grosse sins, yet *Moses* did not separate from them: so in Christs time there were many corruptions amongst the Iewes, and yet Christ did not separate from them; so 1 Sam. 1. Wee see that *Elkanah* and his wife went up to the yeerely sacrifices when the Priests were wicked men, for they lay with the women that did assemble at the doore of the Tabernacle, and yet they joyned with them in the holy things of God.

is when we may not separate lawfully from the Church.

1

Secondly, *wee are not to separate from the Church for some defects and wants*: for as a man may bee a true Christian, a member of Christ, and yet

2

ART. I.
X.

3

yet have many wants and defects; so a Church may bee a true Church and yet have many wants and defects.

Thirdly, we may not separate though there may bee some *corruption in Doctrine in the worship and service of God*; we see that there was corruption of doctrine in Christs time, for the *Scribes and Pharisees* had taught false doctrine, *Matth. 5.* and yet Christ did not separate from them, or his Disciples, but hee wils them to heare them; so likewise in the booke of *Kings*, the high places were not then taken away, and yet they did not separate from them.

when we may
separate.

Ans. I.

Affirm.

Simile.

Now in two cases we may separate from them; first, *when the Doctrine is corrupted in the fundamentall points*; for there bee some points which are the foundation of Religion; and when they are corrupted the whole building must needs bee overturned; as an house may bee an house though they take away the doores and windowes and some posts, but if they take away the foundation, then the house cannot stand, it ceaseth to be an house; so though religion be corrupted in some points, yet it may bee so as the whole body may not bee subverted, but if it bee corrupted in the foundation then it overturnes and will be destroyed, in this case we are to separate from it.

2

Secondly, *we are to separate when the worship and service is corrupted in the substance*; as when a man cannot joyne with them with a good conscience; so when the worship of God was brought to the high places, in that *Ieroboam* had set up calves in *Dan* and *Bethel* to worship, then we see *2 Chron. 11. 14.* *the Priests and Levites came to Iudah and Ierusalem*; in this case wee are to separate; and this is the reason why wee separate from the Church of Rome, having both erred in the foundation, and in the substance of Gods Worship.

SERMON



SERMON LXII.

PSALME 87. 3.

Glorious things are spoken of thee, O Citie of God.



Having declared what the Nature of the Church is, and what bee the divers parts and estates of it in this world; in the next place we are to consider, *what bee the priviledges and dignities of it*; for this assembly God hath graced with speciall dignities above all assemblies, therefore wee should labour to bee members of it rather than of any other. Now the dignities and priviledges may be considered in five heads:

4
Five priviledges and dignities of the Church.

First, this that *David* speaketh of here that *he calls the Church the Citie of God*, or as *Paul* termes it, *1 Tim. 3. 15. the house of God*, because of all other places it is the speciall place where God dwelleth by the presence of his grace: it is true indeed that God is present with his power in hell, and this world is full of the presence of God in goodnesse; as it is *Psalm. 119. 64. The earth is full of thy goodnesse*, but his gracious presence of quickning grace is to this assembly; therefore because God dwelleth in a more eminent manner in this above all other assemblies, it is called the house of God and the City of God. Now this City excels all other cities in foure respects:

The first dignity of the Church.

First, all other cities were builded by men, as *Gen. 4. 17. it is said that Caine built a citie, and called it by the name of his Sonne Henoch*: So also *Gen. 10. 11. it is said that Nimrod out of that land sent forth Assur, and builded Ninirveh and the citie Rehoboth*: but this citie is builded and framed by God himselfe, *Matth. 16. Christ saith to Peter, upon this rock will I build my Church, &c.* and *Ierem. 31. 4. saith God, againe I will build thee, and thou shalt be builded, O virgin Israel*: All other cities are builded by men, but this citie is builded by God, and hath its high originall from him: And therefore wee may inferre because God is the builder thereof, he will preserve and keepe it; as *Christ saith, Matth. 16. that the gates of Hell shall not prevaile against it*; so *Zech. 12. 3. it is said, and in that day will I make Ierusalem a burdensome stone; all that burden themselves with it shall be cut in peeces though all the people of the earth were gathered together against it*; as *Gen. 19. 13. the Sodomites did seeke to breake the doore open upon Lot*, but the Lord stroke them with blindness that they groped and could not finde the

The Citie of excels others in foure respects.

ART. IX. the doore; so it hath pleased God, to cover the Church though the enemies thereof have sought to breake in upon it, and to destroy it; yet the Lord hath strooke them with blindnesse, that they could not finde the meanes to doe it. Therefore this citie hath this dignitie and roialtie above the rest, because other cities are builded by men; but this is builded by God.

2
This societie is
so preserve
soules especially.

Secondly, they that live in other cities live in societies especially to preserve and maintaine their bodies, but in the Church of God in this citie, they do not so much live therein to maintaine their bodies as their soules. Againe, in other cities they live in societie to strengthen themselves against their enemies, to maintaine their lands and livings; but in this, which is the Church of God, they live together not so much to maintaine their bodies and their outward estate, but to maintaine the inward graces of Gods Spirit, and their interest unto heaven; as *Philip. 1. 27.* saith Paul, *Onely let your conversation bee as it becommeth the Gospell of Christ, that whether I come and see you or else bee absent; I may heare of your matters that yee continue in one Spirit and in one minde, fighting together in the faith of the Gospell:* And *1 Pet. 3. 7.* Hee exhorts married couples to live together as heires of the grace of life: So in this citie they live together especially to maintaine faith and their comfort in God and their hope of heaven; herein therefore in the second place this citie excels all other cities in the world.

Simile.

3
All commodities
goe thither for
spirituall life.

Thirdly, all the commodities of the country goe to the citie, if there bee any thing better than other it is carried thither all to maintaine a temporall life: but in this citie which is the Church of God, the Lord keeps publicke market where a man may buy (without money) the graces of the Spirit: where hee may have faith, repentance and other graces needfull, as *Esa. 55. 1.* *Hee, every one that thirsteth, come ye to the waters, and yee that have no silver come buy and eate; come I say, and buy wine and milke without silver and money;* so *Revel. 3. 18.* *I counsell you to buy of mee gold tried in the fire, that thou mayest bee made rich:* So then here in this citie the Lord keeps open market of spirituall graces that a poore Christian may furnish himselfe with whatsoever grace hee stands in need of, and therefore it must bee our wisdom so to furnish our selves as that wee bee not to seeke when wee should use them. *Augustine* saith well, in the citie thy house is furnished with all good things, those that bee rich amongst you have their houses furnished with a great deale of plate and pillars of marble, and tapisserie and other fine ornaments; but thou that art a Christian, away with these, they are but toyes and trifles in regard of spirituall graces, but the house of God is furnished with spirituall graces, *faith, repentance, pardon of sinnes,* feeling of Gods favour, and all holy and sanctified graces. In other cities there be markets for the body, but in this citie the Lord keeps open market, with spirituall graces to furnish our soules: and therefore thirdly herein this citie excels all other cities in the world.

4
Here is spiri-
tuali freedom.

Fourthly, in many other cities there be many other liberties and immunities, all these immunities are but to free them from toyle and tribute, but the Church of God doth not thus free men; for *Christ* himselfe payed tribute,

tribute, *Matth. 17. 27.* and *Paul* exhorts us, *Rom. 13. 7.* Give unto all men SER. LXII.
therefore their dues, tribute to whom yee owe tribute, custome to whom custome.

The Church of God doth not free men from taxes and tributes, due to earthly powers and Potentates, but from the bondage of sinne, from the accusations of an evill conscience, from the Devill and from Hell. Thus *John 8. 36.* saith Christ, *If the Sonne make you free, yee shall bee free indeed.* And *Gal. 4. 26.* saith the Apostle, *But Ierusalem which is above is free, which is the mother of us all.* A man may bee a citizen of a great citie and yet lye in bondage to sinne and the Devill; bee a slave to his lusts, and be troubled with the accusation of an evill conscience. But if a man bee a citizen of this citie, hee shall bee free from sinne, the Devill, Hell, the accusation of a bad conscience, and from his wild lusts; therefore in the fourth place this citie excels all other cities in the world. The uses are.

First, seeing the citie of God excels all the cities of the world; therefore Vse 1.
wee should account it a marvellous blessing that it pleaseth God, to make us citizens of this citie, as *Ruth 2. 12.* *Boaz* said unto *Ruth*; the Lord recompence thy worke, and a full reward bee given unto thee of the God of Israel, under Simile.
whose wings thou art come to trust: So happy is the man over whom the Lord doth spread the wings of his love. Wee see *Psal. 84.* *Dauids* affection, that hee had rather bee a doore keeper in the house of God, than to dwell in the Tents of wicked men; hee had rather bee a meane man and a true member of the Church, than to bee a great wicked man: Therefore wee may bee sure that it is a greater blessing to bee a poore man and a member of the Church, than to bee a great rich man in the world, and no true member of the Church.

Secondly, seeing the citie of God excels all the cities of the world, Vse 2.
therefore every man must have care to hold communion with it; and take heed hee doe not suffer the Devill to draw him away from it, because God dwells there by the presence of his Spirit: *Peter* could say to Christ, *Job. 6. 68.* Master, to whom shall wee goe? thou hast the words of eternall life; heere is fulnesse of joy, here is comfort to bee had; and therefore howsoever others start out, let us hold to it.

Thirdly, seeing the citie of God excels all other cities, therefore it Vse 3.
must bee our care to live like such citizens: Hath God made thee a citizen of such a citie, live then happy man, like such a citizen, conforme thy selfe to the lawes of it, and walke worthy of this heavenly citie. The author to the *Hebrews* maketh the same use of it, *Hebr. 12. 22.* But (saith hee) yee are come unto the Mount Zion, and to the citie of the living God, &c. And therefore see that yee despise not him that speaketh, for if they escaped not which refused him that spake on earth; much more shall not wee escape if wee turne away from him that speaketh from heaven. You bee of the citie of God, and therefore doe not you live like the wild men of the world, in your sinnes and corruptions, but live like Saints and citizens of such a citie, thus much of the first dignitie, that the Church is called the citie of God, because there is the presence of God in grace.

The second Dignitie of the Church of God is, that it is called the body of 2
Christ, now there is a naturall body of Christ, which hath parts and liga- Dignitie of the Church.
ments,

ART. IX. ments, as our bodies have hands and feet, &c. And there is a mysticall body of Christ, which are the company of true be'eevers which are made one with Christ, by faith through the communion of the Spirit, which mysticall body is more deare to Christ, than his naturall body, for hee gave his naturall body to die for his mysticall body, and to redeeme it, the Church is this mysticall body, as 1 Cor. 12. 27. *now ye are the body of Christ and members in particular*; so Coloss. 1. 14. *Now I rejoyce in my sufferings, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake which is the Church*: So then the Church of God is the bodie of Christ, whence ariseth divers consequents.

I
Consequent.

That Christ is
the head of the
Church, onely
three proofes.

I
Simile.

2

3

2
Consequent.

Simile.

3
Consequent.

First, *that hee is the onely head of the Church, and no other but hee*: as Ephes. 1. 22. *saith the Apostle of Christ, And hath made all things subject under his feet, and hath appointed him over all things to bee the head of the Church*: so Colos. 1. 18. *hee is the head of the bodie of the Church*; for as the head ruleth the bodie: so Christ rules his mysticall body. Now that Christ is the onely head of the Church, it may bee seen in three things: First, *because the grace of God is most eminent in him*, for as life is most eminent in the head, so the graces of God are most eminent in him, hee excells all men and Angels, therefore the Apostle saith, Colos. 1. 19. *that it pleased the Father that in him all fulnesse should dwell*.

Secondly, *because of the neere conjunction that is between the head and the members*, the naturall head may bee parted with a blow from the body, but the Devill and all the damned cannot part Christ and his mysticall body.

Thirdly, *in regard of ministration*: for as the head doth communicate life and motion unto the body, so Christ doth the life of grace and the Spirit; So it is a Royaltie onely belonging to the head not to Archangell nor Angell, therefore away with the Pope.

The second consequent is, *that seeing Christ is head of the Church therefore as the head communicates life and motion into the body, so from Christ flowes spirituall life and grace into the Church*: there is never a true member but Christ communicates life and grace unto him, therefore every true Christian must feelee a derivation of grace and spirituall life in him; every one that would have true comfort must feelee this, and to say as Saint Paul doth, Galath. 2. 20. *Thus I live, yet not I now, but Christ liveth in mee, and in that I now live in the flesh, I live by the faith of the Sonne of God, who hath loved mee and given himselfe for mee*. Wee see if a man hath any member that hangs dead and numb'd, so as no life flowes from the head to it, hee will rubb and chafe it to bring heate and Spirits into it againe; so when wee see our selves hang by as dead members, and that hardly any life of grace flowes unto us, wee should never bee at rest, but use all the meanes wee can to heare the word, pray, repent of our sinnes, get faith in Christ; never to bee at quiet till wee feelee a derivation of the graces of Christ unto us.

The third consequent is, *that seeing Christ is the head of the Church and the Church his body*; Therefore *hee will preserve all the members of it*; There is never a little toe, finger or a bone in the body of Christ, that shall perish, but hee will preserve them all: Wee see in nature that the head will labour

labour to preserve the rest of the members that they doe not perishe, much more will Christ preserve his mylticall body, Hence therefore is our comfort that wee stand not by our own power, but by the power of Christ, and the life that wee live in grace wee have not by the power of nature, but by Christ; therefore hee will preserve us and keepe us, as *Iohn 17. 12.* saith Christ, *of those that thou hast given mee have I lost none:* Wee are all dead by Adam, but we are made alive by Christ, so *Revel. 2. 16.* Christ is called the roote and the generation of David. It is a Metaphor taken from herbes in a garden, that although the stalke and the leafe die in the winter time, yet they are preserved in the roote, and when the spring time commeth they will put forth againe; so though wee die in our selves yet wee are preserved in the roote which is Christ, although the stalke and the leafe die yet wee are safe in the roote. The use is.

Seeing that the Church is the body of Christ, therefore all injuries and wrongs that are done unto the Church, Christ takes as if they were done to himselfe: not onely the injuries and wrongs that the world puts on them, but also the disgraces and shames that Christians bring upon themselves; therefore thou that art a Christian, consider with thy selfe thou art a member of Christ, looke what disgrace thou bringest on thy selfe, thou bringest on Christ; as *1 Cor. 6. 15.* saith *S. Paul, Know ye not that your bodies are the members of Christ, shall I then take the members of Christ, and make them the member of an harlot? God forbid:* or shall wee abuse them to drunkenesse? looke what disgrace we cast on our selves, we bring on Christ, because we bee Christs Members. Therefore, *Chrysostome* saith well, O man by thy sinne thou dost not disgrace thy owne selfe, but another; and the shame doth not rest on thy owne body, but it rests on another mans, that is, on the body of thy Lord and Master Iesus Christ. So *Augustine* saith, if thou have no care of thine owne selfe, yet have care of Christ; and if thou care not for defiling of thine owne body and disgracing of it, yet take heede of defiling and disgracing of the body of Christ; rest not on thy selfe, but on Christ: therefore how carefull should we be, that we doe not defile our bodies.



SERMON LXIII.

EPHESIANS 5. 25.

Husbands love your Wives, as Christ loved the Church and gave himselfe for it.



Here bee five things wherein the dignitie of the Church consists:

1. *It is called the Citie of God, or the House of God, because there is a speciall presence of Gods Spirit.*
2. *It is called the Body of Christ.*
3. *The Spouse of Christ, or the Bride.*
4. *It is the Pillar and ground of Truth.*
5. *It is like unto Noah, his Arke, that there is no salvation without it.*

3
Dignitie of the
Church.

Two of these wee haue intreated of already, and now are come to speake of the third, which is this; *That the Church is the Spouse, and the Bride of Christ*, because it hath pleased Christ to bestow himselfe on the Church to marry and to adjoine himselfe to it in the most neereft bond that may be; Man and Wife are not neerer tyed one to another by the bonde of marriage, than Christ hath tied and bound himselfe to her by the bond of the Spirit: therefore the Church may well bee tearmed the Spouse and the bride of Christ: as *Cantic. 5. 1. I am come into my garden my Sister, my Spouse*, so *Iohn 3. 29. He that hath the bride is a bridegrome, but the friend of the bridegome which standeth and heareth him rejoyceth, because of the bridegrooms voyce*: So *Revel. 21. 9. saith he, Come I will shew thee the Bride, the Lambes wife*. What a great comfort is this, that such silly people as we be, should be advanced to this honour: as *1 Sam. 25. 41. when David sent to Abigail to take her to wife, saith she, Let thy handmaid be a servant to wash the feete of thy servants of my Lord*: so wee may say, what Lord, wilt thou make mee thy Spouse, and thy Bride, it is honour and glory enough for me to be a poore servant to wash the feete of the meaneft of thy servants. Now as many lines come from one Center, so there may be many points deducted out of this point.

Simile.

I
He loves the
Church.
Three wayes.

First, seeing the Church is the Spouse and the Bride of Christ, therefore, *He loves the Church*: the love betweene man and wife is great; but the greatest love is betweene Christ and his Church. as it is, *Gen. 2. 24. Therefore shall a man leave father and mother, and cleave to his wife; the greatest*

test bond in nature is betweene them, and the greatest bond in grace is S E R M. X L I I I.
 betweene Christ and the Church. It is said, *Esay*, 43.4. *Since thou wast precious in my sight, thou hast beene honourable, and I have loved thee; therefore will I give Man for thee, and People for thy sake.* So *Revel.* 3.9. *I will make them that they shall come and worship before thy seete, and to know that I have loved thee.* In my Text we see Christ hath not onely loved the Church, but hath made declaration of his love: wee read *Milac.* 1. 2. that the Lord saith to the people, *I have loved you*; and the people say to God, *Wherein hast thou loved us?* But thanks be to God, wee need not say so, for Christ hath not onely loved us, but he hath made declaration of his Love, that we may feele it and see it; If Christ should have loved us, and we should not have knowne it, it had beene a great matter. But the comfort is the greater, that hee makes declaration of his Love to us. Now in three things Christ makes declaration of his Love to the Church:

First, in that Christ hath spared no paines nor labour, nay hath given his owne life and blood to redeeme it; 1
Signe of Love.
greater love than this could no man shew, than to give his life for his friends; But Christ sets out his love towards us, *seeing whilst we were yet sinners, He died for us*: as Saint Paul saith, *Rom.* 5.8. It was love, and a great love too, that made *Iakob* serve seven yeeres for a wife in *Syria*, which hee thought nothing: much more it was love, and great love in Christ, that hee would be contented to bee borne in a Stable, to bee laid in a Manger, to sweat blood and water in the garden, to die that accursed death of the crosse, and to bee laid in the ground for us, all which Christ accounts as nothing; so we may be saved and brought home to God. Simile.
Esay, 53.11. it is said, *He shall see the travell of his soule, and shall be satisfied*; so we may be saved and brought home to God, this will satisfie Christ, he will thinke all his paines as nothing.

Secondly, Christ hath made declaration of his Love, in that he doth wash away our sins from day to day in his blood: for whereas nothing in this world can wash away our sins, but his blood, it hath pleased him to dippe a handkerchiefe as it were in his blood, to wipe away our sinnes; this is another evidence that he loveth us: as *Revel.* 1.5. it is said, *that he hath loved us, and washed away our sins in his blood*: therefore whosoever doth not feele his soule and conscience to be cleansed, and the blood of Christ to eate out the venome of his sinne, Christ hath not declared his love unto him as yet, in any comfortable manner. 2
Signe of Love.

Thirdly, Christ declares his love to the Church, in that hee sends love tokens unto her, which are the gifts and graces of his Spirit. A loving husband, if hee bee in a farre Countrey, will send love tokens to his wife: there is never a messenger that comes, but he will send some Jewell or peece of gold; so Christ doth to his Church send love tokens from day to day: as *Ephes.* 4.8. it is said, *When he ascended up on high, he led captivity captive, and gave gifts unto men*; so when he came at the highest top of glory, hee did not forget his poore Church, but sent gifts to it; as *Acts* 2.35. it is said, *Since then that he by the right hand of God hath beene exalted, and hath received of his Father the Holy Ghost, hee hath shewed forth* 3
Declaration of Love.
Simile

ART. IX.

this which you now see and beare. This is a plaine evidence that his heart is upon us, and that he doth not onely love us, but makes declaration of his love, that we may see and feele it from day to day: Hence we may inferre; though Christians bee despised in the eyes of the world and not regarded, yet they be deare in the eyes of Christ, he regardeth and loveth them. Wee see a good wife if her husband love her, shee cares not who hates her; so her husband bee pleased, shee cares not who is displeased: so it should bee with a Christian, if Christ love him hee should not care though the world hate him; so Christ be pleased, hee need not care who be displeased with him.

Simile.

2
Deduction.

Secondly, seeing the Church is the Spouse and Body of Christ, therefore he will richly indue the Church. Wee see when a man marryeth with a woman, the marriage deeds be made, he gives her an interest in his lands, and indowes her with his goods: so Christ doth indue the Church with his righteousness, holiness, & with his merits: Thus *Phil. 3. 9.* Paul desireth that he might be found in Christ, that is, not having his owne righteousness which is of the law, but that which is through faith in Christ: So also *1 Cor. 1. 30.* saith the Apostle, *But yee are of him in Christ Iesus, who of Gods made unto us wisdom, righteousness, sanctification and redemption; that according as it is written, Hee that rejoiceth, let him rejoice in the Lord:* this is another comfort to a Christian, that though he be poore in himselfe, yet he shall be rich in Christ; If a poore Maid marry with a rich Husband, though her father left her nothing nor never a friend, yet she thinkes her selfe well provided for; so though we be poore in our selves, our father Adam having left us nothing but sinne, yet if wee can marry with Christ, hee will richly indow us with all his Graces.

Simile.

Simile.

3
Deduction.

Thirdly, seeing the Church is the Spouse and the Bride of Christ, therefore hee will adorne it with all his graces: It is said *Esa. 61. 10.* *I will greatly rejoyce in the Lord, and my soule shall bee joyfull in my God, for hee hath clothed mee with the garments of salvation, and covered mee with the Robe of Righteousnesse, hee hath decked me as a Bridegroom, and as a Bride tireth her self with her Jewels:* And to the same effect wee read *Revel. 19. 8.* *unto her was granted that shee should bee arrayed with pure fine linnen and shring, for the fine linnen is the Righteousnesse of Saints;* so then the Lord will not leave the Church naked, but will beautifie and adorne it with his graces; therefore wee must labour to feele this and see it; for if our conscience shall tell us that wee are naked not having one grace of his Spirit, then wee doe not belong to him for without this golden garment of Christs righteousness wee shall not bee set at the right hand of Christ, as it is *Psal. 45. 9.* but as long as wee be naked and have not this golden garment on, wee doe not belong to Christ, for if wee did, hee would adorne and beautifie us with all his graces in some measure.

4
Deduction.

Simile.

Fourthly, seeing the Church is the bodie and spouse of Christ, therefore hee will discharge the Churches duties: A woman that is in debt when she is married to a man all her debts are devolved unto her Husband, she shall not answer the debt, but her husband because she is under his covert;

so, the Church shall not answer for her debts, but Christ shall, as 1 Pet. 2. S E R M.
 24. it is said. *Who his own self bare our sinnes in his own bodie on the tree: and* L X I I I.
Rom 8. 3. saith the Apostle) for that which was impossible to the law in as much
as it was weak, because of the flesh, God sending his owne Sonne in the similitude
of sinnefull flesh and for sinne, condemned sinne in the flesh; Therefore seeing
 Christ hath discharged our debt and tooke it upon him, it is a comfort to
 the Church, that they shall not answer for it: Hence we may learne that
 when the Divell shall impleade us for our sinnes and debts, we must not
 deny the debt, and say it is not so, but answer him: wee bee not the parties
 that are loiable to the Law: but wee must goe to our husband Christ, hee
 hath taken our debt upon him, and will answer whatsoever can be requi-
 red of us. To make this plaine, as wee reade 2 King 4. there was a poore
 Widow that was impleaded for her debt, who comes to the Prophet and
 tels him of it. Hee askes her what shee had left, she replies that shee had
 nothing left, but a little cruse and a little oyle in it; where upon the Pro- Simile.
 phet bids her goe and borrow vessels of her neighbours, then shut the
 doores to her selfe, and powre into those vessels and fill them: which she
 did, and so payed her creditours and lived of the rest. This is *the Churches*
case, the Divell impleade her for debt and the Church hath nothing left
 but as it were a little Pitcher, *the body of Christ*, and yet out of this there
 hath runne out such a deale of oyle as that it hath sufficiently discharged
 all the debt of the Church: and this is another comfort to her, that shee will
 discharge all her debts.

Finally, seeing the Church is the body and the spouse of Christ that one
 day wee shall bee brought home unto him to live with him for ever: as
 Psal. 45. 14. it is said, *shee shall bee brought to the King in raiment of needle*
worke; and in the next verse, With gladnesse and rejoicing shall they be brought,
they shall enter into the Kings Palace. Therefore this is a comfort to the
 Church, that although she cannot see him because she lives here on earth,
 and Christ in Heaven, yet there will be a time when shee shall live for ever
 with him in glorie and happinesse: It was Christs request, *Iohn 17. 24.*
Father, I will that those which thou hast given mee, bee with mee even where I
am, that they may behold my glorie, which thou hast given mee; it was one of
 Christs last suits to his father, that we should be brought home unto him.
 This is another comfort to the Church, that one day they shall enjoy
 Christ and live with him for ever in glory, howsoever they may have a
 great deale of trouble and affliction here; as Revel. 19. 6, 7. *there was a great*
voyce (like a clap of Thunder) saying, Hallelulah, for our Lord God Almighty
hath reigned, let us bee glad and rejoyce and give glorie to him for the marriage
of the Lambe is come; and his Wife hath made her selfe ready. All hearts should
 bee filled with joy for this, and all soules should bee replenished with glad-
 nesse for that one day the marriage shall bee solemnized when wee shall
 bee brought home unto him to live with him for ever.

Lastly, seeing the Church is the Bride and the Spouse of Christ, 6
 therefore he will not bee ashamed of us; no good man will be ashamed Deduction.
 of his wife (though she be but meane) in any place, nor before any com-
 pany, no more will Christ be ashamed of us, but will confesse us before Simile.
 God,

ART. IX. God, though we be but meane : as *Heb. 2. 11.* For both he that sanctifieth, and they which are sanctified are all of one ; wherefore hee is not ashamed to call them brethren : saying, *I will declare thy Name unto my brethren, in the midst of the Church will I sing praises unto thee :* And againe, behold here am I, and the children that thou hast given me : so *Luk. 12. 8.* Whosoever shall confesse me before men, him shall the Sonne of Man confesse before God and his Angels. As Joseph confessed his father and brethren before *Pharaoh*, and was not afraid of them ; so will Christ one day acknowledge his Brethren the Elect of God : this is another comfort, that Christ will not be ashamed of us howsoever wee are not respected and regarded here, yet one day we shall be highly promoted : Christ will say to us, *Come ye blessed of my Father, receive the Kingdome prepared for you, before the beginning of the World.* Therefore, beloved brethren, sequester your thoughts from things present, and think on the things to come ; think upon this joyfull meeting of Christ and all the holy people of God ; consider how great will our comfort be at that time : therefore love *Iesus Christ*, be carefull to passe your time here in holinesse and feare, labour to repent of your sinnes, and to get faith in Christ, that yee may finde favour with God at that time.

Simile.

Now there is another thing that I would commend unto you in regard of the time : That seeing Christ is such a comfortable Husband to us, let us take heed we doe not displease him : we see a good wife will be loth to displease her husband at any time, if she hath given him any occasion of offence, she will not be at rest till she be reconciled, and her husband pacified and pleased with her : so seeing it is manifest at this present, by evident tokens, that our loving Husband is displeased by taking away the comforts of the Earth ; for what a thing is it, that wee should live on the Earth, and yet not see the fruits of it comfortably, but be strangers from it, in regard of the multitude of our sinnes : therefore I say, seeing we see him displeased with us, let us not be at rest till we be reconciled unto him, let us repent us of our sinnes, pray unto him and never give over till he be pacified and pleased with us.

SERMON

SERMON LXIV.

I TIMOTHY 3. 15.

That thou mayest know how thou oughtest to behave thy selfe in the House of God, which is the Church of the Living God, the Pillar and ground of the Truth.



He greater the Church of God is, the more is our comfort to be members of it; therefore I hope it will not be tedious to any to speake further of the dignities and priviledges of the Church: for if one have a stately House, or a fruitfull Field, hee will not bee weary to heare one tell him of the goodly Scituation and Commodities that doth belong unto it; so because the glory of the Church

is our glory; therefore it shall not be amisse, nor I hope tedious to any, that I insist to speake of the dignities of the Church of God.

Fourthly, the dignitie of the Church is conspicuous in that it is called ⁴ *the Pillar and ground of Truth*: A metaphor taken from building, that as a Pillar sustaines and upholds the house from falling, so the Church of God is a Pillar to uphold the Scripture and the Gospell, which otherwise the prophane multitude of the World would let fall; and it cannot stand with another Societie, but only with the Church of God; because there God is knowne; so we see *Psal. 76.* It is said, *God is knowne in Iuda, his Name is great in Israel, For in Salem is his Tabernacle, and his dwelling in Zion*: So also, *Psal. 147. 19.* *Hee sheweth his Word unto Iacob, His Statutes and his Iudgements unto Israel. He hath not dealt so with any Nation, neither have they knowne his Iudgements*: so then it is an honour peculiar belonging to the Church of God, to uphold and maintaine the doctrine of saving truth, which otherwise would bee extinguished by the prophane multitude of the World: Now two wayes the Church is the Ground and Pillar of Truth:

1. *Because it doth preserve and keepe the Tables of Truth.*
2. *Because it doth deliver the doctrine of Truth to all her Children by the meanes of Pastors and Teachers; which the Apostle delivers unto us, Ephes. 4. 11. where he saith, When hee ascended up on high, hee led captivitie captive, hee gave gifts unto Men, &c. He therefore gave some to bee Apostles, some Evangelists, some Prophets, some Pastors and Teachers, for the gathering together*

Church ground and Pillar of Truth, two wayes.

ART. I.
IX.

together of the Saints, for the worke of the Ministry and for the edification of the Body of Christ; that henceforth we be not Children tossed to and fro, and carried about with every winde of Doctrine, by the sleight of men and cunning craftinesse whereby they lie in wait to deceive.

For the first, it doth keepe and preserve the Tables of Truth, in three respects:

1. It keepes the letters of the Scripture.
2. The true Canon of the Scripture, that is, the true number of the Canonickall Bookes.
3. The Authoritie of the Scriptures.

I
The Letter of
the Scripture.

First, It keepes the letters of the Scriptures, for the Scripture is the chiefest rich Jewell and Treasure that Christ hath left his people, therefore it hath beene the care of the Church the Spouse, to preserve and keepe the Scripture, as the chiefest Jewell and Treasure left of her husband Christ: we see in experience, if a man leave a Jewell or some other treasure with his wife when he goes into a farre countrie she will be carefull to keepe it till he come home againe, shee will locke it up or lay it in some Boxe or Chest: so because the Scripture is a rich Jewell left unto the Church by her Husband Christ, therefore, there can be no doubt but the Church was carefull at all times to preserve and keepe it: to this purpose *Exod. 25. 16.* The Lord commanded Moses to make an Arke of Shittim wood to put the Tables of the Covenant in: (that is, the written Law of God) and why should they put it into an Arke, or Chest of Cedar? But because it is the durablest wood, which will not rot, to teach us that the Lord would have the Scriptures preserved; therefore *S. Paul* saith *Rom. 3. 4.* That the Lord hath of trust committed the Oracles of Truth unto the Jewes, which were the Church of God: so that it is the dutie of the Church to preserve and keepe them: None hath done it but the Church, which hath not failed in any point: If a tender mother should have a spring that she and her Children live by to drinke of, how carefull would she be to keepe it from all annoyances: so because the Scripture is as a Spring that the Church lives by, and dringes of, she and her children: Therefore there can be no question but that the Church hath beene carefull to keepe it from all annoyances. It hath beene an opinion of the Papists, that the Scripture was corrupted by the Jewes in the Originall Text: but if this opinion were true, it were enough to bring in *Atheisme* and all prophanenes, for no body can deny, but if that the letters of the Scripture were corrupted in the Originall, then that which is translated cannot be right. Here then to confute this opinion of the Papists which is enough to bring in flat *Atheisme* and superstition, I will shew you divers arguments and reasons to proove that the Scripture hath not beene corrupted, which because it is a point of learning, and a high one; therefore as God when he gave the Law to the People came downe upon the Mount as low as might bee, to deliver it to them: so I will come downe as low as I can to make it plaine to your Capacities who heare me.

Simile.

Simile.

Simile.

The first, Is drawne by comparison from a King; There is no King that

that would suffer his Statute lawes to be corrupted in the fundamentall **S E R M.**
 Points, and his publike Records if hee could helpe it; but *God* is our **L X I V.**
King, and the Scripture is the Statute-Law of *God* and his publike Re-
 cords whereby he makes his Will knowne to Men, and governes them, **I**
 and therefore can we thinke that the Lord will suffer any to corrupt it, *Reason, proving*
 seeing he hath Power in his hand to help it, unlesse we thinke that *the integrity of the*
Scripture hath
beene kept un-
corrupted.
God hath lesse care, than an earthly king would have of his lawes. *Iosephus*
reports, and also *Eusebius* of a certaine Poet that tooke upon him to ap-
 ply a Holy sentence to a wrong end, who was stricken with blindnesse
 till he made confession of his fault: And of another that tooke a peece
 of Scripture to make a jest of it, who was taken with a phreneticall
 madnesse, and hardly ever recovered againe.

Now therefore if *God* doe punish those that do prophane the Scrip-
 ture, then how much more will he punish them that doe corrupt it, see-
 ing *God* hath set this seale to it. This *God* makes good, *Revel. 22. 18.*
For I testifie unto every man that heareth the words of the prophesie of this booke,
If any Man shall add to these things, God shall add to him the plagues that
are written in this booke, and if any Man shall take away from the words of the
booke of this Prophesie, God shall take away his part out of the Booke of Life:
 therefore, who durst meddle to corrupt it?

The second reason is drawn from the Promise of *Christ* in *Mat. h. 5. 18.* *Reason 2.*
For verily I say unto you till Heaven and Earth perish, one jot or one tittle of the
Law shall not escape till all things be fulfilled, now by the law, he means the
 written Law of *God*: here we have the promise of *Christ*, that as long
 as Heaven and Earth indures, there is not one jot or tittle of the Law
 that shall be corrupted.

The third is taken from the continuall practise of the Prophets, Apostles, *Reason 3.*
 and of *Christ* himselfe: that still send the People of *God* to the Scriptures
 as the most sincere Iudges, as *Esay 8. 20. To the Law and to the Testimo-*
nies, if they spake not according to this word, it is because there is no light in
them: so 2 Pet. 1. 19. We have also a most sure word of the Prophets, to the
which ye doe well that ye take heede, as unto a light that shineth in a darke place,
&c. and *Christ*, *Iohn 5. 39. saith, Search the Scriptures, for in them you*
thinke to have Eternall Life; they are they which testifie of me: So wee see
 that *Christ*, the Prophets and Apostles call us to the Scriptures, as to the
 sincerest Iudge. Now if the scriptures had beene corrupted and depraved,
 they would not have sent us to them; for there is no man that will
 send his servant to sea, but hee will tell him the danger of it, and of the *Simile*
 Shelves, Rockes and Sands, and where they be, that so hee may avoyde
 them: so if the Scriptures had beene corrupted, *Christ*, the Prophets
 and the Apostles would not have sent us to the Scriptures, but would
 have told us where the Rockes and Shelves, and where the dangers
 had beene, nay if *Christ* had knowne the Scriptures had beene corrup-
 ted, he would have made it knowne: or if he had seene that in time to
 come they would have beene: therefore this practise of *Christ*, the Pro-
 phets and Apostles, in sending them to the Scriptures, shewes that they
 were not corrupted nor depraved.

The

ART. IX.

Reason 4.

I

Argument.

The fourth reason, is drawne from the circumstance of time; which both Saint *Ierome* and *Bellarmino* doe approve of, that if the Scriptures were corrupted by the *Iewes*, it was either before *Christs* time, or soone after his time, if it had beene corrupted before his time, as hee did reprove other corruptions, hee would have reprovved this also, but he did not reprove this, and therefore it was not corrupted before his time; againe, it was not after his time, for as *Augustine* saith, the *Iewish* Church indured but a while after his time, and then it did diffuse it selfe into all the world; then though the *Iewes* might have corrupted the bookes that were in their owne hands, yet they could not corrupt all the bookes that were in so many sundry hands scattered all the world over; and therefore it was impossible for the *Iewes* to corrupt any. *Philo* and *Iosephus* report that the *Iewes* lived two thousand yeeres under the Law, when there was not one word corrupted; nay, they say that the *Iewes* would suffer a hundred deaths before they would have corrupted any one word. So then this reason stands good, that it was not corrupted before *Christs* time nor after his time, and therefore it is not corrupted in the Originall.

Reason 5.

The fifth reason is taken from the Iudgement of the learned: saith Saint *Ierome*, if wee make any doubt of any question in our Bibles, we straight runne to bee resolved of it in the Originall tongue; if it be in the new Testament we goe to the *Greeke*, if it be in the Old Testament we goe to the *Hebrew*; likewise Saint *Augustine* saith; if any man make any doubt or question of this or that in the Scripture, by and by wee goe to the *Hebrew* Bible to cleere our controversie, as to the Canon law. Hence we conclude by these reasons that the Church hath preserved the letter of the Scripture without any corruption. Whereof we should make that use that *Paul* teacheth, 2 *Cor* 6. 1. Wee as workers together with him, beseech you also that you receive not the grace of God in vaine: so then it is a grace and a great grace, that the Lord hath preserved the Scripture without any corruption in the *Hebrew* text: therefore I beseech you that you would not receive this grace of God in vaine, but labour to grow in knowledge and to nourish thy faith, to increase the graces of his Spirit to the weakening of thy sinnes and corruptions.

Use

Quest.

Now here may a question be made, indeed the Lord hath preserved the Scripture in the Originall tongue without any corruption, but in the Latine and other tongues they have beene corrupted, and therefore what is this to us, we cannot understand *Hebrew*? Againe, there was a *Popish* priests who said, that wee have no faith, because wee have not the Word of God, for faith is grounded on the Word of God; but the Word of God (saith he) was written in *Hebrew* and in *Greeke*, which translated into an other tongue, is not the Word of God; how then shall we in this case know it to be the Word of God?

Sol.

Simile.

To this I answer, that the Lord doth by us, as *Ioseph* did by his brethren, *Gen.* 42. 12. first, hee spake unto them by an interpreter and afterwards by his owne mouth; so the Lord doth speake unto us by the mouth of his servants, and afterwards by his owne: as we know the king makes

makes a proclamation of his will to his subjects in English, which when it commeth into Wales where they cannot understand it, by one of the kings subjects is taken and translated into Welch, wherein it differeth not a haire from the other; so it pleased God to proclaime his will to his servants in the *Hebrew* and the *Greeke* tongue at first, after which they were translated into all tongues by his servants; so that there is not a haire difference betweene them in substance.

I, but how shall wee know they bee rightly translated? Hereto I answer first, out of *Chrysostome*, that we need not doubt but whatsoever is needfull to salvation is set downe plainely and cleerely in the Scriptures; and *Augustine* adds, that all those places in the Scriptures which speake of Faith and good manners bee plaine and easie; therefore in plaine and easie places the interpreters could not be deceived.

Secondly, a man may know it is the Word of God in our tongue by the same meanes they may know it in Hebrew; and that is, by the purity, sincerity, majestie, and the power thereof to worke on the soules and consciences of men. Therefore when a Christian shall feele and see the power of it worke on mens consciences and soules with the same purity and majesty, they may safely say, It is God speakes and not man; *It is the voyce of my welbeloved that speaketh*, as it is in the *Canticles*: if one put pretious water into a glasse, and after put it into an earthen vessell, by the taste and vertue of it he may know it to be the same water that it was in the glasse; so we may know the Word of God which is in *Hebrew* and *Greeke*, to be the same in our tongue by the *vertue, purity, sincerity* and *power* thereof; therefore the Popish priests opinion is but a trick of wit and scant that.

I, but there are some differences in the translations. I answer, first, they differ not in sense, but in words and termes; for the Scripture contains such high wisdom as no one man is able to expresse it, therefore the divers translators goe as neere as they can to expresse it, some in one thing, and some in another; and all to make knowne the wisdom of God to us, so that it cannot be denied, but that the difference of translations is a great helpe to expound the Scriptures.

Secondly, I answer, that where there is, any difference it is not in the substance or any materiall point, but it is in genealogies and yeares, and where any doe finde these differences they may bee satisfied in it by the helpe of their pastours and teachers; to instance a few: *Matth. 1. 11.* in the ordinary Bibles there is next unto *Iosias, lakim*: which in the new translation is left out, now if any man would know which of these are the better; let him looke into the 17. vers. where hee may see that all the Generations from *Abraham* to *David* are *fourteene*, all betweene *David* and the *captivitie* *fourteene*, and from the *captivitie* to Christstime are *fourteene*; now looke into your ordinary Bibles where are *fifteene* generations betweene *David* and the *captivitie*, therefore the new translation is the better: so *Exod. 3. 19.* in the ordinary Bibles it is thus read, *And I know that the king of Egypt will not let you goe but by strong hand*; the new translation hath it; *And the king of Egypt will not let you*

ART. IX. *goc, no not by a strong hand*: now how may a man know which is the better? I answer, hee may know it althoughe he have no other helpe than his owne; let him looke into *Exod. 6. 1.* there the Lord saith to *Moses, now shalt thou see what I will doe to Pharaoh, for by a strong hand shall he let them goe*: so herein the ordinary Bibles are the better: from these wee inferre, a wise Christian may helpe himselfe by the helpe of his minister, in any doubt about the difference of texts of Scripture: and to shut up all in a word it is plaine and manifest by these premises that the true Church throughout all ages hath preserved the letter and text of the Scripture from all annoiances, taint of corruption, or the least soile that may bee. The use hereof is:

Use 1.

Simile.

First, seeing it hath beene the care of the Church in all times to preserve the letter of Scriptures, therefore it must be every mans care to read it, be acquainted with it, and to meditate therein, so to profit by it; as *Ioh. 5. 39.* Christ counsels us; *Search the Scriptures, for in them yee thinke to have eternall life, they are they which testifie of me*: so *2 Tim. 3. 15.* *Timothie* was commended for that *he had knowne the Scriptures of a Childe, which were able to make him wise unto salvation*; in like manner wee must know the Scriptures and be acquainted with them to make us truly wise. *Augustine* saith well to this purpose that the two testaments are the two breasts of the Church that every Christian man must sucke, to draw spirituall nourishment from, that he may live eternally by it; and another learned man saith, that the holy Scripture is an Epistle sent from the Creator to the creature: if an earthly king should send us a letter, what would we let it lye by us, would we not bestow some time to read, meditate of it and bee acquainted with it, to know what were the kings will with us? so (saith he) the holy Scripture is the letter and Epistle of Almighty God; let us labour to bee acquainted with it, bestow some time to read it, and meditate therein: another learned man saith, *Now the Paradise of God is in this world*; the bookes of the Scriptures are the trees of Life, whereof no man is forbidden to eate, therefore it must be our care to heare the Scriptures read, and to reade them our selves, meditate in them, and tell the good things that wee learne from thence one to another.

Use 2.

Simile.

Secondly, seeing it hath beene the care of the Church to preserve the Scripture, it must bee our care not onely to reade and to meditate in it, but also to beleieve it, and to put it in practice: as *Psal. 124.* *David* did: where hee saith, *by the words of thy lips I kept mee from the pathes of the cruell man; and againe Psal. 119. 11.* *I have hid thy promise in my heart, that I might not sinne against thee*: See wee must learne by the Scriptures to put it in practice, to sanctifie us in our wayes, to keep us from sinning against God, and to direct us in all the things wee take in hand; this fruit and benefit wee must draw out from it: saith Christ to the Jewes, *I will not accuse you, but there is one will accuse you, even Moses, in whom yee trust*. How shall *Moses* accuse them? not in his person, but by his Bookes and Doctrine, for that they did not beleieve nor practise, but neglect the things that were commended to them therein; so *Moses* shall accuse them, and draw such a fearefull

fearefull bill against them, as they shall not bee able to answer, so wee that S E R M.
 bee your Pastours and teachers wee doe not accuse you, but *Moses, Paul* and L X V.
Peter doth accuse you, and will write such a fearefull bill of indictment a-
 gainst you as you shall not bee able to answer: Therefore labour yee to
 repent of your sinnes, to make conscience of your wayes, to put in practice
 the good things that have beene taught you, that so there bee not framed a
 fearefull bill of indictment against you, which yee shall not bee able to
 answer: especially remember it, at this time to make use of it, seeing yee see
 by evident tokens that God is displeased with us, doe not thinke that time
 will weare it out, but search into your hearts and into your lives to see
 what is amisse, repent of your sinnes, and turne to God that he may turne
 away this fearefull judgment, that is come upon this land: Oh my good
 brethren, let us not passe away these things and make no accompt of them,
 but let us labour to put them in practice, seeing wee know them, lest there
 bee such a fearefull bill of indictment framed against us, as wee shall not be
 able to answer.



SERMON LXV.

I TIMOTHY 3. 15.

*That thou mayest know how thou oughtest to behave
 thy selfe in the House of God, which is the Church of the
 Living God, the Pillar and ground of the Truth.*



WE heard the last day that the Church hath three
 wayes preserved the tables of truth: First, in prefer-
 ving the *Letter* of the Scripture, (which I then di-
 spatched.) Secondly, in preserving the *Canon* of the
 Scripture, I meane, the true number of Canonicall
 Books. Thirdly, in preserving the *Authoritie* of the
 Scriptures. Wee come now to the next Point which
 is, that the Church hath preserved the true Canon of the
 Scripture, that is, the true number of the Canonicall Bookes without *what Canonicall*
 adding or diminishing: *Canonicall Scripture is that which is given us of God* *Scripture is.*
to bee a rule of faith and good life, by the which yee may bee sure wee may please
God: The word Canon is a Greeke word signifying a Rule, so the Scrip-
ture is a rule to square out our actions by: Those which worke in curious *Simile.*
buildings doe not work by aime and ghesse, but by rule; so in the spirituall
building of a mans soule and conscience, in making a spirituall house for
God,

ART. IX. God, wee must not goe by aime and ghesse, but by rule. Wee must hold us to our rule, so saith *S. Paul*, *Gal. 6.16. As many as walke according to this rule, peace shall bee upon them and mercy, and upon the Israe' of God*: And *Exod. 25. 40.* saith the Lord to *Moses*, *Looke therefore that thou make all after the pattern that was shewed thee in the mount*: There the Lord had given *Moses* a paterne. Such a charge as this comes to every Christian concerning all his actions, see that thou doest it according to the paterne which the Lord hath left thee in the Scriptures, to bee a rule of faith and good life, and to build up thy soule and conscience in the assurance of thy salvation and hope of an heavenly life: The esoe it hath beene the care of the Church to preserve the true number of the Canonickall Bookes intire: *Paul* tells us *Gal. 3.15. Though it bee but a mans Testament, when it is confirmed, yet no man abrogates it, nor addes any thing thereto*, therefore seeing the Scripture is the best will and Testament of *Iesus Christ*, there is no man that should adde or subtract any thing from it. Now in the New Testament all is Canonickall: It was the wisdom of the first Christians not to suffer any thing to goe hand in hand with the word of God, lest the Lord should take up that complaint against them, *Ezek. 43.8. Albeit they set up their thresholds by my thresholds, and their posts by my posts, and the wall between me and them, &c.* In the new Testament all is Canonickall, but in the old, there are nine Bookes which are not Canonickall, the two Bookes of *Esdrae*, the Bookes of *Tobit* and *Iudith*, *Wisdom*, *Ecclesiasticus*, *Baruch*, the two Bookes of *Macchabees*, with some fragments of *Daniel* and *Hester*; as for the second Booke of *Esdrae*, it is very fabulous, as *S. Ierome* doth affirme; And *Bellarmino* confesseth, where hee saith, *S. Ambrose* himselfe doth foure times alleage it, and yet it is not Canonickall, because no councill tooke it to be so, and it was not wrote in *Hebrew*: In the sixt Chapter thereof there are two monsters (spoken of that Sea and Land could not hold. Now this is a fabulous thing and a very dreame, therefore (saith hee) I wonder what came into his minde? so a certaine *Pope* saith, for so much as it was found written in the *Greeke* and not in the *Hebrew*, which was the tongue that the Scripture was wrote in, wee hold it to bee *Apocrypha*: Therefore now if any man shall demand, are there some Bookes Canonickall, and some *Apocrypha*? I answer, that is called *Canonickall*, which was written by the chosen Penmen of the Holy Ghost, and hath sufficient authoritie in it selfe to confirme our faith, and to perswade us that God is well pleased in the performance of those things which are required in it, saith *Augustin*, if wee finde any hard place, wee are not to blame it, and to say it is not true; but wee must say the fault is in the Printer, or in the interpreter, or it is because I doe not understand it.

Now the *Apocrypha* Bookes are such as were written by men, not so inspired though they were learned men, and such as were indued with the Spirit of God, yet a man is not bound to beleieve them any further than they have warrant from the Canonickall Scripture. *S. Ierome* saith, though they were good men that wrote them, yet they bee not of weight sufficient to confirme any Point of Doctrine no further than they have authoritie from the Scriptures: And *Damasen* saith, that they were good Bookes but

but yet they were not put into the *Arke* of God, and kept as the Canon-
nicall Scripture was, now here is the difference between them, the Canon-
nicall Scripture is the very word of God, &c. The *Apocrypha* though there
bee good things in it, yet in it there is some taste of humane frailtie.

Now if any man shall aske why did not the Church receive this as the
Canonick Scriptures? I answer, there is good cause why they did not
receive it; which hath foure grounds for it.

First, because the *Iewes* which were the Church and people of God did not re-
ceive it: S. Paul saith, *Rom. 3.* that to the *Iewes* were committed in trust the
Oracles of God but they did not receive these Bookes, therefore they were
not the Oracles of God. But how shall wee know that they did not receive
them as the Scripture. I answer: First, because *Iosephus* which was a *Iew*,
tells us in his booke against *Appianus*, that the *Iewes* had two and twentie
bookes which were written from God by Holy men inspired by the Holy
Ghost, saying that other bookes there bee which bee not of the like autho-
ritie because they were written since the succession of the Prophets. And
S. Ieron saith, that as the *Iewes* had two and twentie letters, so they had
two and twentie bookes that they admitted of; and of no other booke
besides into the Canon of the Scripture: This is so cleare that *Bellarmino*
himselfe confesseth it.

The second ground is this, they which did write the *Apocrypha*, were not the
Penmen of the Scripture. Wee see in the speech *Luk. 16. 27.* where *Abraham*
is brought in saying to *Dives*, they have *Moses & the Prophets*, let them heare
them, so *Moses* and the Prophets were the Penmen of the Scripture: But
the *Apocrypha* was not written by the Prophets: First, because they were
not written in *Hebrew*; which was the tongue that they wrote in; againe,
they would not speake and write in an unknowne tongue to the people,
because they would not bring that curse upon them which is spoken of
1 Cor. 14. 21. In the Law it is written, with men of other tongues and other lips
will I speake to this people, and yet for all that will they not heare mee, saith the
Lord. Secondly, because the Succession of the Prophets were ceased at
that time when these bookes were written (as *Iosephus* saith,) for they were
written in the time of the *Macchabees*: and *David* tells us, *Psal. 74. 9.* (pro-
phecyng of the destruction of the Church and true Religion which was
in the time of the *Macchabees*) wee see not our signes, there is no more any Pro-
phet, neither is there among us any that knoweth how long. Therefore seeing it
was not writ in the tongue that the Prophets wrote in, but in *Greeke*; and
they were written since the Prophets, therefore the Prophets were not
the Penmen of them.

The third ground is, that they bee not in the number of the witnesses that
Christ will stand to, for these bee *Christis* witnesses, *Luk. 24. 27.* where it
is said, and bee began at *Moses* and all the Prophets, and interpreted to them in
all the Scriptures the things concerning himselfe: so verse 24. and hee said unto
them, these are the words which I spake unto you whilst I was with you, that all
things must bee fulfilled which was written of me in the Law of *Moses* and in the
Prophets and in the *Psalmes*. *Augustine* saith well, that the *Iewes* doe not
account of any bookes save of *Moses*, the Prophets, and of the *Psalmes*, to the

why the *Apocrypha* was not
equally recei-
ved in the
Church: foure
grounds.

I
The *Iewes* re-
ceived them
not.

2
The *Apocrypha*
writers were
not Penmen of
the Scriptures.

1

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3
They bee not of
the witnesses
Christ will stand
to.

ART. IX. which our Lord Iesus gave witnesse; and *Chrysostome* saith, that the *Iewes* did divide the Scriptures into three parts, the *Law*, and the *Prophets*, and the *Psalmes*, they bee the witnesses that Christ stands to. But these *Apocrypha* Bookes are not within this number: therefore the *Apocrypha* is not received equally as the Scriptures are of the Church.

4
The wants and
imperfections of
the Bookes be-
wray so much.

The fourth is, *Because the Bookes themselves bewray that they bee of man, and not of God*: as *S. Paul* saith, *Rom. 3. 4. Let God bee true and every man a lyar*; but these Bookes there is none of them but have some taste of humane frailty in it, as *Tobit* 5. there an Angell is made to lye; but the cle& Angells are pure and Holy, and cannot lye. Now for the Booke of *Judith*, that is a storie devised for the Credit of the *Iewes*, for there was never such a King as is there spoken of, amongst the *Iewes*, nor such a high Priest, nor so long a time of tranquillitie and peace for so many yeeres together; as is spoken of, *Chap. 6. 7, 8.* And for *Ecclesiasticus Chap. 24. 12.* there the eternall wisdom is said to bee a creature: Therefore hereby it may appeare, that although there bee some good things in them, yet they tast of the vessell of earth, whence they came, and shew that they came not from heaven as the Canonically did, therefore the Church had good reason and ground not to receive these Bookes as the Scripture, and also to preserve the true Canon of the Scripture without addition or subtraction; and indeed it is well when the two Testaments may meet together without parting, that their lippes may kisse each other, to joine *Moses* and *Christ*, the *Law* and the *Gospel* together, seeing that the last words of the Old Testament ends with a *Curse*; and the New beginneth with a blessing, *this is the generation of Iesus Christ the Sonne of David the Sonne of Abraham.* The uses are.

Use 1.

Seeing it hath beene the care of the Church to preserve the true rule and Canon of the Scripture without addition or distraction, wee should blesse God and bee thankfull that hee hath not left us without a rule in so many worldly distractions, where Kingdome is set against Kingdome, one learned man against another, in such varietie of opinions, yet hee hath not left us without a guide to direct both our lives and consciences in the right way, if wee will obey it; as it is *Esa. 8. 29. To the Law and to the Testimonies, if they speake not according to this word, it is because there is no light in them*; so *Iohn 5. 39.* saith Christ, *search the Scriptures, for in them yee thinke to have eternall life, and they are they which testifie of mee*; to the same purpose also *2 Pet. 1. 19.* (saith hee) *Wee have also a most sure word of the Prophets, to the which yee doe well that yee take heed as unto a light that shineth in a darke place, &c.* Therefore wee see that God hath given us a rule to direct us by in the time of distraction and danger: If one should have a long journey to goe, and one should put into his hand a glasse that would shew him every step hee should take, that hee might not step one step awry, how thankfull would this man bee? such a glasse is the Scripture, for wee have a long journey to goe from earth to Heaven; wherefore the Lord hath put this glasse into our hands; that is, hee hath given us the Scripture to shew us every step which wee should take, that if wee set but one foot awry wee may see it. Therefore how thankfull should wee bee to God for it; *Act. 17. 11.* when *Paul* had preached the word there being opposition amongst them,

Simile.

them, they got to the Bible and searched out the truth of the matter SER. LXV. whether it were so or no, whereupon it is said, *many of them beleaved.* So when the learned men and preachers have oppositions there being distraction and diversities of opinions amongst them, the Lord hath given us a rule; Wee must to the Scriptures: Therefore thanks bee to God, hee hath not left us to erre and wander, but hath given us a direction to guide us: *Augustin* saith well, concerning this point, if there bee any distraction or opposition about this thing or that thing, let Christ bee the Iudge, for hee speaketh in the Scripture; therefore this is an excellent blessing (which we are to bee thankfull for) that God hath given us a Rule to walke by. Simile.

The second use is, seeing God hath given us a rule to walke by, therefore Vse 2. no man can excuse himselfe and say, I would have done it if I had knowen it, or if some body had told it mee, or if I had a rule to goe by: Now there is no man can excuse himselfe and say hee hath not a Rule, for God hath left him one in his word, which makes all unexcusable, as *Iohn* 15. 22. Christ speakes: *If I had not come and spoken to them, they should not have had sinne, but now their sinne abideth;* so if God had not left us a rule and a direction to guide our selves by in the Bible, wee should have had no sinne; but because God hath given us such a rule to walke by, therefore if wee walke not according to it wee have no cloake for our sinne. Simile.

Seeing God hath left us a rule to walke by? *It must bee our wisdom to* Vse 3. *make use of this rule* in our thoughts, speeches and actions. Wee see a man is much the better that hath a rule to worke by, for hee will stick it at his backe, worke by aime and not by ghesse; so *Psal.* 119. 33. saith *David,* *Teach mee O Lord the way of thy statutes, and I will keepe it to the end:* As if hee should say, let mee but know thy will, and I am contented to doe it. If once wee know Gods will, wee must direct all our speeches, and actions to bee ruled by it: It is a great infamy to any man to come into an order, and not to hold him to his order, as to bee a Soldier or a Scholler, but Simile. much more to bee a Christian, and yet not to humble ones self to the rules of Christianitie, how just shall our condemnation bee; the Rule of Gods Word teacheth a man to bee temperate and not to bee overtaken with surfeiting and drunkenesse, to bee mercifull, to deale conscionably in our wayes, and not to mispend our time; to repent of our sinnes, and therefore when men will not hold them to their rule, to live temperately, walk holily and to make conscience of their wayes; to deale truly and justly with men, to take heede they doe not mispend their time, to repent them of their sinnes, if they doe not these things they are fallen from their rule, and shamed in that they hold not to it. *Augustin* saith, there bee a number of things that seeme to bee straight, but bring them to the rule, and then wee may see their obliquities; so there bee a number of things that seeme to bee straight and good, but lay them to the Rule, bring them to the Scriptures, and to the Law of God, then wee may see a number of obliquities in them, and how short they come of the Rule; as *1 King.* 17. when *Elias* applied himselfe to the Childs dead bodie, his face to the Childs, and his hands to the Childs hands; then did appeare the dissimilitude between them, and how short the Child came of him: So when we shall compare our actions Simile. with

ART. IX. with the Law of God, then wee shall see the dissimilitude and disproportion betweene them; and when wee see how short we come of it, it must be our care to mend it, and to walke by rule.



SERMON LXVI.

I TIMOTHY 3. 15.

That thou mayest know how thou oughtest to behave thy selfe in the House of God, which is the Church of the Living God, the Pillar and ground of the Truth.



Now the Church is called the *ground and the Pillar of truth* hath beene in part declared already, for first, it hath preserved the *letter* of the Scripture; secondly, the *Canon* of the Scripture, that is, the number of the holy bookes; thirdly, the *authority* of the Scripture, of which I am now to speake. I say not that the Church giveth authority to the Scripture, but I say it doth preserve the *authoritie* of the Scripture, for if the Church should give authority to the Scripture then, the authority of the Church were greater than the authority of the Scripture: the Papists say that the Scripture is not authenticall but by the authority of the Church; and another saith, to speake absolutely the Church is of more authority, because it giveth authority to the Scripture: this is the doctrine of the Papists, but the Scripture hath not his authority from the Church, but from God; so Saint Paul saith, *2 Tim. 3. 16. For the whole Scripture is given by inspiration from God, and is profitable to teach, to improve, to correct, instruct, &c.* so *2 Pet. 1. 21. for the prophecies came not in the old time by the will of man, but holy men spake as they were moved by the Holy Ghost*: therefore because the Scripture is given by inspiration from God it hath its authority from God: unlesse we thinke it cannot be the word of God, unlesse men allow of it, so being favourable unto God; that unlesse God please men they will give no authority to his word, therefore the Scripture hath sufficient authority from God without any testimonie from men, because it is the Word of God.

Now here comes a question which the Papists make; How shall we know the Scripture, but by the authoritie of the Church? I answer, because we may know it by infallible arguments, and can prove it to
bee

Quest.
Sol.

bee the Scripture. The testimony of the Church in this regard is, to S E R M.
 shew and declare that it came from God, he is the Author of it, it hath L X V I.
 the Authority from God, not from the Church: the Church onely de-
 clares and makes it knowne to her Children by infallible testimonies,
 that it is given by inspiration from God. As a poore man who carrieth
 letters from the king, can give no authoritie to it, but if any man make
 doubt whether it came from the king or no, he can shew the kings hand
 and seale to it, and make it knowne to bee so by divers testimonies; so
 the Church can give no authoritie to the Scripture, but if any man
 make doubt whether it bee the Scripture or no, the true Church can
 make it knowne by divers arguments that it came from God: and this
 is the office of the Church. Now there bee seven evidences, whereby wee
 may prove that the Scriptures came from God, the Author of them.

Simile.

Seven Evidences of the Scriptures.

First, *The puritie of it*; so Spirituall and full of holy Matter, of Good-
 nesse, Iustice, Sanctitie; forbidding vice, commending Vertue, voide
 of all Corruption, and so farre remooved from the heart of Man, as
 that Man must needs thinke that it came from God. So Deut. 4.8. Mo-
 ses saith, *What Nation is so great that hath ordinances and lawes so righteous,*
as this law that I have set before you: So David, Psal. 19. *The Law of the Lord*
is an undefiled Law: Hence we inferre the puritie thereof doth declare
 that it came from God. It is so Holy and Divine as no wit of Man could
 devise the like, all other lawes which have beene made by man in time,
 have beene discovered, and their corruptions approved; even *Lycur-*
gus his Law, which was thought to bee the best: All other Bookes
 which have beene devised by the wit of Man have their corruptions.
 Amongst the Philosophers no Rose but had his prickle; no truth, with-
 out some mixture of falsehood; but this Booke of the Scripture, the
 longer it is in the World, the more it is discovered, the more the puri-
 tie and holinesse of it doth appeare: therefore this is an evidence that
 it came from God.

I
The Puritie of it.

Secondly, we may know the Scripture is from God, by the majesty
 of it; that in so plaine words and termes such high wiledome is con-
 tained therein, and so transcending the Nature and wit of Man, as no wri-
 ting of man was ever like unto it: As the officers of the high Priests said
 of Christ, *Iohn 7.46. Never man spake like this Man*: so we may say of the
 Scriptures, never did any Booke speake like this Booke: If all mens
 wits were laid together, they were not able to gather together one
 leafe like it; all other bookes of other writers, with two or three times
 reading them over, wee may draw them dry, even the Bookes of *De-*
mosthenes, *Plato* and *Aristotle*; But if we should live a thousand yeeres
 to read the Scriptures, yet still wee should have one new thing or o-
 ther.

2
By the maiestie of it.

Simile.

This doth shew that all Mens wits have a bottome, but the Scrip-
 ture hath none: therefore we may say of other bookes, that they bee as
 a little gold among a great deale of earth, but we may say of the Scrip-
 ture as of the Pearle, that there is a great deale of Treasure compre-
 hended in a little roome.

Simile.

Thirdly,

ART. IX.

3
By the Power
of it.

Thirdly, *by the Power of it*: for there is nothing in this world that the nature of Man can lesse digest at this day than the Scripture: Men cannot abide to read the Scriptures, and yet notwithstanding wee see of what power it is, to worke on the soule and conscience of Men, it closeth with them and makes them see their sinnes to repent for them, and brings them home to God: as *Heb. 4. 12.* saith the Apostle, *For the Word of God is lively and mighty in operation, and sharper than a two-edged sword, and entres through even to the dividing asunder of soule and spirit, and of the joynts and marrow, and is a discerner of the thoughts and the intents of the heart*: Now this power of the Word shewes it is from God. Againe, when a Mans Conscience is on the racke, there is nothing but God can releve him, therefore this is an evidence that it is of God: because it is of power as well to convert, as also to comfort a Man when his Conscience is on the racke.

4
By the Predi-
ctions of it.

Fourthly, *By innumerable prophecies and predictions therein that have been foretold and come to passe in the times appointed*: as *Esay, 41. 22.* (saith God) *Let them bring forth, and shew us what shall happen: let them shew the former things what they be, that we may consider them, and know the latter end of them, or declare us things for to come. Shew the things that are to come hereafter, that wee may know that ye are Gods: yea, doe good or doe evil, that wee may be dismayed, and behold it together.* So none but God can tell future things that are meerely contingent: A man may foretell future things that depend on naturall causes, but to foretell things that are meerely contingent, none can doe but God. But the Scriptures have foretold divers things which have come to passe in the times appointed, and were meerely contingent, therefore the scripture is from God. As *Gen. 49. 10.* there *Isaak* foretold of Christs comming in the flesh; (saith he) *The Scepter shall not depart from Judah, nor a Lawgiver from betweene his feet, till Shiloh come*: this was very unlike that ever it should bee, and yet the government continued in the Tribe of *Juda* till *Herod* came (who killed the *Sanhedrin*) in whose dayes Christ was borne; so likewise *David* prophesied, *Psal. 72. 8.* that *the Gospell should goe through the World, and all Nations should yeeld obedience to it*: This hath beene performed, and so of all the prophecies foretold they should come to passe in the time appointed. We see the *Jewes* killed the Prophets, and when they had laid them in the dust, yet they revered the writings and kept them safe; what was the reason of it? they say, that that which they spake was true, and that came to passe: therefore though they could not abide the Prophets but killed them, yet they regarded their writings, and revered them.

5
Evidence, by the
sinceritie of it.

Fifthly, *by the sinceritie of the Writers*, that therein have not concealed their owne faults: If Men must write of themselves, they will bee sure to write the best, and not the worst: But those holy Writers have not spared their owne faults; *Moses* writes of his own faults when he stricke the Rocke, and tels us that this was the cause why hee could not enter into the land of promise: and *David* writes the 51. *Psalm*, which is a *Psalm* of repentance, (bemoaning that horrible sinne which he committed

ted with *Bathsheba*) and hath left it to all succeeding ages: nay, there be some of them that no man could have ever knowne their faults, if themselves had not disclosed them, as the Prophet *Ezekiel* in his third Chapter, *I went* (saith he) *but it was in the bitternesse and indignation of my spirit*; this shewes it came from God. Naturally, men labour to cover their owne faults, to hide them, and speake well of themselves, to gaine credit: but the Spirit of God takes away all from man, and giveth it to God. Therefore because these holy writers take away all from themselves, and give the honour to God, this doth shew it came from God. It is a prettie consideration of a Heathen Man, Hee brings a Man and a Lion reasoning which was the strongest; whether the Lion or the Man; the one said the Lion, and the other the Man; who brings the Lion to a picture, where the Man was tearing and rending the Lion, so (saith he) Man is the strongest: Nay (saith the Lion) the reason hereof is, because Man made the picture himselfe; for, said he, if the Lion had made the picture, then he would have made the Lion tearing the Man, for every Man will be favourable to himselfe. In like manner (to apply this) if Man had made the Scripture, he would have set up his own glory, but because they take away all their own glory, and give it God, it is an evidence that it is of God.

Sixthly, *By the wonderfull consent of those which were the writers of it*: both in regard of the *matter* and *manner*. First, for the *matter*, that it was writ by so many severall Men, and at sundry times, and in divers Countries and Kingdomes, and upon severall Occasions, and yet that they all consented in one thing: what doth this shew us but that they were all guided by one God, in this wonderfull consent? Therefore, the Scriptures came from God.

Secondly, in regard of the *manner* they agree; for *Amos* being but a shepheard, and taken from following the sheepe, yet writes as Divinely, Holily, and Excellently, as *Esay* that was of the Kings seede and brought up at the Court; for hee writes against the sinnes that were then used at the Court, especially against pride; as we may see, *Amos* 3. so likewise *Iohn* and *Peter*, were poore fishermen and unlearned, and yet they write as Divinely, Heavenly and Excellently, as *Paul* did, that was brought up at the feet of *Gamaliel*. Let any man shew mee any other reason why *Amos* that was but a shepheard did write as Holily and Divinely, as *Esay* that was brought up at the kings Court, and why *Iohn* and *Peter* which were but poore fishermen should write as Heavenly and excellently, as *Paul* that was brought up at the feet of *Gamaliel*, and I will yeeld to him, but I thinke there can bee no other reason than this, that the same GOD that did assist the one, did assist the other.

Seventhly, *by naturall reason*, for reason teacheth us that God must be worshipped; then every Mans heart telleth him, that he must not bee worshipped as we will, but as he will; for the servant must not prescribe the Master, but the Master the servant; but God hath not prescribed his worship in any place, but in the Scriptures: therefore this reason

S E R M.
L X V I.

Simile.

6

Evidence, the
consent of writers.

I

In the matter.

2

Manner.

7

Evidence, by
Naturall Reason.

stands

ART. IX. stands good, *That the Scripture is not the word of Man*, but the Word of God. The Uses are :

Vse 1. First, seeing the Scriptures are the word of God, therefore there is nothing more certaine and sure in this world than the faith of a Christian; all arts and sciences are grounded on truth, that is, the truth of the creature which wee call created truth, but the faith of a Christian is grounded on an uncreated truth, for there is no comparifon betweene created and uncreated truth, therefore there is nothing more certaine and sure in this world than the faith of a Christian; as *1 Cor. 2. 4, 5.* faith the Apostle *Paul*, neither stood my words and preaching in the enticing speeches of mans wisdom, but in plaine evidence of the Spirit and of power, that your faith should not bee in the wisdom of men, but in the power of God; so the faith of a Christian is most sure, sense and reason may deceive, but faith cannot, because it is grounded on an uncreated truth; therefore in holy reverence (as one saith) we may say, Lord, Lord, if we be deceived in the hope of glory and in the hope of life everlasting, thou hast deceived us: if we have but the word of a man we will build rest and relye on it, but we have a word and warrant from God, and yet we doe not rest and relye on that, through corruption of mans heart and his nature, although the word of God is an uncreated truth and the other a created.

Simile.

Vse 2. Secondly, seeing the Scripture is the Word of God, therefore it is the highest Iudge where all questions and controversies may bee decided: the Prince and his letters are all one in law, so God and his Word is all one; therefore because the Scripture is the Word of God, it is the highest Iudge. *Aquinas* saith, whosoever bringeth a letter from one it is as if he brought the party; so when we bring Gods Word for a thing, it is as if wee should bring God, because it is the voyce of God, who is the highest Iudge of all; therefore although a kingdome and a country should command us to doe such and such things, if the Word of God condemne it, we must not doe it. *Gen. 3.* When the devill came to the Woman to tempt her to eate of the forbidden fruite, saith shee, *God hath said wee shall not eate of it;* so a Christian should doe when hee meets with temptations and is tempted to sinnes, he must say, *God hath said, I must not lye, deceive, prophane the Sabboth, be drunken; I must not misspend my time, because God hath forbidden it therefore I must not doe it.*

Vse 3. Thirdly, seeing the Scripture is the Word of God, wee must take heed wee doe not neglect it: because it comes from God, and is the voyce of God that saith, feare God, love your brethren, live in charity one with another, walke holily and christianly, repent of your sinnes; therefore we must respect the voyce of God: as it is, *1 Thes. 4. be therefore that despiseth these things. despiseth not man but God:* therefore seeing God hath said, *Pray continually, in all things give thanks;* wee must take heed wee doe not despise the Word of God.

Vse 4. Fourthly, seeing the Scripture is the Word of God, therefore this will direct us in the dangerous passages of this world, as *Psal. 119.* (saith David)

David) thy Word is a lanthorne unto my feet and a light unto my path, to SERM.
Matth. 2. when the Wisemen went to seeke Christ there was a starre LXVI.
 appeared unto them, which they followed till it brought them to the Simile.
 house whereas Christ was; such a starre is the Bible, the holy Scrip-
 ture, if wee follow it, it will not leave us till it bring us to Christ: Saint
Basil saith, it is the manner of Marriners when they bee at Sea, to direct Simile.
 themselves in their voyage safe home, by casting their eyes up to Hea-
 ven, in the day looking to the Sunne; and in the night, to some bright
 starre; so must thou doe if thou wilt goe safe to heaven; looke to the
 Word of God and hold to it, that it may be a direction to thee, let not
 thine eyes slumber nor sleepe, but follow on till thou come to a joyfull
 beholding of God in Christ, and all the holy Angels and people of God
 where we shall live for ever and ever.

We have already spoken of foure points wherein the dignitie of the
 Church consists; first, that it is called the *City of God*: secondly, that
 it is called the *body of Christ*; thirdly, that it is called the *Spouse of Christ*;
 fourthly, that it is called the *ground and Pillar of truth*. Fifthly, that it is
 like to *Noahs Arke*, that there is no salvation without it; for as in the old
 world all perished that were not gathered into *Noahs Arke*, their wise-
 dome, Towers, castles and goods could not save them; so all that are not
 gathered into the Church they shall perish, it is not their wisdom, nor
 wealth that can save them, for the Church is the *Arke* of God, there is
 no salvation but in Sion, that is in the Church of God: therefore the
 holy Scripture saith in this place, of those God had a purpose to save,
 he added to the Church from day to day: so *Ephe. 5. 23.* Saint Paul saith, that
 Christ is the Saviour of his body, now the Church is the body of Christ,
 therefore there are none saved but the Church, that is none but they
 which are joyned to Christ, and become members of him, as *Iosh. 2. 18,*
19. there wee see a covenant was made betweene *Rahab* and the Spies, Simile.
 that she should hang a red threed, or a cord out of the window at their
 comming, so all that were within the house should be saved, but if they
 were out of the house, though they were her owne kindred yet they
 should perish, their blood should be upon their owne heads: such a co-
 venant God hath made with us, that if we will get into the house where
 the red threed, the cord hangs, out of the blood of Christ, we shall bee
 saved, but all that be without this house are like to perish, their blood
 shall be upon their owne heads. Now there are foure reasons why there
 is no Salvation but in the true Church of God.

Fifth dignitie
of the Church.
There is no sal-
vation out of it
Simile.

Four reasons
why there is no
salvation out of
the Church.

Reason 1.

1 Ioh. 5. 19.
Col. 1. 15.
1 Pet. 2. 9.

Simile.

First, because there onely the heavenly light shineth: the Church is the
Goshen of God, where the heavenly light shineth when all the world
 over lye in *Aegyptian* darkenesse, as wee see in the Scriptures: therefore
 because the heavenly light shineth in the Church, there is no salvation
 without it; so *Eesai. 59. 10.* (it is said,) *Wee grope for the wall like the blind,*
as one without eyes, who stumbles in the noone dayes as in the twilight,
 wanting the light, they dash here, and there, they grope for the wall and
 cannot finde it, so all that be out of the Church of God, want this same
 heavenly light, to shine unto them, they dash here and there, grope for

ART. 18. the will, lole themselves, and shall never be able to finde the way to heaven, therefore because the light of God shineth in the Church onely, there is no salvation without it.

³
Reason. Secondly, *because wee can have no Communion with Christ, unlesse wee have Communion with the members of Christ*: for as it is in the naturall, so it is in the mysticall body of Christ, in the naturall body wee cannot have Communion with the head, unlesse we have Communion with the members, for my hand cannot have Communion with my head unlesse it bee joyned to my arme; so wee cannot have Communion with Christ, unlesse wee have had Communion with his members, which is the true Church of God: therefore there is no salvation without it.

Simile.
Reason 3. Thirdly, *because no where else wee can looke for a blessing but in the Communion of the faithfull*, and societie of the godly. It is true indeed (as David saith) that the earth is full of the goodnesse of God, but the speciall blessing of God resteth onely in the societie of the faithfull; as Exod. 20. 24. saith God, *In all places where I shall put the remembrance of my name, I will come to thee and blesse thee*: so Psal. 113. 3. it is said of the Church, *For there the Lord appointed blessing and life for evermore*. Now the mountaines of Sion are figure of the true Church of God; so the blessing of Sion is no where but in the Communion of the true Church; as Iohn 5. wee see a number of Lame men sicke & diseased, lay at the poole side, wairing when the Angell of God should come down and stir the waters, because whosoever could get in after the waters were stir'd was healed, what disease soever he had; so because in the societie of the faithfull, there is not one onely Angell that descended, but God himselfe comes down by his grace and holy Spirit, to blesse us, and to make his word profitable to us, therefore here we are to waite and to attend for this speciall blessing of God.

Reason 4. Fourthly, *because Christ raigneth onely in the Church of God*, all the rest of the world is under the power of the Divell and sinne; so Mich. 4. 7. it is said, *there the Lord shall raigne over them in mount Sion, for ever and ever*; as also Luk. 1. 33. *and hee shall raigne over the house of Iacob for ever, and of his Kingdome there shall bee no end*; that is, of the Militant Church: therefore because Christ raigneth in the Church of God, the Divell taking all the rest as his own, this is the fourth reason why there is no salvation without the Church: Thus much for the Doctrine. The uses are:

Use 1. First, seeing there is no salvation but in the true Church of Christ, therefore wee should bee thankfull to God, that hee hath made us members of it, for wee might else have perished in ignorance and blindness: this hath beene the practice of Gods Children in former ages; for Gen. 9. 27. It was all the blessing that Noah gave to his Sonne Iapheth for his goodnesse in covering of the nakednesse of his Father, (saith hee) *God perswade Iapheth to dwell in the Tents of Shem*; and Ioseph become a great man in the Kingdome of Pharaoh might have made his Sonnes great men also, but hee had more care to adopt them into the true Church of God, and to have Gods blessing powred out upon them, than to make them great men in the Kingdome of Pharaoh; as wee may reade Gen. 43. 13. in like manner Hebr. 12. 24. it is said, *that Moses by faith (when hee was come to age) refused*

refuse to bee called the Sonne of Pharaohs daughter, and chose rather to suffer SERMON
LXVI.
adversitie with the People of God; whatsoever Moses did when hee was a

Childe, yet when hee comes to discretion hee refused to bee called the Sonne of Pharaohs Daughter, and had ra her live in the Communion of the faithfull, than bee called in the princely honours of the unfaithfull: Therefore seeing it is such a great blessing to live in the societie of the faithfull, wee ought to bee thankfull to God that hee hath brought us out Simile.
of the belly of Poperie, as *Ionas* was delivered out of the belly of the whale. It is a pittifull thing to see a number of men live in the Church of God, who doe not partake of the power of it, they live in the Church as fishes in the Sea which although they breed live and dye in the Sea, yet never taste Simile.
of the saltnesse of it. So there bee a number of men that are bred in the Church, live and dye in it, yet never tast of the power of it in their soules and consciences, nor partake of the holy graces of it. Therefore hath God brought thee to the Communion of the Church: Labour to partake of the blessings and graces of it, to grow in the feare of God, in the love of our brethren, in obed ence to his commandements, in care to please him, in faith, in repentance, in knowledge, in zeale of his glorie, and so our comfort shall bee great at the day of judgement; but if thou doe not grow in these things, great shall thy terrour bee at that time.

Secondly, seeing there is no salvation but in the true Church of God, Iste 2.
therefore we should hold communion with it, and not suffer our selves to bee drawne from the societie of it; as *Iohn 6.68*: When many slipped away, *Peter* himselfe could say, when *Christ* said to him, *Will you all goe?* Simile.
saith hee, *Master, whither shall wee goe? thou hast the words of eternall life*: so when wee see others to goe out of the societie of the Church and to bee drawne away, let us say, whither shall wee goe? here are the words of eternall life, here are the meanes to get Faith and repentance, here are the meanes of salvation & life everlasting. *Iohn. 9.* When there was a question made whether *Iesus* was of God or no; the blind man answers, (as if hee should say) is it not a strange thing that ye aske me whether he be of God or no, and yet yee have seene the power of God in his person; for wee read there these words, *whether hee bee a sinner or no I cannot tell, but one thing I know: that I was blind and now I see*: so men must bee wise to answer temptations. when some shall say to them, your Ministers are not the ministers of *Christ*, there is a fault in their Ordinations: Wee must answer againe, I know not whether there bee any fault in their Ordination or no; but this I know that once I was a swearer, a bad person, and a vile liver, indeed I once lived in blindness and ignorance, but by their ministry now I am come to see my sinnes, bee humbled for them, and to lay hold on *Iesus Christ*: Therefore whatsoever thou thinke my beleefe is they bee the ministers of *Christ*. Historians report that there is a certaine beast called an *Hyena* like a Wolfe, that comes to the shepherds house, and there mones and bewayles himselfe, and if hee heares any body named, hee calls them out of doores, and then falls on them and makes a prey of them, so a number of Simile.
such *Hyena's* there bee in the world, who come and mone and bewayle themselves, when they heare their names, they call them out of the doores,

ART. IX. that is, out of the Church, then they fall upon them and make a prey on them: Therefore wee should bee wise to hold the Communion of the Church.

use 3.

Thirdly, seeing there is no salvation but in the true Church of God, therefore the sentence of excommunication is the fearfullest sentence that is, other sentences condemnes us in our bodies, goods, or our libertie, but this declares us to bee of the Communion of the ungodly; by other sentences wee are committed to the Iayle, but by this censure we are committed to Sathan; as 1 Cor. 5. 5. saith hee, *when yee bee gathered together and my Spirit, with the power of our Lord Iesus Christ, that such an one bee delivered unto Sathan for the destruction of the flesh*: Therefore this sentence is the fearfullest that can passe on a man. But here I will speake my conscience, it is a pittifull thing that such a censure should bee used for every light and pettie matter; there is never a surgeon that dare cut off the least finger of the King though it were diseased, but would use all meanes that might be before hee did it, so there is never a poore Christian but is as deare to God as a King or the greatest Potentate that is; and therefore what great caution should there bee used, before this censure of excommunication be pronounced against any man, but wee have now cause to thanke God that it is not so common amongst us as it hath been. There is also another fault amongst us, that a poore man many times stands excommunicated three or foure yeers together; indeed there may bee a fault in the poore man to stand so long, but let us take heed it bee not for want of our helpe. Therefore as wee are ready to contribute to the necessities of their bodies, so we should bee to contribute to them in this case.

simile.

Quest.

But here may a Christian demand, whether were a man best to give money or to stand excommunicated still? this question I will answer by another question; what if a man fall into the hands of Theeves, were hee better to lose his money or his life? I answer hee were better to lose his money, because his life is the greater, even so a man were better to lose his money than the meanes of grace, which is the greater. Another may here object and say, I, but how if a man cannot bee absolved without hee should sinne against God and offend his conscience? To this I answer, that if the case be so that he cannot be absolved but he must sinne against God, then hee were better lose the Communion of men which is the lesser, than the Communion of God which is the greater, as *Iohn 9.* wee see the blind man whom the Pharisees had cast out Christ meets with, and said unto him, *doest thou beleve in the Sonne of God?* as if hee should say, notwithstanding this censure thy cause is good, thou art a blessed man: in like maner although the censure of excommunication hath passed upon thee, if thou beleevest in the Sonne of God, thy case is good, this may comfort Christians. Lawyers have a saying that *unjust Lawes binde no man*; and *Bellarmino* saith, that there is a double Communion, an externall and an internall Communion; the externall Communion of the Church of God is in the word preached, prayer, and in Sacraments; the internall is in the graces of the Spirit, Faith, love and other graces: Now a man may bee cast out from the externall Communion, the word and Sacraments, (as when a man

Ans.

Simile.

Quest.

Ans.

a man is put into prison or banished) and yet may have the internall Communion with the Church; a man may be cut off from his brethren in regard of outward societie, but hee can not bee cut off from Christ. And these bee the uses wee are to make of this point.

SERMON
L X V I.
Simile.

Now that wee have spoken of the *Nature of the Church*, in the next place we are to speake of the properties of it, which are two:

2
The Properties
of the Church.

1. *It is a Holy Church.*
2. *It is a Catholike Church.*

First, *The Church of God is Holy*, there is a company of Holy People here in this world, as *Zech. 8. 5.* thus saith the Lord, *I will returne unto Sion, and will dwell in the midst of Ierusalem, and Ierusalem shall be called a Citie of Truth, and the Mountaine of the Lord of Hosts, and the Holy Mountaine:* so in *Daniel*, the Church is called the *Holy People of God*; and *Revel. 22. 2.* (saith *S. Ioh.*) *And I saw the holy Citie, the new Ierusalem come downe from God:* so also *1 Cor. 3. 17.* Saint Paul saith, *For the Temple of the Lord is Holy, which ye are:* Therefore seeing the Church of God is an assembly of Holy People, accordingly as it is Holy, wee (the Members thereof) must labour to be Holy.

Now the Holinesse of the Church is opposed unto three things that seemeth to take away Holinesse from it: First, the judgement of the world; for it thinks that of all societies they are the vilest and the worst; they thinke them to be but a company of dissemblers and hypocrites that professe the Word, but deny the Power of it: but we that are Christians beleeve that the Church of God is Holy, though the World thinke them a company of dissemblers. *David* saith, *Psal. 13.* *Yet God is good to Israel, even to the pure in heart:* and in the *14. of Dent. 2.* we read, *For thou art an Holy People to the Lord thy God, and the Lord hath chosen thee to be a precious people to him:* Therefore howsoever the World condemnes them, yet wee beleeve that God hath a Holy company of People in the World.

3
Things seeming
to oppugne the
Holinesse of the
Church.

The second thing that seemeth to take away Holinesse from the Church is, that it is a united company of good and bad together: for I have shewed you that the Church of God is like to a Flocke, wherein are Sheepe and Goates; a Floore wherein is Corne and Chaffe; a Field wherein are Tares and Wheate; and yet these bad persons are no true Members of the Church, but like bad humours in the body. Againe, the Faith of a Christian opposeth and doth beleeve that there is a company of Holy People, and that the wicked that live amongst them, doe not defile the Holy things of God; for it is *Pauls* rule, *1 Cor. 11. 26.* *Let a Man therefore examine himselfe, &c.* whereupon saith *Augustine*, Marke, thou that art a good Man, thou mayest eat and drinke with comfort, if thou doe examine thy selfe: and againe, he that eateth and drinketh unworthily, eateth and drinketh his owne damnation: not so to thee that art a good Man; but to the wicked, that came like swine without any preparation at all.

2
Simile.

The third thing that seemes to take away holinesse from the Church is the remainders of sinne and corruption; for there is no Man in the

3

ART. IX. estate of Grace, but hath complained of this. So David Psal. 40. 12. *My sinnes hath taken such hold on me, that I am not able to looke up; and Paul* complayneth, Rom. 7. *The good thing that I would doe, that doe I not, but what I hate, that doe I, &c.* so in the best estate there is some remainders of sinne: Therefore, although the World and the Divell should condemne them, yet we beleve the Church of God is Holy.



SERMON LXVII.

I CORINTHIANS 3. 17.

For the Temple of God is holy, which yee are.



Aving spoken of the Nature of the Church, we began to speake of the Properties of it the last day, being two. First, we beleve the Church of GOD is Holy: Secondly, that it is Catholike, agreeable to that part of our Christian profession. Now the Church of God is holy foure manner of wayes:

Four wayes the
Church is Holy.

1

First, *In regard of the Holinesse of their Faith*, or by the Holinesse of their Faith. All other societies are foully spotted and tainted with error against the foundation, but this remaines unspotted in the foundation: therefore the Church is Holy, because their Faith is Holy. So Jude 20. *But ye beloved, edifying your selves in your most holy Faith, keepe your selves in the Love of God:* So Matth. 7. 6. saith our Saviour, *Give not that which is holy to Dogges.* It cannot be denyed but that there may bee errors in the true Church; for as they bee subject to all other sinnes, so are they to the sinne of ignorance: as Levit. 4. 3. there was a sacrifice appointed for the Ignorance of the Priests and People; and Habakuk 3. the Prophet intitles, *a prayer for the Ignorances:* Therefore the Church may bee ignorant of some things, as the Church of Ierusalem was. Acts 11. 10. The Church was ignorant of the calling of the Gentiles, till they were informed by Peter; and in Cyprians time there was rebaptising held in the true Church: So in Augustines time it was held as a thing needfull to salvation for Children to receive the Lords Supper contrary to Saint Pauls rule, 1 Cor. 11. *Let a Man examine himselfe;* therefore it is out of question their may be errors in the true Church.

How the true
Church may
erre two wayes.

1

Simile.

2

But the difference is twofold: First, that *they doe not erre in the foundation*; their errors doe not strike at the heart, and let out the life-blood of religion, but it is like the scratching of a Thorne, and therefore it remaineth Holy in the foundation.

Secondly, *Though it fall into error, it is so assisted by the Power of grace*

ad

as it doth not rest till it recover againe; as mud being throwne into a foun- S E R M.
taine, rests not till it workes it out and settles againe; so though the L X V I I.
Church fall into error, it is so assisted by the power of grace, as that it *Simile.*
recovers againe; as *Iohn* 16. 11. saith Christ, *When hee is come, that is the Spirit, He shall lead you into all Truth*; that is, possesse them with all truth, and lead them in all Truth: *Peter* himselfe did not know all, for he was ignorant of the calling of the *Gentiles* till he saw the vision: And then it was revealed unto him; so though the Church of God be ignorant for some time, it shall not so continue, but the Holy Ghost will lead it into all truth.

Now with the holinesse of their Faith, they must joyne holinesse of life: as *2 Pet.* 1. 5. saith he, moreover, joyne with your Faith vertue, and with vertue knowledge, and with knowledge temperance, &c. with faith, there must be joyne good life: as of *1 Tim.* 1. 19. saith S. Paul, of some having faith and a good conscience which some have put away, and as concerning faith hath made Shipwracke; they were not wise enough to joyne to the holines of their faith holines of life, but cast away a good conscience, made no conscience of known duties, and so made shipwracke of all the pretious graces that they had imbarcked. In the *2 Thes.* 2. 10. it is said, *Because they received not the love of Truth that they might be saved, therefore did God send them strong delusions that they should beleeve lies*: Therefore if men will not receive the love of the truth, that they may be saved, it is just with God to send them strong delusions to beleeve lyes: therefore it must bee our care that with holinesse of our faith we joyne a Holy life.

Secondly, the Church is holy by the imputation of Christs righteousness, as *1 Cor.* 1. 30. it is said, *Christ is made to us of God the Father wisdom, righteousness, sanctification and redemption*: so Christ is not onely our justification, but our sanctification, for his holinesse is imputed to us. In the Law as wee may see *Rom.* 11. 16. In the first fruits all the rest was sanctified, though they were not brought into the Temple nor presented before God, yet by the first fruites the rest was made Holy, by a certaine power, to the eating and users of them; so because Christ is the first fruits that was offered to God in all the puritie that might bee, therefore the Church of God is made holy by relation from him. To this the Schoolemen agree, for saith *Aquinas*, every imperfect thing presupposeth some certaine thing that is perfect, that it might be helped: all our holinesse is imperfect in our selves, therefore it must bee made perfect by the holinesse of Christ. In all accusations of the Divell, and conflicts of our consciences, wee should come to God and say; Lord, though I am a sinner, uncleane, and have infinite wants in my selfe, yet in my Head Christ, I am sanctified and made Holy; so that whatsoever I want in my selfe, it is made good in him. We see chrystall, though it have no light nor lustre in it selfe, yet set it in the Sunne, and it receiveth the Sunne beames: so although we have no light nor manner of lustre in our selves, yet if we be brought to Christ, wee receive all the graces of Christ: therefore in the *Revelation* the Church is said to bee apparelled with the righteousness of Christ.

Thirdly,

ART. IX. Thirdly, *the Church is holy by inherent holinesse*: because there is never a true member of the Church but doth labour to be holy, though they be incumbred with a number of finnes: Therefore *Heb. 3.* they are called *holy brethren*, and *Esay 65. 12.* It is said of them, *and they shall call them the holy People, the redeemed of the Lord*: for it is the care of every true member to be holy though they be troubled with many incumbrances, weaknesse and finnes: Therefore whosoever thou art, that art not holy at all, for wee cannot obtaine to bee perfectly holy in the estate of corruption, labour to bee holy in some measure, use the meanes, and have care to rid and remove thy finnes; for otherwise thou art no true member of the holy Church. A man may live in the Church till his flesh rot, or his eyes fall out of his head, and yet be no true member of the Church, no more than a wodden legge is a true part of a Mans body, which though it moove and goe with the body, yet may be laid in the fire when the body is in safety, because it is not joynd to it, to draw life and motion from it; in like manner a man may live in the Church, and bee no true member thereof, because hee is not joynd to Christ; nor can approve himselfe to his owne conscience, or to the conscience of others; therefore as it is the care of every true member to be holy, so it must be the care of us that are in the Church.

Simile.

4 Fourthly, *the Church is holy, because there be the meanes of holinesse*: It is not so holy, as *Corah, Dathan, and Abiram* said *Numb. 16. 3.* to *Moses and Aaron*, *ye take too much upon you seeing all the congregation is holy*: Thus to have no neede of Magistracie and Ministerie, were a dangerous error for any to thinke: for the Church hath neede of all the meanes of holinesse, though there be some beginnings of it, yet they have neede of *Moses and Aaron*, of Magistracie and Ministry; as *Psal. 77. 20.* it is said, that *The Lord led the People of Israel, like Sheepe by the hand of Moses and Aaron*; the Lord led them with great tenderneesse and respect; hee led them like sheepe, but it was by the hand of *Moses and Aaron*, as long as the Church is in her Pilgrimage, it hath neede of all meanes of holinesse to guide and direct her to Heaven: in the Church are the Springs of life and salvation, there are the Scriptures and the meanes of holinesse, all other companies and societies have not the like. The Papists say, that they have more meanes of holinesse than we, by their Fasting, Pilgrimages, Castigations and such like trumperies, but I would have them to consider what Saint *Paul* saith in the *1 Tim. 4. 8.* *Boasly exercises profit little*; marke, saith a good man, hee doth not say they profit nothing, but they profit little when they want the maine, (as *Augustine* saith) they runne apace, and the more speede they make, the further off they be from Heaven.

Object.

Defects of Popish Holinesse.

I
Failing.

Now the Papists faile in too maine things: first, in the *true ground*; secondly, in the *true meanes of holinesse*: First, in the *true ground*, for before our workes be accepted, our persons must be in favour; for our workes cannot please God till our persons please him: as *Gen. 4. 4.* *But the Lord had respect unto Abel, and to his sacrifice*: Some thinke to please God with their good deeds, and never seeke to have their persons accepted by the

the meanes of Christ, and therefore they faile in the ground.

S E R M.

Secondly, *they faile in the true meanes*, for righteousnesse and holinesse come by union with Christ, being ingrafted and planted into Christ by a true faith, that the life that they live, they may live in the Sonne of God; and so Christ derives his holinesse to them: but if they bee not united and knit to him, they doe not live in him. Wherein they may be compared to a Man that takes a Siens, and bindes it to the barke of a tree, then waters it, and bestowes great paines about it; neverthelesse it withers, because it is not ingrafted into the tree; so because they be not planted into Christ to draw holinesse from him, therefore though they take great paines, yet all comes to nothing: so that they faile in the right ground and true meanes of holinesse. L X V I I.

Now because the true meanes of holinesse is in the true Church, therefore it must bee every Mans wisdome to take his best advantage by the use of good means to profit by it. We see the little Bees though they keepe their hives in a wet day, yet when a storme comes, they will get up so much the sooner, and be the more painefull; in like manner if we be hindred by foule weather or by sicknesse, when God offers us occasion, we should be so much the more painefull and diligent, because the true meanes of holinesse is in the Church. Here let us apply to our selves.

First, seeing then the Church of God is Holy, therefore it must bee every mans care to be holy, for if there be any disproportion or dissimilitude in any of the members, it makes a deformitie in the body, as if one hand bee long, and another short; one hand white, and another blacke; one cheeke red and another pale; one eye cleare, and another thicke: so when one member is holy, and another prophane, when some make conscience of their wayes, and other live in grosse sinnes, this makes a deformed body; therefore it must be the care of every one as the Church is holy, so to bee holy. Wee see the wilde beasts that were savage and cruell before they came into Noahs Arke, when they were there, they laid aside their ferocitie and wildnesse, and became tame and gentle: so though we were called beasts before we came into the Church of God, yet now when we be once in the same, we should leave all our wildnesse and prophanenesse, and labour to be holy. We know what was Thamar's speech to Amnon, *such a thing as this ought not to be done in Israel*: so when we are tempted to any sinne or uncleannesse, we should say likewise, *such a thing as this ought not to be done in the Communion of the Church, nor by any member thereof*.

Secondly, seeing the Church is holy, wee must take heede that wee doe not disgrace or defile it that are the members of it, for the shame, disgrace and blot doth not rest on our selves, but on the Church: as in Iohn we see when the buyers and sellers had polluted the Temple, Christ makes a whip and whips them out; now if Christ was thus displeased with them that defiled the materiall Temple, much more will he be with those that defile the spirituall Temple: 1 Cor. 5. 1. The Apostle reproves the Church of Corinth in these words, *It is reported that*

ART. IX. *that there is fornication amongst you, such as is not so much as named amongst the Heathen: whereupon saith Chrysostome, Marke, he doth not say, such an one and such an one hath committed fornication, but it is reported commonly, that you have done it, you that bee professours and religious; and therefore you have disgraced the Church of God by your sinnes and brought a blot on it, you (I say) that bee the members of it, because the Church of God is holy and you bee unholy.*

Thirdly, seeing the Church of God is holy, wee must take heed, we doe not meddle with it to annoy it, and to hurt it: It is the charge that God gives, *Psal. 105. 15. Touch not mine anointed and doe my Prophets no harme; so Zech. 2. 8. God sayes, hee that toucheth you, toucheth the apple of mine eye, and 1 Cor. 15. 9. saith S. Paul, For I am the least of the Apostles, which am not meet to bee called an Apostle, because I persecuted the Church of God: and Senacherib though he overcame many countries and Kingdomes yet when hee came to besiege Ierusalem, the Angell of the Lord destroyed his Hoast, so that he was compelled to goe home with shame; So Revel. 20. 9. when Gog and Magog, went to compasse the Tents of the Saints and the beloved citie, it is said, fire came downe from Heaven and devoured them, therefore men must take heed how they meddle with the Church to annoy or hurt it.*

Use 4.

Fourthly, seeing the Church of God is holy, it must bee our care to keep it so, and to rid it of drunkards, whoremasters and uncleane persons: so wee see, *1 Cor. 5. 13. saith the Apostle, Put away from amongst you that wicked man; it must bee the care of the Church, to rid out them that bee evill: (Chrysostome saith) if a man should have a fountaine committed to him to keep for a King, would hee let Hogges and beasts descend into it, with their feete to mud and puddle the water? so saith hee, thou that art a minister, God hath committed a fountaine to thee to keep, not a fountaine of water but a fountaine full of life and Spirit and the blood of Christ, therefore it must bee thy care to keepe the fountaine pure, and not to let every beast come in to defile the same; seeing the Church of God is holy, it must bee thy care to keepe it holy, and that no man doth defile the holy things of God. Thus much for the first propertie.*

Simile.

2
Propertie of the
Church.

The second propertie is, that *the Church of God is Catholike*, that is, it is generally diffused and spread all the world over: This word *Catholike* is not found in all the Bible, yet as long as the sense is there we may retaine and keepe it, seeing it is not against any point of our Christian profession. As for the signification of it, the word is the same both in Latine and Greeke, and signifieth *generall*: whence wee inferre, the Church of God seemeth to take his name from our Lord *Iesus* himselfe, where hee saith *Act. 1. 8. And ye shall bee witnesses unto mee both in Ierusalem and in all Iudea, and in Samaria and unto the uttermost part of the earth.* Here the observation may bee this; that if wee finde new words, as long as the sense is not new, nor the Doctrine, wee may receive them, but if both the words, and the sense and Doctrine bee new, that is, if it bee not found in the Scripture, then they are to bee rejected and refused; therefore because transubstantiation is a new word, and the Doctrine is new, the sense not being to be found in the Scripture we are to reject it; for before the *Lateran Councell* there

there was no such thing heard of, which brought in both the word and S B R M. Doctrine, and made that a point of faith which before was never dreamt L X V I I. of. Now the Church is said to bee Catholike in three regards:

1. In regard of Place.
2. In regard of Person.
3. In regard of Time.

First, the Church of God is Catholike, *in regard of place*; for it is not tied to one certaine place, countrie or Kingdome, but God himselfe hath enlarged and spread it over all the world farre and neere: there was a time when it did belong to the *Iewes*, and to those that did joine with them, but now Christ hath broken downe the *partition wall*, and hath laid all the world common; now hee hath enlarged the Church, and spread it all the world over. This is that *Peter* speakes of, *Of a truth* (saith hee) *I perceive that God is no acceptor of persons, but in every nation hee that feareth him and worketh righteousnesse is accepted of him*: so Christ *Matth. 8.* saith, *That many shall come from the east and from the west, and shall sit down with Abraham, Isaac & Jacob in the Kingdome of God*: so *Eph. 2. 13, 14.* but now in Christ Iesus yee which were once as farre off are made members, by the blood of Christ; for he is our peace which hath made both one, and hath broken down the middle wall of partition between us: and it is said *Revel. 7. 9.* *And after these things I beheld, and loe a great multitude of all nations, and kindreds, and people, and tongues stood before the throne, and before the lambe, clothed with long Robes, and palmes in their hands.* So then it is plaine by the Scriptures that the Church is Catholike in regard of place, and is not abridged to no one countrey or Kingdome, but is spread all the world over. *Augustine* saith well, We are not to thinke it was enough for Christ to shed out his most precious blood, for one countrey or Kingdome, but it was to win the whole world to himselfe: and againe hee saith, By that which Christ gave for the redemption of man, they may perceive the great price and payment, which was his death and bloodshed, a thing of so great value or price, that it was not for any one country or Kingdome, but for all: and therefore it is called the Catholike Church.

The use is first, seeing that the Church is Catholike or universall, and consists of all countries and Kingdomes, therefore we should bee thankfull to God, that hath reserved us till this time, for wee might have beene born when the light of the Gospell shined onely amongst the *Iewes*, and then wee might have perished in unbeleeffe; therefore thanks bee unto God in that hee hath brought us forth in a time when the Gospell is preached. And seeing it hath pleased God to doe so, let us bee wise to lay hold on the good meanes that is layd before us, come out of our sinnes and corruptions, that so wee may bee saved from them: if fish in a pond should be nigh poisoned with stinking mud and water, and one should come and cut a sluice through into fresh water, what would they doe but goe out into the fresh water? This is our case, wee are like to fish in a pond that bee poisoned in the mud and stinking water of our sinnes and corruptions, therefore seeing it hath pleased God to cut a sluice and trench through, and to open the bosome of the true Church to us, where the fresh water is, (the

In three regards
the Church is
said to bee
catholike.

1
Office.

Use 1.

Simile.

ART. IX. (the waters of life and salvation) it must bee our wisdom to come out of our sinnes and to lay hold of the good meanes that are set before us.

Vse 2.

Secondly, seeing the Church of God is Catholike, wherein there is the meanes of grace, therefore it must be our consideration to apply our selves to lay hold on it in our life time while wee live heere: It is *S. Pauls* exhortation, 2 *Cor.* 6. 5. *I beseech you brethren that you receive not the graces of God in vaine:* It is a great mercie that God doth offer in the true Church, where the meanes of grace are used, preaching, prayer, the use of the Sacraments; therefore let us apply our selves to lay hold on it and to get good by it. You your selves know that if earthly Paradise were to bee recovered, and the Cherubins with the shaking sword removed, so that wee might goe in without any danger, would you lye down and sleepe, would you idle out the time? no; I dare bee bold to say that you would flye to the trees, gather of the fruit and eate of them, especially of the tree of life, that you might live for ever. This is the grace that God doth offer to us, (for the *milstant Church* is the *Paradise of God* where there are trees of all sorts;) therefore what should wee doe, not lye down in the dust and idle out the time, but apply our selves to eate of the fruit, especially of the tree of life, to feed on Christ by faith, to draw out all his graces that so wee may live for ever.

Simile.

2
Of Persons.

Secondly, the Church of God is Catholike in regard of the persons; for it includeth all sorts of persons, rich and poore, high and low, noble and ignoble, wise and foolish, bond and free, and excludeth none. To this purpose saith *S. Paul*, *Gal.* 3. 28. *There is neither Jew nor Greecian, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Iesus:* and *S. Peter Act.* 10. saith, *I saw a vision of all sorts of birds and beasts, and there came a voice too, that bad him kill & eate;* by which vision he did understand that God had then sanctified all sorts of men in the bloud of Christ; there was a time when divers men were excluded from the Congregation of the Lord, as *Num.* 22. the *Ammonites* & the *Moabites*, because they did not meete the people of the Lord with bread and water; but now it hath pleased God to take in all sorts of men, so that no man is excluded unlesse hee will exclude himselfe; as it is said, *Esa.* 65. 25. *That the Wolfe and the Lambe shall feed together, and the Lion shall eate straw like the Bullock, and to the Serpent, dust shall bee his meat;* the sense is, that in the time of the Gospell the Lord will alter the naughtinesse of mens hearts and bring them to joine in holy sweet communion one with another, but if they would not attend him, but desire rather to live in their sinnes still, than they should live in Gods curse, the Serpent shall eate dust; hence wee are taught seeing God doth exclude no man, wee must take heede wee doe not exclude our selves. If a man comes to a Kings Court in meane apparell and have no good attendance, he can have small hope of access to the King: oh but let him come to Gods court, though hee come never so meanely and basely apparelled, if hee bee well attended with faith and the graces of his Spirit, then he shall have access into the presence Chamber of Almighty God, therefore seeing no man is excluded doe not thou exclude thy selfe: If a gift, grant or pardon should come from the King to certaine persons that would

Simile.

would claime it; there is no man that would exclude himselfe, and say it doth not belong to mee: but every man would labour to have his part in it: so the Lord hath given a gift and a grant to bestow pardon of sinnes, the love and favour of God, heaven and happinesse to all that will repent and beleeve in Christ: Therefore no man must exclude himselfe and say, it doth not belong to mee, but labour to have his part in it. Thus the Church is Catholike in regard of the persons.

S E R M.
LXVII.

Simile.

Thirdly, the Church of God is Catholike *in regard of time*, for it hath beene in all ages and so shall continue to the end of the world; it began in *Adams time*, and shall continue to the last man that shall live, it hath bin in all times and it shall continue so long as the world doth last. For this world was made for the good of the Church, therefore God lets it stand for their sakes, and as soone as the people of God be gathered home then this world shall have an end, as the Prophet *David* hath it, *Psal. 48. O God, according to thy Name, so is thy praise unto the worlds end: so also Psal. 89. thy seed will I establish for ever, and set up thy Throne from generation to generation; and Dan. 2. 44. it is said, And in the dayes of those Kings shall the God of Heaven set up a Kingdome that shall not be destroyed, a Kingdome that shall not bee given to another, but that shall breake and destroy all those Kingdomes, and it shall stand for ever.* Here wee may see the honour that God brings us to, to bee of that Communion and fellowship that all the Saints are of, to bee of that Church that *Adam, Abel, Henoah, Noah, Abraham, Moses*, and all the rest of the *Patriarchs, Prophets, Apostles*, and *Christ* himselfe were of, and all the holy men that have lived; as *Ephes. 1. 11. saith the Apostle, Now therefore yee are no more strangers nor forrenners, but citizens with the Saints, and of the household of God, and are builded upon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone. so Heb. 12. 17. Saint Paul saith, for yee are not come to the mount that might bee touched, &c. but yee are come to the mount Sion and to the citie of the living God, the celestiall Ierusalem, and to the company of innumerable Angels, and to the congregation of the first borne whose names are written in Heaven and to God the Iudge of all men, and to the Spirits of just and perfect men: So then wee see that this is the honour that God hath brought us to, to bee of the same Church and company that the Prophets, Apostles, holy men, and Christ himselfe were of.*

3
In Regard of
Time.

Therefore (to apply it) first, let us not lose the graces of God, like a slight huswife that keepe the emptie caske, and boxe, and loseth the Jewell; but let us labour to partake of the same graces with them, seeing wee are of the same Church that they bee of.

Vse 1.

Simile.

Secondly, seeing the Church hath beene in all times past and shall continue to the worlds end, therefore it may bee our comfort in all the troubles that doe befall it, when wee see men conspire against, and labour to destroy it, yet notwithstanding all that they can doe, it shall stand and continue to the worlds end. It hath bin in all times and it shall continue for ever; as *Psal. 48. 8. David saith, As wee have heard, so have wee seene in the citie of the Lord of Hosts, in the citie of our God, God will establish it for ever; Therefore seeing hee hath established the Church, it shall stand though all the world were set against it. Augustine saith well, The enemies of the*

Vse 2.

ART. IX. Church though they come and gather themselves together to destroy and roote it out; yet this is the comfort, Christ will keepe it, hee hath a sword to defend it, he will tye up the devill and shut up hell, that they shall not trouble the Church; therefore though wee doe not see the Church visible, it not being patent and openly seene, but sometime hidden, as it was in the time of *Elias* from the fury of the world, yet we must beleve that the Church of God is Catholike or Universall, that it hath bene in all times, and it shall continue to the worlds end.

Object.

Ans. 1.

Now the Papists adde somewhat unto this Article, and say, that wee must beleve in the Catholike Romish Church, but this is first absurd in Religion: and secondly, absurd in Reason: it is absurd in Religion, because the Romish Church must fall in the time of Antichrist (as the Scripture sheweth) and as the Papists themselves say; but the true Catholike Church, that shall ever continue; therefore it is absurd in religion to beleve in the Catholike Romish Church.

Ans. 2.

Secondly, it is absurd in Reason; because that *Rome* when it was at the best, could but be a part of the Church, and a part cannot bee the whole Church (as Scholars know) therefore it is absurd in Reason. But they say that the name of Catholike doth properly belong to them: to this I answer, as Christ did to some that lived in the Church; *Revel. 2. 4.* that said, *they were Jewes*, but saith Christ, *they are the Synagogue of Satan*: so I may say of them, though they terme themselves to be true Catholikes, yet they be but a conspiracie against Christ. Now by three reasons I will prove that they cannot be true Catholikes.

Simile.

Three Reasons
proving that
Papists cannot
be the true Ca-
tholikes.

I

First, because alwayes the true Catholikes have taught that divine worship is to be given to God onely and to no creature else, as Christ saith, *Matth. 4.* to the devill, *thou shalt worship the Lord thy God and him onely shalt thou serve*; so likewise *Revel. 22.* *Iohn* fell downe to worship the Angell, but the Angell said unto him, *See that in no wise thou dost it, for I am thy fellow servant*; and Saint *Ierome* saith, that we Christians doe not worship any creature, neither Angell nor Archangell, but God onely: now because they teach that we should worship stockes and stones, and the workes of mens hands, therefore they are no true Catholikes.

2

1 Tim. 2. 5.

Secondly, because true Catholikes teach that there is but one Mediator between God and man, and that is Christ only; according to the Apostle, *For there is but one God and one Mediator betweene God and man, the man Christ Iesus*; so *Heb. 13. 15.* saith he, *Let us therefore by him offer the Sacrifice of praise alwayes to God*: so *Origen* also, we Christians offer up all our prayers to God by the meanes of Christ: but the Papists teach that there are a number of Mediators and that we may pray to the *Virgin Mary*, to *Peter* and *Paul*, therefore they are no true Catholikes.

3

Thirdly, because the true Catholike Church hath taught for sixteene hundred yeeres together, that men should not equivocate, should not speake one thing and thinke another, but should speake the truth from their hearts: as *Ephe. 4. 25.* saith the Apostle, *Wherefore cast off lying, and speake the Truth every man to his neighbour*: so *Psalms. 15.* *Hee that speaketh the truth in his heart, is one of them that shall inhabite Gods holy hill*: therefore

fore we cannot say one thing and meane another, for the oath is according to him that taketh the oath, and not according to the minde of him that sweareth: but the Papists teach that a man may equivocate, sweare one thing and meane another, and therefore they are no true Catholikes.

Now the use of this is, seeing in this world is the true Catholike Church and the meanes of Grace, let it be our wisdom to lay hold on the good meanes that is set before us, before wee remove hence. I have shewed you heretofore if a man should send his servant into the Indies with a ship to fill with gold, and there might have it, but fills it with rubbish, stones and gravell; when this servant comes home, hee may looke for a cold welcome home, so the Lord hath sent us into this world (as it were into the Indies with a ship,) with our soules and bodies, and into the Church of God, there we may have gold to fill our shippes with, that is, the graces of his Spirit, therefore if wee shall fill our shippes with rubbish, gravell or dirt, that is, with sinnes and corruptions, we may looke for a cold welcome home, for in the Church of God there are the springs and fountaines of grace, therefore why doe wee not apply our selves to fill shippes with the purest gold; to get faith, repentance, prayer and all the graces of the Spirit, that so we may have comfort at our returne to God?

Use

Simile.



SERMON LXVIII.

I JOHN I. 3.

That which we have seene and heard, declare we unto you, that yee also may have fellowship with us; and truly our fellowship is with the Father, and with his Sonne Iesus Christ.



Having spoken of the Church in the next place wee are to speake of the speciall benefits and blessings that God doth bestow on it, for the Church is Gods peculiar and chosen people that hee hath drawne out of this world; therefore it pleaseth him to bestow greater blessings and more speciall favours on them than on all other societies and assemblies whatsoever. It is true indeed that there be common blessings that hee bestowes upon others, as it is said, *Psal. 119 69. that the earth is full of thy goodnesse O Lord: and so Matth. 5. 45. For hee maketh the Sunne to shine on the evill and on the good, and sendeth*

ART. IX. *vaine on the iust and on the unjust* : these common blessings all the people of the world partake of. O, but there are a peculiar blessings and favours that belong to none but to Gods servants, wherein none of the wicked have their parts ; and therefore as *David* saith, *Psal. 31. 19. How great is thy goodnesse O Lord, which thou hast laid up for them that feare thee, and done to them that trust in thee, &c.* the prophet doth not say positively much goodnesse is laid up for them that feare God, but makes a question and saith, how much goodnesse ? and so *Psal. 147. ult. hee hath not dealt so with every nation, neither have they knowne his judgements* ; so there bee speciall favours and blessings that none of the world have part in : for howsoever the wicked of the world may have common blessings as riches, favour amongst men, wisdom and learning, and bee enabled to maintaine Arts and Sciences, yet notwithstanding there are speciall blessings that none of the wicked have their parts in, that doe belong to his children onely to enjoy by the meanes of Faith : so *Genes. 17. 18, 22. Abraham* prayeth to God that *Ismael* might live in his sight : the Lord told him, *that he had heard him concerning Ismael, and that he would make a great nation of him, but my covenant will I establish with Isaac* : even so now God blesteth the wicked in this world, hee maketh great men of them, and rich, gives them wisdom, children and such like, but his covenant he doth establish with *Isaac*, his speciall blessings and favours hee bestowes on none but his owne children to be enjoyed by Faith. Now there bee two reasons why the Lord doth so, and it is not unprofitable for a man to consider of them.

Two Reasons
why God withhold
worldly
things from his
Children.

I
Simile.

First, *because the godly may see what a goodly and rich portion the Lord hath appointed for them*, that so if any wayes either through the falsehood of the devill or other provocations they bee pulled out from the enjoying thereof they may labour to recover it againe, knowing no where to have better entertainment than in the house of their father : this it was that brought home the Prodigall sonne to his fathers house, when he considered the happy estate of those that lived therein ; that they had bread, and bread enough, and not onely the sonnes, but the servants, and such as were hired but for a day, even the meanest of them ; so when Christians shall consider the rich and happy estate of all the people of God, what a deale of comfort and joy they have in the house of God, that they are comfortable in their life, and blessed at their death, when they sleepe in the dust, and when they shall be raised up to glory ; that is no small allurements for them to returne againe unto the house of God : so we see *Hos. 2. 7.* it is there written of Gods people, to whom he will shew a speciall favour ; *Though shee follow after her lovers, yet shall she not come as they, though shee seeke them, yet shall she not finde them ; then shall she say, I will goe and returne to my first husband, for as that time was I better than now* : in like manner when we are gone from God and fall from him by our sinnes, this will be a great meanes to recover that we may returne againe, when wee consider it was better with us when wee walked with God, and made conscience of our wayes, than now when wee in vaine labour in sinfull vanity ; so that then we returne, when wee see wee can finde

Simile

finde no where better entertainment than in the house of God.

S E R M.

LXVIII.

Secondly, it is not unprofitable for a man to consider what great blessings and benefits God bestowes particularly on the Church, *that the wicked of the world may see what goodly things they have lost*, and what rich blessings and benefits God hath given and granted out to the Church; to such as be poore sinners and strangers: that the consideration of these blessings and benefits may provoke them to come home to God, and to have communion with the people of God, that so they may have their parts in these blessings and benefits; as *Hest. 3. 17.* We may see that *many of the land became Iewes, for the feare of the Iewes fell upon them.* But what is the feare of an earthly King to the feare of God? and what are the priviledges of an earthly kingdome, to those blessings and benefits that God bestowes on his people? therefore if such a small matter provoked them to be Iewes, how much more should such great matters provoke the men of this world to become Christians, and to be of the societie of Gods people?

Now there be two sorts of blessings given unto the Church, some whereof appertaine *to this life*, some *to the life to come*: those that he hath given us to enjoy in this life are *the communion of saints*, and *the forgiveness of sins*: those that appertaine to the life to come, are *the resurrection of the Body*, and *the life everlasting*: Such therefore is the goodnesse of God to us, that he doth not onely lead us in the hope of future things, but hee hath given us something present in hand, till he bring us home to Heaven, to the enjoying of all the rest of his blessings. The Lord promised to the Children of *Israel* to bring them to the land of *Canaan*, and to put them in possession of it; but first they were a long while led in the wilderness: when *Moses* sent spies into the land, which did bring home unto them of the fruite thereof, to taste of it; as it is *Numb. 12. 18.* that so they might have comfortable hope that one day they should enjoy it: even so it pleased God in the wilderness of this world to give us a taste of Heaven and Glory, and of the Life to come, that wee might long after the full possession of Heaven and happinesse: therefore wee may admire at the kindnesse of God, who giveth us somewhat in hand present, so that all our happinesse is not laid up in hope; as *Tertullian* saith, the Lord hath given us a pawne and pledge, that one day hee will render the whole to us. Now of the blessings that God doth bestow on his People in this life;

The first *is the communion of Saints*; for wee doe beleeve that there is a blessed and holy Communion of Saints in this world, and that there is no communion like it. There be divers communions in this world, there is a communion of theeves, spoken of *Prov. 1. 14.* *Cast in thy lot amongst us, we will all have one purse.* So there is also a communion of darkness, as *Esay, 5. 12.* say they, *Come I will bring joy, and wee will fill our selves with strong drinke, and to morrow shall be as this day, and much more abundant:* so likewise there is a communion of the enemies of God: as *Psal. 2. 1.* *Why doe the Heathen rage and the People murmur in vaine, the kings of the Earth band themselves together, and the Princes of the Earth are assembled against the*

2
Sorts of blessings
given to the
Church.

Some in this life,
some in that to
come.

Simile.

The first blessing
God bestowes on
his people in
this life, is the
Communion of
Saints.

Communions of
the wicked.

1

2

3

D d d 3

Lord,

ART. IX. *Lord, and against his Christ* : so wee see that there be divers communions in this world, but fearefull and heavy shall the end of all these be ; for as they have had communion together in sinne ; so shall they have communion in paines and torments. So as you heard out of the Parable, *Matth. 13.* Christ saith, *The sares shall be bound together in bundles*, that is, all the wicked, such as hinder the growth of the corne. *Augustine* thus expounds that part of the Parable, where Christ saith, *The sares shall be bound together in bundles* ; that is, every kinde of sinner shall bee bound up together ; the Adulterers together, the Theeves together, the Drunkards together, and perjured persons together ; they shall be bound together in bundles for the further increate of their torments : for as many strawes or stickes being bound together in a bundle, serve to set one another on fire and to increase the flame ; so the number of the wicked being bound together shall increase one anothers torment and grieve : so that it shall not be (as the World saith) *the more the merrier*, but the more the greater torment ; fearefull and heavie shall the end of all such Communions be : therefore let us labour to have Communion with the Saints, in Faith, Repentance, the graces of the Spirit ; and then we shall have Communion with the Saints in glory. As *Mat. 8.* Christ saith, that *They shall come from the East and from the West, and shall sit downe with Abraham and Isaac and Iacob in the Kingdome of God.* So *Gen. 25.* it is said that *Abraham when he died, was gathered to his people* : *Abraham* was a holy and a faithfull man, and therefore when he died, hee was gathered to his people, that is, to such as he was, to holy and faithfull people : so likewise in the same Chapter, *Ismael* when he died, was gathered to his People, he was a bad man, and was gathered to such as himselfe was ; for looke of what communion a man is, to the same hee shall be gathered : If thou art an adulterer thou shalt bee gathered to such ; if a Theefe, to Theeves ; if a Drunkard, to Drunkards ; if a Swearer, to Swearers : for looke what communion thou art of, to the same thou shalt be gathered : Therefore if thou wouldst not then have communion with such as theeves bee, &c. have no fellowship with them in their sinnes ; but labour to have communion with the Saints in Faith and Repentance, and in the graces of the Spirit in this life, and then thou shalt be gather'd to such, and enjoy with them glory in the life to come.

Now the communion of Saints consists in three things :

1. That we have Communion with God.
2. That we have Communion with Christ.
3. That we have Communion one with another.

I
Communion
with God.

First, we have Communion with God ; whereas before we were strangers by nature, and had not to doe with God : nay, there was none that could bring us into favor with him but by Christ : so *S. Iohn* saith in this place, and it is said, *Eph. 2. 13.* But now in Christ Iesus ye which were once as farre off, are made neere by the blood of Christ : so also *Heb. 12. 23.* saith the Apostle, But now ye are come to Mount Sion, and to the Citie of the living God, the celesti-
all Ierusalem, and to the company of innumerable Angels, and to the Congregation of the first borne whose names are in Heaven, and to God the Iudge of all.

This

This communion is the comfortablest communion that is in this world, therefore above all things let us be thankfull to God for it; because other communions of this world, though the best, are not fit to compare with this: for to have communion with kings, princes and great men in the world, with Angels, Archangels and Saints, and not to have communion with God, all this were nothing; because *In his presence is fulnesse of joy, and as his right hand pleasures for evermore.* We see holy *Ruth* was contented to forsake her Countrie and kindred, and to live a poore life, to have communion and fellowship with the People of God; so much more we should be contented to leave our sinnes and corruptions, and to endure some hardship to have communion with God: as *David*, *Psal. 84.* had rather be a meane man in the Communion of Saints, than to live in great estate without it: the *Queene of Sheba* pronounced them happy and blessed that did stand in the presence of *Salomon*, but how blessed and happy may they be pronounced that stand in the presence of God, and have communion with him; therefore above all things labour to have communion with God by his Spirit, and doe not deprive thy selfe thereof by thy sinnes, but nourish it in your selves by all good meanes.

Simile.

Now this communion that we have with God stands in two things; first, *He communicates to us his Wisedome, Power, Iustice, Mercy, and Glory:* so that there is not a drop or dramme of goodnesse in God, but it is for the good of his servants and people; as his *Power* to defend them; his *Wisdom*e to direct them; his *Mercie* to save them; and his *Glory* to impart to them: so *Psal. 23.* *David* saith, *The Lord is my Shepheard, I shall not want;* and elsewhere, *The Lord is my light and my salvation, the Lord is the strength of my salvation,* whom shall I feare, the Lord is the strength of my life, of whom shall I be afraid? so *Hannah* saith, *1 Sam. 2.* *Hee hath raised up the poore out of the dust, and lifted up the begger out of the Dunghill, to set them among Princes, and to make them inherit the seate of glory: for the pillars of the earth are the Lords, and he hath set the World on them:* so then the People of God have Communion with him, in that hee communicates all good things to them.

Our Communion with God stands in two things.

I

The second thing wherein our communion with God stands is, *that we may communicate all our griefes, sorrowes, troubles, wants and necessities unto him, and lay them downe in his lappe:* theretore in all our wants, sorrowes and griefes, let us goe to God and he will ease and relieve us: as *David* saith, *Psal. 34. 4.* *I sought the Lord and he heard me, yea, he delivered mee out of all my feare:* so we are exhorted *1 Pet. 5. 7.* *Cast all your care on him, for hee careth for you.* And therefore dost thou want food to feed thy body, or clothes? seeke to God, he will relieve thee: dost thou finde troubles, art grieved? goe to God, he will ease thee: when a man hath any griefe or trouble in his minde, it is an ease to him if he have a trustie friend to breake his minde to; and many times there is somewhat that troubles a man that he dares not tell his friend, lest hee should upbraid him with it, or cast it in his teeth: and againe, a man may make his mind knowne to his friend, who cannot ease him nor supply his wants; but if

Simile.

ART. IX. if we communicate our griefes to God, hee will not cast us in the teeth with them, but will ease us, and supply all our wants, and he is not onely able, but willing also to helpe us in what thing soever wee stand in need of; therefore it is a blessed thing to have communion with God, in that a man may communicate all his griefes, sorrowes and wants to him. Wee see that *Adam* had communion with God, but when hee had sinned against him he lost it, and hid himselfe from God: therefore when we have communion with God, let us take heed that we doe not sinne against him, and lose our Communion with him; but if wee bee overtaken, let us labour to repent, and so recover our selves againe: this is the first part of our Communion.

2
Communion
with Christ.

The second part of our Communion *is with Christ*; and indeed wee can have no communion with God, but it must be by meanes of Christ; for we are all sinners and great offenders, so that wee are become enemies to God, and there is no way to, reconcile us, but by a Mediator; that is, by *Iesus Christ*. Philosophers say, that *things that be in extremes cannot be brought together but by some middle matter*; so God and sinnefull Man are two extremes, whom none but Christ could bring together. *Iaakob* saw in a vision a Ladder that reacht from Earth to Heaven; this Ladder (*Saint Iohn* tells us) that brought Heaven and Earth together, is Christ; so all our communion with God is by meanes of Christ.

Ioh. 1. vlt

Christ communi-
cates foure
things to us.

Now in our communion with Christ, *there are some things that Christ communicates to us, and there are some things that we communicate to him. Foure things Christ communicates to us:*

I
Himselfe.

Quest.

Sol.

Simile.

First, *Himselfe*; not his Spirit and his graces onely, but Himselfe also: therefore seeing that Christ giveth Himselfe, let us be ready to receive him, for this is the greatest blessing that can bee given us: as *Esay*, 9. 6. *For unto us a Childe is borne, and unto us a Sonne is given*: But some man may aske by what meanes is Christ given? I answer, by our willingness in receiving him offered in the preaching of the Word, and in the use of the Sacraments. Even as a father that meanes to give his childe house and land, the father is willing to give it, and the childe to receive it; in both there is a mutuall agreement: so God for his part is willing to give us Christ, if we be willing to receive him; and by this mutuall agreement, Christ becomes ours; and then we may say, I thanke God Christ is mine, even as sure as the meat I eat, or the Coate I put on my backe, or any lands or livings my father hath left me.

2
The right of his
death and merit

Secondly, *the right of his death and merit*; so that whatsoever is due to Christ in regard of the right of his death and merit wee may claime at Gods hand: the favour of God, the pardon of our sins, and the glory of Heaven is due to us in regard of the merit of his death, as *Peter* saith, *By his stripes we are healed*: so a Christian may be bold to say, Christ is mine, and his death mine, his life is mine, and his crosse mine, and his paines mine to my eternall comfort: therefore in the troubles of conscience, and accusations of the Divell, we may goe to God and tender before him the death and merits of Christ: if we should tender our owne righteousness, this would shame and disgrace us: If a man should be impriso-
ned

ned for a debt, which was payed by a suretie, if he could finde the sure-
 tie, he would bring him to the Iudge, and say, here is the Man that did
 discharge my debt; here are the empty bagges that the money came
 out of that paid my creditor; surely any Iudge would acquit that Man:
 so when the Devill shall implead us for our sinnes, we may goe to God
 and shew him Christ, and we may quiet and stay our selves here, saying,
 This is he that hath paid my debt, here is the emptie purse, here are the
 empty veines that the blood came out of, and then without all doubt
 God will acquit us: Therefore we must tender the merits of Christ to
 God, spread them before him, and stand to them. To this purpose saith
Chrysostome, Christ hath taken away the hand-writing which was a-
 gainst us, and hath given us another bill, bond, or new writing, where-
 by we may claime Christ: He hath not done by us as the unjust *Steward*
 did by abatement, but hee having quite wiped out all, hath given us a
 new bill, and hath made God a debtor to us.

SERMON
LXVIII.

Simile.

Simile.

Thirdly, *the power of our spirituall life*; We indeed are able by nature to
 move and stirre, and to do the duties of our calling, to buy and sell, &c.
 but are not able to stir a foote to Heaven to looke after that, nor move
 towards it, till Christ communicates a spirituall life unto us. So *1 John*
5. 12. saith he, *He that hath the Sonne hath life, and he that hath not the Sonne*
hath not life; as *2 King. 12. 21.* the dead Souldier was not able to move
 or stir, till being laid in the Sepulchre of *Elisba*, he touched his loynes,
 and then he revived and stood upon his feete: so we are dead by nature,
 and not able to move or stirre a foote in the wayes of God, till we touch
 the Body of Christ by Faith, then we revive and stand up, life comes in-
 to us againe.

3
Power of spiri-
tual life.

Fourthly, *the dignitie of his owne estate*, for by nature Christ is the Son
 of God, and he makes us the Sonnes and Daughters of God by Adop-
 tion and Grace, and drawes us into the same dignitie and honour with
 him to be called the Sonnes of God. But it is a harder matter for us to
 be made the Sonnes of God, than for Christ to bee made the Sonne of
 Man.

4
The dignitie of
his owne estate.

Now as Christ communicates something to us; so wee something
 to him: *We communicate to him three things*: first, *our Nature*; secondly,
our sinnes; thirdly, *our troubles and afflictions*. Here wee see what an ex-
 change wee make with Christ; Hee communicates to us himselfe, the
 right of his death, merit and spirituall life, and the dignitie of his owne
 State; and we communicate to him our nature, our sinnes, and troubles.

2
wee communi-
cate to Christ
three things.

First, wee communicate to him *our Nature*, and that not in the best
 estate, when it was in integrity, but since it was disgraced, and subject
 to sickneses, diseases and troubles; this is the change wee make with
 Christ: like *Hiram* and *Salomon*; *Hiram* gave to *Salomon* gold and silver,
 and Firre trees, and what the heart of the King could desire; and *Salomon*
 gave to him a few dirty Cities. In like manner Christ giveth to us
 what our heart can desire, his owne selfe, the right of his death, merit
 and spirituall life, the dignitie of his owne estate, and we give him a few
 dirty cloathes, our bad nature disgraced with sinne, subject to troubles
 and

1
Our Nature.

Simile.

ART. IX. and afflictions: If wee would have communicated any thing, it should have beene of the best, because *He is God blessed for ever, Amen*; it should have beene when our nature had beene in the best estate: but we communicate to him our finnes and troubles; therefore wee should admire Christs love and goodnesse to us, that will accept of this exchange.

2
Our finnes.

Secondly, we have communicated a worse thing than this, *our sins*: as *1 Pet. 2. 24. who his own selfe bare our sins in his body on the tree, &c.* all the wicked shall carry their owne sins on their backe to Hell with them, but the finnes of the godly, are laid on the backe of Christ, he bare them; the cruell Souldiers laid the Crosse on Christ, and made him to beare it, but we laid a greater burthen than that on him, the burthen of our sins; for the weight of the crosse is nothing to the weight of our finnes.

3
Our troubles
and dangers.

Thirdly, we communicate to Christ *our troubles and dangers*; as *Esay, 63. 9. In all their troubles he was troubled*: and *Col. 1. 24. Now I rejoyce in my sufferings for you, and fulfill the rest of the sufferings of Christ in my flesh for his bodies sake*: so Christ suffereth still in his members by compassion and fellow feeling. And these be the goodly things that we communicate to Christ, nothing but our nature and sins, our troubles and dangers; as I told you a little before out of *1 Kings 9. 11.* there was an exchange betweene king *Salomon* and *Hiram*, he gave *Salomon* gold, silver, Firre trees and Cedar trees, and all that the heart of the king could wish; and *Salomon* gave *Hiram* twentie dirty cities in the land of *Galile*: but it is a better exchange that Christ makes with us, for he giveth all that the heart of a Christian can wish; his wisedome, righteousnesse, himselfe, his merits and death, a spirituall life and the same dignitie and honour with him; but we againe repay him with our nature sins and dangers: therefore hence let us learn to admire this great kindnesse and love of Christ to us that will be content therewith.

The Saints communion one
with another.

Simile.

Now as the Saints have communion with God and with Christ, so have they communion with one another by meanes of love: as *Exod. 25.* We see the golden *Cberubim* did so looke towards the *Arke*, and the *Mercy seat*, as that they looked one towards another: So wee must looke to God, and to Christ by the eye of faith, as we must have one eye also to one another by love. This societie is comfortable, for *Gen. 2. 18.* God saith, *It is not good that man should be alone*: therefore if it were a good thing for man to have communion and societie in the life of nature, much better is it in the life of grace. We see in a house, the posts that are compact together are a great stay against the winde and weather; so the Communion and societie of the Saints one with another, is a great stay and strength against the temptations of the Divell. It is a good saying that *Chrysostome* hath; Naturally a Man hath but one head to advise him, one tongue to speake for him, two eyes to foresee dangers, two hands to worke with, and two feete to goe with: now (saith he) if a man had this skill and cunning that hee could make that head a thousand heads to advise him, that tongue a thousand tongues to speak for him, his eyes a thousand eyes to foresee dangers, his hands a thousand hands to helpe him, and his feete a thousand feete to goe for him, he

Simile.

hee would hardly be circumvented by any policies : Therefore, it is a **S E R M.** good thing to labour to have communion with the Saints, and to bee **L X V I I I.** gathered into it. Now the Communion of Saints one with another stands in three things :

1. *Of the living with the living.*
2. *Of the living with the dead.*
3. *Of the Dead with the Dead.*

First, *the communion of the living with the living* ; which stands in five things : first, *in communion of affection*, for they love and desire the good one of another, and wish well one to another, they rejoyce for the welfare and grieve for the troubles and dangers that befall one another : they wish well to those that be a thousand miles off them, and love them they never saw. To this purpose David saith, *Psal. 16. 3. All my delight is with the Saints that be on the earth* ; so Colos. 2. 1. saith Saint Paul, *For I would ye knew what great fighting I have for your sakes, and for them of Laodicea, and for as many as have not seene my person in the flesh* : We see in nature, that if one member suffers, all the rest suffer ; so saith Saint Paul, *1 Cor. 12. 26.* Therefore if the Communion of nature worke such affection in one member towards another, much more there should be the same affection amongst the members of Christ in the Communion of grace : Ezek. 1. 24. it is said, *when the beasts went, the wheeles went ; and when the beasts were lifted up, the wheeles were lifted up* ; the reason whereof is there given, because the spirit of the beast was in the wheelles : so because the same spirit that is in one Christian, is in another, therefore there is the like affections to procure the good of one another as much as may be. Now I doe not say they be all of one judgement, for there is diversitie of judgements ; but they be of like affection and good will one towards another, there is difference of judgement : as Rom. 14. 5. *This man esteemes one day above another, and another man accounts every day alike* : so verse 2. *One beleeveth that hee may use of all things, and another which is weak eateth herbs* : so wee may see that there is difference in judgement amongst them ; but this I may be bold to say, though there be difference in judgement, yet there is unitie of affection : so that they desire the good, and wish well one to another. It is Pauls rule, Rom. 14. 5. *Let every man be fully perswaded in his owne minde* ; and elsewhere hee saith, *Let us therefore as many as be perfect be thus minded, and if any be otherwise minded, God shall reveale the same things unto him.* Aquinas saith that the effect of charitie is not concord in judgement, but in mens wills and affections, that wish well one to another, as divers Physitians be sent for to a sicke person, some of them thinke that the best way to cure the party, is to take away all the corrupt blood at once ; others thinke that it is better not to take it away all at one time, but by a little and little : now here is difference in judgement, but yet unitie in will and affection, in that all of them intend the good of the sicke party : so it is in the sins and corruptions of the Church, some thinke that it is best to take away all the finnes and corruptions of the Church at one time, but the sober minded thinke that it is best taken away by little and little : here is a difference

The communion of Saints with the living stands in five things.

I
Communion of affection.

Simile.

Simile.

of

ART. IX. of judgement, but unitie of will and affection, all intend the good of the Church: Therefore when men for every little matter and diversitie of judgement shall part brotherly love, wee may suspect that they doe not belong to the Communion of Saints.

2 Secondly, in communicating of their gifts and graces one to another: as
Communitie of
Graces.

I Pet. 4. 10. Let every man as hee hath received the gift, minister the same one to another, as good disposers of the manifold grace of God; so then such are exhorted as bee the people of God to bee ready to communicate good things one to another: so *Matth. 2.* when Christ was risen and had appeared to *Mary*, shee could not hold, but shee telleth it to the Disciples, so also *Iohn 20.* when the Disciples had seene Christ, they could not hold, but as soone as they saw *Thomas*, say they, Oh, Wee have seene the Lord: in like manner when wee have any good thing made knowne to us, wee should not hold it to our selves, but make it knowne to our friends and acquaintance. Wee see in nature, if a Bird find but a worme, shee will carry it to her young ones and make them partakers of it; so when wee have got any good thing wee should carry it home to our wife and children, and make them partakers of it; as *Luk. 5.* the Disciples were partakers in fishing, and there was a compact and league between them, that what one did get in fishing it should tend to the common good of that whole societie, so whatsoever wee get out of the preaching of the word, it should goe to the common good of those that wee are over: a man should not keepe it to himselfe, but impart it to the comon good of his friends & acquaintance, or wife and children; as in the law the shelled fishes were uncleane, because though the meat was good yet a man had much adoe to come by it; so when men have good things and are not ready to impart and communicate to one another they bee so far uncleane men.

Simile.

Simile.

Simile.

3
In spirituall
Sacrifices.

Simile.

Thirdly, in spirituall Sacrifices; the Saints bee free men, and yet they bee every bodies servants as far as their ability serveth; as *Colos. 5. 13.* faith hee, by love serve one another. Wee have heard out of *Exodus* that if one household were too little for the eating of the Paschall Lambe they should joine with another house; so if wee bee not fit for Prayer and conference and other holy duties, wee should desire the helpe of our brethren that have better graces than our selves. Now these spirituall Sacrifices that wee owe to the Saints, stand in foure things:

1. In Exhortation.
2. In Admonition and good Counsell.
3. In Consolation.
4. In mutuall Prayer.

I
Exhortation.

First, In exhortation: for the People of God must exhort one another to feare God, and to make conscience of every holy dutie commanded; as *Heb. 3. 13.* saith *S. Paul*, Exhort one another, daily whilest it is called to day, &c. so *Heb. 11. 24.* Let us exhort one another, to provoke one another to love and good works. So it is not enough for a man to bring himselfe on in Religion, but he must stirre up the care of other; as *Zech. 4. 2.* the Prophet saw a vision of a golden Candlestick with a bosome on the top of it, and seven Lampes thereon, with seven Pipes to the Lampes, which were on the top thereof, and two Olive

Olive trees right over it to drop down fatnesse to nourish the lights with, so every Christian is a shining Lampe, and wee must bee as Olive trees to drop down fatnesse or oyle into the heart of our brother, to nourish the light of God that is in him, therefore it is a woefull thing, to see that men doe neglect this dutie, that they doe not exhort one another and yet meet many times in the weeke and on the Sabbath day, and passe away the time with a deale of idle talke and let this dutie slip; so that they cannot say as the Disciples said, did not our hearts burne when wee talked with such a man?

Secondly, *Admonition and good counsell when they bee fallen*, so to recover and restore them againe, as *Gal. 6.* (saith S. Paul) *Brethren, if any man bee fallen by any occasion into any fault, yee which are spirituall restore such a one with the Spirit of meeknesse, considering thy selfe, lest thou also bee tempted;* The word in the originall is a metaphor taken from a Surgeon, that is to set a joint, who useth it with great tendernesse to bring it to his right place; so wee must doe when wee see our brethren fallen into any fault, use them gently to restore them againe, and wee must labour to recover them with the Spirit of meeknesse considering lest wee also bee tempted. It is not the manner of the world to doe so, but they make table-talk of it, and speak to the disgrace of others; but wee must consider that wee our selves may bee overtaken, and therefore as wee would have others to deale in meeknesse and love with us (when we are fallen) so we must doe to our brethren. We see in a shipwrack that those that escape and get to the shore first, get up to the top of a high tower, mountaine or rocke, and hang out lights and Lanthornes, that so they may direct the rest of their company to the same harbour: So wee must doe when we have suffered shipwrack in our consciences and are recovered againe, wee must hang out as it were lights and lanthornes, advise and admonish others and give them good counsell, that so wee may bring them to the same harbour, that wee are arrived at.

Thirdly, *wee owe to our brethren Christian consolation and mutuall comfort*, because that ordinarily the crosse doth follow them and accompany the people of God, for if a man be a sincere Professour of the Gospell through the malice of the Devill and the furie of the world, alwayes the crosse doth accompany him, and therefore the brethren had need to comfort them, as *1 Thes. 4. 18.* saith S. Paul, *Wherefore comfort your selves with these words: and Prov. 31. 6.* it is said, *Give yee strong drinke unto him that is ready to perish, and wine unto him that hath griefe of heart:* As in a sick family where they are given to fainting they have bottles of *Aquavite* and *Rosafolis* to refresh and comfort them; so the Church of God is a sick family, and therefore must have bottles of *Aquavite* and *Rosafolis* to comfort and to cheare them; that is, wee must have comfortable words to cheare and refresh them: but wee see *Iob 6. 14.* Hee complaines of this (saith hee,) *Hee that is in miserie ought to bee comforted of his neighbours, but men have forsaken the feare of the Almighty: so David complaines, Psal. 69. 20. Reproach hath broken my heart and I am full of heavinesse, and I looked for some to have pittie on mee, but there was none, and to comfort mee, but I found none.* Therefore wee must take heede that this bee not laid against us at the day of judgement.

E e e

Fourthly,

ART. IX.

4
Mutuall
Prayer.

Fourthly, *Mutual Prayer*, to pray for one another, as *James 5.16.* it is said, *Pray one for another*; so that the Prayers of the Saints are for the common good of the whole bodie of them: this is a great comfort to be one of the people of God, in the time of danger and temptation: for one cannot bee the least member of the Communion of Saints, but he shall have his part and portion in all the Prayers of the Saints. Wee see in one *Countrie* there are divers shippes goe to the Sea, some traffique in one thing and some in another, some for gold and silver, some for other commodities, but all such as they bring home is for the common good of the whole countrie: So the Prayers of the Saints are like unto a number of ships that goe to Sea, some of whom make request for this thing, and some for that; but whatsoever they bring home, all tends to the common good of all the bodie.

Fourthly, the
Saints Commu-
nication in
Riches.

Fourthly, the Communion of the Saints consists in *Communicating of Riches and goods to one another*: *Gal. 6.10.* it is said, *while you have time doe good to all, especially to the household of faith*: so *Hebr. 13.16.* *To doe good and distribute forget not, for with such sacrifices God is well pleased*: so also *2 Cor. 8.7.* *Therefore as you abound in every thing in faith, and utterance, & knowledge, and in all diligence, and in your love towards us, see that yee abound in this grace also.* There is no one dutie that men come more short in than in this, men are contented to pray, and advise others, but this they sticke at, they cannot bee contented to communicate of their goods to them: neither can they abide to part with any of their Riches, this they stick at: But *Matth. 2.11.* wee see the wise men came to worship Christ, and *presented to him gifts, gold, frankincense and myrrhe*: They did not onely worship him, but did also impart to him of their treasure and goods. It is the manner of the world that they can bee contented to worship Christ, but they will not let any thing come from them to refresh the Saints; they will not part with any of their goods to them. *Augustine* faith well, It is not meet that in a Christian commonwealth, one should surfet and another starve, that one should live in plentie and another in want; for wee have all one master and are redeemed with one blood, we came into the world all after one sort, and shall all inherire one Kingdome of glorie; therefore wee should not thinke it much to make our brethren partakers of our Riches and goods: and againe, (speaking out of *Psal. 68.* faith hee,) men lay up for their Children, and their children keepe it for their Children; but what hast thou laid up for Christ? if thou wilt not give him thy whole estate yet let him have a Childs portion: *Matth. 21.* wee see when Christ came riding to *Hierusalem* on an Asse, some strewed garments in the way, some cut down boughs and branches; so doe thou if thou bee not able to strew thy garments in the way, that is, to take the poore members of Christ and feed them, yet cut down branches at least; that is, speake comfortable words to them and pray for them; and then at the last day how comfortable will it bee to thee that Christ shall say in the sight of men and Angels; Here is the man that hath fed mee, cloathed mee, &c. Therefore wee should love this part of the Communion of the Saints.

Simile.



SERMON LXIX.

GALAT. 6. 2.

Beare ye one anothers burthens, and so fulfill the Law of Christ.



WE see in experience that if a man hath a timber tree hee may have out of it a great deal of good stuffe fit for building; so out of one part of our Christian faith (though the words bee few,) there may (if it be well handled) runne out a great deal of good matter. We shewed the last day that as the Saints have Communion with God and with Christ, so they have a blessed and happy Communion amongst themselves. Which is threefold: First, *Of the living with the living*: Secondly, *Of the living with the dead*: Thirdly, *Of the dead with the dead*. Now the Communion of the living with the living consists in five things, which I will not now repeat, but goe on where wee left; which was to excite and stirre men up to the putting in practice of the dutie of Communicating to our brethren in things of our temporall estate: and to that end I will now insist on these three things following.

Simile.

1. That there ought to bee such a Communion of our goods and riches.
2. The true bounds and limits of it.
3. The Reasons that shoulde move us to it.

First, there is such a dutie to bee performed; as Deut. 15. 11. the Lord saith, *because there shall bee ever some poore in the land, therefore I command thee, saying, Thou shalt open thy hand wide to thy brother, to the needy and to the poore of the land*; so Eccl. 11. 1. saith hee, *Cast thy bread upon the waters, for after many dayes thou shalt finde it: Give a portion to seven, and also to eight, for thou knowest not what evil shall bee upon the earth: If the clouds bee full they will powre forth Raine, &c.* so Gal. 6. 11. while wee have time, doe good unto all men, especially to the household of faith. We see in Nature that the hand receives not meat into it selfe, but puts it to the mouth, the mouth to the stomake; and the liver cannot hold the bloud, but conveyeth it into the veines; now if there bee any such Communion in the parts of nature, much more should it bee in the mysticall body of Christ.

I
That there ought
to bee a Com-
munion in
goods.

Simile.

2
The bounds and
Limits of this
Communion of
goods.

Secondly, *what the True bounds and Limits are?* herein wee will shew you first:

Ecc 2

1. The

ART. IX.

1. *The Excesse.*2. *The Defect thereof.*

The *Excesse* is, to give too much; the *Defect* is, to give too little, so both bee faultie; the *Excesse* is rare, and few there bee that offend that way.

I
The Excesse of
giving.

The *Excesse* is; when men give away all, and leave nothing to themselves to maintaine wife and children with, according as the *Anabaptistes* teach, who ground themselves on *Act. 4. 32.* where it is said, *And the multitude of them that beleeved were of one heart and of one soule, neither any of them said, that any thing that hee possessed was his own, but they had all things common.* To whom I answer first, that the Communion that is here spoken of, is a communion of love onely, as *Phil. 16.* all things were common by love; and yet, *Paul* would not dispose of his servant without his leave; so *Act. 5. 4.* *Peter* saith to *Ananias*, *Whilest it remained in your bands appertained it not to thee, and after it was sold was it not in thine owne power?* So this was a Communion of love. Secondly, the Church of God at that time was in extremity and in one place, so that there is not the same measure to bee used in the time of the peace and enlargement of the Church, as is in the time of want and extremitie: Therefore when the Church was in extremitie and want they did well to sell their portions and to impart them to the common good of all; but in the enlargement of the Church, *Paul* sheweth, *1 Cor. 16. 1.* *Every first-day of the weeke, let every one of you lay by him in store as God hath prospered him, &c.* And the Disciples did not contribute all their goods to the Saints; therefore in the Communion of Riches and goods, there may bee an *Excesse*. The Papists teach also the same, that wee ought to give all to the poore and to leave our selves nothing, and say, this is an estate of perfection: But I demand of them, if a thorne should bee a fruit tree, that should bee common whereby the poore might bee releevd by it, whether were it better to cut downe the tree and impart it all, or to let it stand to let them have the fruit of it to relieve them from time to time? I doe not doubt but every man that hath discretion will say it is better that the tree should stand still and the poore bee releevd by little and little, than to cut it downe and give away all at once; so it is better for a man to retaine his wealth and to relieve his poore brethren by little and little continually, than to give away all at one time & none at another: so *Aquinas* saith, It is not the part of a liberall man to give all away from himselfe at once to relieve the poore, but to retaine the greatest part to himselfe, to play the good husband with it, that he may bee giving continually. But the Papists *object*, and say, that Christ commanded the Rich man to goe sell all that hee had, and to give to the poore. To this I answer, that that commandement or precept was personall to that man onely in a speciall service: as *Iohn 15.* Christ told *Peter* that *unlesse hee did wash him, hee could have no part in him*; why was it such a great matter to have Christ to wash one. I answer, it was a great matter if hee should have despised or contemned it, hee might have justly perished, because it was a personall precept to him onely; so because
this

Simile.

Object.

Ans.

Simile.

this precept to the rich man was a personall precept, it was his sinne that hee did it not. S E R M.
L X I X.

Secondly, *It is an excesse to give above a mans ability*, so *Act. 11. 18.* where there was a famine throughout the world foretold by *Agabus*; which came to passe in *Claudius Casars* dayes, then the Disciples every man according to his abilitie purposed to send succor to the brethren that dwelt in *Iudea*: So there must bee a rule, and bounds used that wee should not give above our abilitie: as I said even now out of *1 Cor. 16.* where the Apostle saith, *so doe yee also every first day of the weeke, let every one put aside by himselfe, and lay up as God shall prosper him*; therefore when men bee so ready to helpe others, as that they undoe themselves, this is not the Communion of Saints but a Communion of fooles. Therefore every man must give according to his abilitie; as *Psal. 112. 5.* it is said, *A good man is mercifull and lendeth, and will measure his affaires by judgement*; that is, he will so helpe others as that hee will not undoe himselfe, but that which hee doth hee will doe in discretion. The Schoolemen have a saying, charitie is especially to give to ones selfe first, and then to shew it to others: A good man in doing of charitable duries, ought to doe so much good as that he doe not undoe himselfe; therefore if any doe so give to others, as that they leave nothing to maintaine their wives and children, and such as belong to him; these men want discretion: for it is *S. Pauls* Rule in the *1 Timoth. 5.* *Hee that provides not for his owne, (namely for his household) denieth the faith and is worse than an infidell.*

Now as there may be an Excesse in giving, so there are Defects, as when men give too little: This is that sinne which is common in all places, to sinne in the Defect; not onely in it is the sinne of the common people, but also of Christians; therefore men must so deale with them that bee in need and want as they desire that other men should doe to them in the like case. 3
The Defects of giving.

First, men sinne in the Defect, when they will part with nothing let the occasion and need of the partie be what it will bee. Little doe these men know what *S. Iames* saith, *Iudgement mercilesse shall bee to him that sheweth no mercie*; and *Act. 8.* *Peter* saith to *Simon Magus*, *thou and thy money perish*; whereupon saith *Gregorie*, It had beene well with him if nothing but his money had perished; but there commeth an extent against all, he and his mony perisheth. So if men will not part with their mony upon good occasions, let the need and the want bee what it will they and their money are like to perish. Wee see in the Gospell, the man that had a talent given him and did not use it well, there came an extent; first, upon the talent, which was taken away, and then upon the person; take away (saith the Lord) *the unprofitable servant, &c.* so when men doe not use their wealth and money well, there will one day come an extent against their wealth and money; and then against themselves. Therefore as Christ hath shewed mercie to us, so wee should bee ready to shew mercie to one another in the time of need and extremitie. 1
Defect.

Secondly, men sinne in defect, when they have but one measure of giving whatsoever the occasion, the time or the man is: the contrary practise 2
Defect.

ART. IX. whereof we see *Acts 4.25.* where it is said, *They sold their possessions, and brought the money, and laid it downe at the Apostles feet, and distribution was made unto every man according as he had neede;* so the more neede a man hath, the more we must give; and the lesse neede, the lesse we may give. In the Law the Lord commanded, *Numb. 15.5.* that in their sacrifices they should offer the seventh part of a hin of wine for a Lambe, and for a Ramme the third part of a hin of wine, and for a Bullocke halfe a hin of wine; In which was a mystery included to teach us a moderation in the giving; that where wee see most neede, we should give more; where least, we should give lesse. Therefore when men upon all occasions have but one stint to give, they sinne in the defect.

3
Defect.

Thirdly, some men are contented to give, but they take such exceptions against the person, that it is a rare man that shall make way into his purse; yet it should not bee so, for in extremitie wee must not looke to the man, but to the neede and want that the man is in: as *Luk. 10.29.* Christ shewed us whom we should releeve, by declaring a Parable of a man that went downe to *Iericho*, and fell among theeves, who robbed him of his rayment, wounded him, and departed, leaving him halfe dead: and there came by a *Priest* that same way, who when he saw him passed by: likewise also a *Levite*, when he came neere to the place went and looked on him, and passed by on the other side: at last a certaine *Samaritan* as he journeyed, came neere, and when he saw him, had compassion on him, went to him, bound up his wounds, and powred in oyle and wine in them: the application Christ makes to the man, *goe thou and doe so likewise:* so if wee see a man in want and neede, there is matter for thy charitie to worke on: as *Esay 22.* it is said, *Blessed are they that sowe on all waters,* that take every occasion to doe good; whatsoever the person be, yet we must shew compassion in the time of neede. Christian charitie is compared to feede sowne in two sorts of ground, *in the bosome of the poore,* and *in the hand of God:* Now it may perish in the first ground, in the bosome of the poore: men may be unthankfull and unkinde to us, but it cannot perish in the hands of God, but shall bring forth a plentifull increase: Therefore doe not thou looke to the bosome of the poore, thence to have encrease, but to the hands of God. There is a question amongst the Schoolemen, whether a man were best to give to a good man that is in some want, or to a bad and a wicked man that is in extremitie? To this I answer, that if the case be alike, we are bound rather to give to a good, than a bad man; but if the wicked man bee in greater extremitie and neede, then we should give to the bad man rather; as when a man hath a sicke childe, if one come and tell him that hee hath a sheepe like to be drowned, whereupon he leaveth the childe and goeth to save the sheepe, because the present neede required it, yet there can be no question but that the man loveth his Childe better than the sheepe; so though wee bee bound to love a good man best, yet when there is such a difference in the necessitie, he is bound rather to releeve a bad than a good man.

Simile.

Simile.

Quest.

Ans.

Simile.

5
Bearing with
one another.

The fifth thing in the *Communion of the Saints* is the mutuall bearing one
with

with another in their weaknesse and infirmities; seeing all the People of God are subject to weaknesse and infirmities, being partly flesh and partly spirit; the flesh many times having the better of the spirit. As wine and water being put into a glasse, the water taketh away the good taste of the wine; so the flesh taketh away the good taste of the spirit, in so much that many times the best men have many frailties and weaknesse; therefore there must be a mutuall bearing one with another, which is that which holds together Christian communion: as *Rom. 15.1.* Saint Paul saith, *We which are strong ought to beare with the infirmities of the weak;* and in this place, *beare ye one anothers burthen, and so fulfill the Law of Christ;* againe saith he, *Forbearing one another, and forgiving one another, even as God for Christs sake forgave you:* so then there must be a mutuall forbearing one of another; as we would have others to beare with our weaknesse and infirmities, so wee should beare one with another; for if wee doe not, we cannot hold communion one with another, which is out of want of true love: We see a mother will beare with the frowardnesse of her childe, though it crie and be disquiet all the night, yet she sings and dances it, and in the morning smiles on it, and is as good friends with it as she was before; the reason whereof is, because she loveth her childe: so if there were true love amongst us, the husband would beare with the weakenesse of the wife, and the wife with the weakenesse of the husband; the Parents with the Children, and the Children with the Parents, and one good neighbour and friend with another; for because men want true love therefore they cannot digest the least matter that is.

Now this mutuall bearing one with another consists in three things: First, *they be ready to hide and conceale the faults one of another;* they will not blaze them abroad and make table-talk of them, but they will hide them; and if there bee but one grace or vertue in them, that they will take notice of, but their infirmities they conceale: contrariwise is the practise of the world, if they see a great many graces and vertues, and but one infirmity and weakenesse in one, they will conceale all his vertues and take notice of that weaknesse and infirmity, being like to the flie, that passeth over all the whole parts of a man, and lights on the fore place chiefly.

Secondly, if they cannot hide and cover them, they will be ready to excuse them; as *Acts 3.17.* Peter told the Jewes that they had killed the Lord of Life: *And now brethren (saith he) ye did it of ignorance as did your fathers;* so Joseph, *Gen. 45.5.* saith he, *I am Joseph your brother, whom you sold into Egypt;* now therefore be not sad and grieved in your selves that yee sold mee thither, for God did send me before for your preservation.

Thirdly, when the fault is so great that they cannot excuse it, and so open and manifest as that they cannot hide it, yet still they can indure them, wish well to them, and pray for them. As *1 King. 12.23.* when the people had sinned against God in asking a king, and had cast off Samuel, and rejected him; saith he, *God forbid that I should sinne against God? and cease praying for you;* but I will shew you the good and right way: I will not faile in dutie to you, though

SER. M.
LXVIII.

How the flesh
may overcome
the spirit.
Simile.

Simile.

In three things
Christians must
beare with one
another.

I
They hide infir-
mities.

Simile.

2
When they can-
not cover, they
excuse them.

3
They can endure
the parties, when
the fault is open
and unexcusa-
ble.

ART. IX. though you faile to me. This is a rare example, that when wee cannot excuse the matter, nor hide it; that yet we can pray for the party.

Use 1.

The use is, seeing the communion and societie of the Saints is such a great helpe to further us to Heaven, and to comfort us here in this world, let it bee our wisdome to nourish this holy communion one with another, and to strengthen one another in our faith, repentance, and holy graces, as also to nourish holy meetings, for the further instructing one of another. But these Christian communions are now much decayed; wee have seene what meetings in many townes there hath beene in former time to confer and pray one with another, and to speak of good things; doe Christians thinke there is no neede of helpe this way, can they goe to Heaven without the helpe one of another? The strength of *Sampson* lay in his haire, which when *Dalilah* had cut, hee became as another man: so a great part of the strength of a Christian lieth in Christian communion, and in the use of good meanes, from which if the world can intice thee, and cut off these good helps and meanes, thy strength will decay, and thou shalt become as another man; therefore it must bee our wisdome to nourish this holy communion. There is another communion now adayes that hath eaten out and overrun this, to wit, the communion of good fellowes that meete together to swill, swagger, drinke, carouse, mispend their time, abuse the good creatures, and dishonor God; but there is as great difference betweene these two communions, as betweene light and darknesse; and therefore it is a pittifull thing, that on this day in which men should get knowledge, faith and repentance, and bee the better for it all the weeke after, they come to swill, swagger and mispend their pretious time, which I trust all good men that hope to enjoy the communion of Saints, will shun, detest and abhominare.

Simile.

Object.

Now the Papists do further enlarge this point, and say, that *the Saints may communicate their meritts one to another*: for they say that the Saints can merit enough for themselves, and give the overplus to their friends; this is a monstrous opinion, and yet the doctrine of that Church, which by three reasons I will disprove.

Ans.

Three Reasons that no man can merit for another.

Reason 1.

First, *because no man can merit for himselfe*; so if hee cannot merit for himselfe, he cannot merit for another: and no man can merit for himselfe, because merit is a worke that is not due, seeing all that we can doe to God, is but our duty. Now all the service that we doe to God is but our dutie, for it is said, *Deut. 6. 5. Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy might*; so then when we have done all we can, we doe but our duty: so also Christ saith, *Luk. 17. 10. when ye have done all you can, say, We are but unprofitable servants*; therefore if no man can merit for himselfe, then much lesse can hee merit for another.

Reason 2.

Secondly, *No man can merit for another, but he must be his Saviour*; but no man can be a Saviour but Christ onely, according as the Angell told *Mary, Matth. 1. 21. And thou shalt bring forth a Sonne, and shalt call his name Iesus, for he shall save his people from their sinnes*. Now there is no man can be

be a Saviour, unlesse he can give grace, but no man can give grace, unlesse he first take away the bar and stop that hindreth grace. As a River being stopped cannot runne, unlesse the stop that did hinder it be removed: so it is in grace; now that which is the bar and stop that hindreth grace, is the guilt of sinne: but no man can take away the guilt of sinne, but it is Christ onely *that must save his people from their sinnes*, as the Angell said: therefore if no man can take away the guilt of sinne, no man can give grace; if hee cannot give grace, he cannot be a Saviour; if hee cannot be a Saviour, he cannot merit for any man. SERM. LXIX.

Thirdly, *all that the People of God can doe is little enough for themselves*; Reason 3. and if it be little enough for themselves, then they have no overplus for others: that they have little enough for themselves, it may appeare by the speech of the wise Virgins to the foolish: *Matth. 2. 5. And the foolish said to the wise, Give us of your oyle, for our lampes are out: But the wise answered, saying, Not so, lest there be not enough for us: Saint Hilary in that place saith, Get oyle in your lampes, for no man can be helped by the good deeds of another: therefore, if good men have little enough for themselves, then they can have no overplus for others. Moreover, it is a strange thing that the same men deny the imputation of Christs righteousness; for they say, that Christs righteousness cannot be imputed to us; and yet they hold that the righteousness of the Saints may be communicated; so then they attribute more to the Saints, than unto Christ. Would any man thinke that a man of judgement, discretion and knowledge, should fall upon such rockes and sands? but no marvel, for when men will not beleieve the truth, then God gives them up to strange delusions to beleieve lies. Now though the Saints doe not communicate their merits one unto another; yet thanks be to God they doe communicate their graces and gifts one to another, they do exhort, admonish and pray for one another.*

The use of this is, first, that seeing there is a communion of Saints, *Vse 1.* therefore it must be our care to uphold good things, to encourage one another, and to quicken them in the life of Iesus. We see what communion there is amongst the drunkards of our age to swill and swagger; how much more should Christians have communion together, to strengthen and helpe one another to Heaven? Therefore wee should doe as poore people doe, lay all the ends together to nourish the little sparkes that be in us.

Secondly, seeing that there is a Communion of Saints, therefore we must desire to appertaine to that body and societie, that so wee may partake of those Roiall Privileges with them: naturally a man hath but one head to advise him and give him counsell, one tongue to speake for him, two eyes to forsee dangers, two hands to releve him in any neede, and two feet to goe for him, but by the Communion of Saints, a man hath ten thousand heads to advise him, and give him counsell, ten thousand eyes to forsee dangers; ten thousand tongues to speake for him; therefore it must be every mans care to repent him of his sinnes, to remove them, and to get faith in Christ, that hee may appertaine to them. Simile.

ART. IX. them. Wee see in a great citie there bee divers companies, and some there bee that have greater Priviledges than other, whereof men desire chiefly to bee free; so in the spirituall citie the invisible Church there bee many immunities and privileges above other companies, which Gods deare children should labour to enjoy and have societie and fellowship therein.

²
The Communion
of the living
with the dead.

Wee are now come to the second thing, *The Communion of the living with the dead*, which consists chiefly in two things; first, *That the Saints departed wish well to those that be living, & desire their consummation in glorie*; for it is the nature of charitie to wish well to others. Now in the Saints it is not diminished but increased; as *S. Paul* saith, *1 Cor. 13. 12. For wee know but in part, and wee prophetic but in part, but when that which is perfect is come, then that which is in part shall be abolished.* So then in generall, they wish well to us; indeed they doe not know our particular estate, as *Iob 14. 21. thou changeest his face and sendest him away, and hee knowes not if his sonnes shall be honorable, neither shall hee understand any thing concerning them, whether they bee of low degree*: and so *Esa. 63. 16. Doubtlesse thou art our Father, though Abraham be ignorant of us, and Israel know us not, yet thou O Lord, art our Father and our Redemer*; hence it is manifest, that though the Saints departed know not our particular wants, yet in generall they wish well unto us, and desire that wee may come to the same glorie that they enjoy, and may arrive at the same Haven of Happinesse, and doe also looke every day for us, till the finall consummation shall come: this is comfortable to consider, that the whole bodie of the Saints in Heaven wish well unto us, and looke every day when wee shall come to them; as men in a Shipwracke when some bee escaped & gotten to the shore, they remaine longing and looking, when the rest of their company shall arrive; so the Godly having escaped Shipwracke in this world, stand upon the shore of their own happinesse, and every day looke when the rest of their brethren shall arrive at the same place with them; therefore why should holy people be afraid to die though they lose their earthly friends, yet they shall goe to all the Saints departed, to such as wish well to them, and looke every day for them, they shall goe to *Abraham, Isaak and Iaakob*, and to all the holy men departed: this is the first thing that the living with the dead have Communion in.

Simile.

²
wee have the
same faith and
hope and love.

Secondly, the living and the dead have Communion in the same hope, faith and love, conversing with them in Heaven, even with *Abraham, Isaak and Iaakob*, and all the holy people and Saints: so *S. Paul* saith; *Now therefore yee are no more strangers and forreiners but citizens with the Saints and of the household of God*: and *Heb. 12. 22. but yee are come to the mount Sion and to the citie of the living God the celestiall Ierusalem, and to the Company of innumerable Angels, and to the congregation of the first borne, which are written in Heaven, and to God the Iudge of all, and to the Spirits of just and perfect men.* This is the honour of a true Christian, that hee shall not onely have Communion with weake and fraile men (such as wee bee) but also with Angells and Archangells and all the Saints departed, conversing with them in their faith, hope and love: Wee see in a great house there bee many

many Roomes and lodgings, there bee some that lodge in the upper, S E R M. some in the lower Roomes, and yet they bee all one house and familie, L X I X. and appertaine to one Lord and master, many times they all meet together, and when they bee parted, there is but a floore or a loft between them; so the Church of God is a great house wherein there bee many lodgings, some lodge in the upper Roome, that is in Heaven; and some in the lower, the earth, and yet they have but one Lord and Master, and bee all of one familie; there is but a floore as it were between them, and that is, *the veile of this flesh*, which shall be taken away one day, & they shall come together one day. They that are in the upper Roome shall come down into this lower, to receive their bodies; and they which are in this lower, shall goe up into the upper Roome to receive their glorie and immortalitie. The People of God in old time dwelled in Tents, the husband had his Tent, and the wife had hers, as wee see *Gen. 18.* that *Abraham* had his Tent by himselfe, and *Sara* had her Tent, and yet there was Communion between them, they met sometimes and conversed together, and when they were asunder, there was but a thinne canvase or cloath between them: so the Saints departed, live in one place a-part by themselves, and the living Saints by themselves, and yet there is a neere conjunction between them, because they all meet together in the adoration of the true God; when they are asunder there being as it were but a thinne cloth between them, the veile of this flesh. Therefore little doe men know what they doe deprive themselves of by their sinnes, for they doe not onely lose Communion with weake and fraile men (such as wee bee) but with Angells and Archangells and all the Saints departed and blessed People of Heaven above. Therefore pittie the madnesse and folly of men, to deprive themselves of so great a blessing.

Thirdly, the Communion of the dead with the dead, consisting in two things: First, *in desire that they may be buried, & lye together in the grave, that they may rise together in glorie and happinesse.* We see *Gen. 23.* that *Abraham* might have buried *Sarah* when shee was dead in the best of the Sepulchers of the Heathen people; but hee bought a peece of ground of them to burie her in. And *Gen. 49. 29.* *Jacob* gave a charge to his Sonnes concerning the place of his buriall, saying, *I am gathered unto my people, bury mee with my Fathers in the cave, that is, in the fields of Ephron the Hittite, in the cave, that is, in the field of Machpelah besides Mamre in the Land of Canaan; which Abraham bought with the field of Ephron the Hittite, for a possession to burie in: there they layd Abraham and Sarah, and there they buried Isaac and Rebecca his wife, and there I buried Leah; and let mee lye amongst Gods Saints: so 1 King. 30. 31. the old Prophet said, When I am dead bury mee also in the Sepulcher wherein the man of God is buried, lay my bones by his bones, and my body by his body, &c.* So it is the desire of the Saints to lye together in the grave; to have their ashes mingled together, and their dust never separated, that so they may rise to eternall glorie together. Some thinke it is no matter where a man is buried when hee is dead, and indeed all is one in regard of salvation; but a man would bee loth to rise

3
The Communion
of the Dead
with the Dead
in two things.

I
Of in regard
their bodies.

ART. IX. to rise with whoremasters, drunkards, thieves and villaines; therefore hee would bee loth to lye amongst them.

²
Simile. Secondly, *In that they shall meete together in the communion of the mysticall body of Christ*: for as in a circumference there are many points and lines, all which come to one center; so there be many bodies of the Saints scattered and severed, some in one land, some in another, some in the Sea, concavities and hollow places of the Earth, yet all these shall meet at the Center in the body of Christ: for howsoever the body may be sundred by death from the soule for a time, yet soule and body cannot be sundred from Christ. Some thinke that the dead bodies of the Saints doe truely belong to Christ, and are under the care of God, because Christ saith, that *God is the God of Abraham, Isaac and Iacob*; but they doe not thinke that they have communion with Christ when they bee dead, because they have communion with Christ by meanes of the Spirit onely: but to this I answer, that the dead bodies bee not onely members with Christ, but they have communion with him, for looke how it was with the materiall body of Christ, when the soule and body was sundred by death, yet it was alwayes united to the Godhead: so the faithfull people though they bee dead, yet are united to Christ. Again, I answer, that all communion wee have, is by the Spirit of Christ; for our dead bodies doe communicate by his Spirit; not according to all the effects of it, but some, namely that hee doth preserve and keepe their dust, and one day will raise and quicken them againe to live in glory and happinesse: so Saint Paul saith, *Rom. 8. 11. But if the spirit of him that raised up Iesus from the dead dwelleth in you, hee that raised up Christ from the dead, shall also quicken your mortall bodies, because his spirit dwelleth in you.*

²
They have communion in regard of their soules. Secondly, the dead have communion one with another *in regard of their soules*; for all the soules of the Saints when they leave this world, shall bee gathered to the Saints that be departed: so *Gen. 15. 15.* saith God, *But thou shalt goe to thy fathers in peace, and shalt be buried in a good old age.* Now it could not bee meant of the bodies of his fathers, for they were buried in another Countrey; nor could it be meant of the soules of his fathers, (for they were idolaters) but it was meant of the fathers of his faith, to such as he was, to holy and good men: for looke what a man is, to the same he shal be gathered to; and such as a man converseth with, whilest he liveth here on the earth, unto such he shall bee gathered in the life to come. Therefore, (to shut up all) if thou wouldest not be gathered to whoremasters, drunkards, murtherers, thieves, villaines, and such like, doe not converse with them, nor partake with them in their sinnes; but if thou have repented of thy sinnes, got faith in Christ and made conscience of thy wayes, conversing with good men, then thou shalt bee gathered to *Abraham, Isaac and Iacob*, and all the holy men: therefore every man must so live in this life, as that hee may live for ever in the life to come.

SERMON LXX.

HEBREVVES IO. 24, 25.

And let us consider one another to provoke unto love, and to good workes:

Not forsaking the assembling of our selves together, as the manner of some is: but exhorting one another, and so much the more, as yee see the day approaching.



IN Christian communion two things are to be looked unto: First, that wee have communion *with Christ*, and then *with his members*: that wee may have communion with Christ, wee must labour to get the Spirit of Christ; for as Saint Paul saith, *Rom. 8. 9. If any man hath not the Spirit of Christ, hee is none of his*: Now the meanes to come by it is by the Word and Sacraments,

which be the conduits and channels to convey the Spirit into us; therefore wee must apply our selves to the hearing of the Word preached, and to the receiving of the Sacraments; and so often as wee use these meanes, we should labour to feele the Power of Christ in us, that wee may say with Saint Paul, *Gal. 2. I live not, but Christ liveth in me*. If a man take Physicke, the next question that useth to be asked, is, what doth the Physicke worke? for if it doth not, it is very dangerous to him that taketh it; and if he mend not speedily after it, and gather strength, they doe suspect the man to be but a dead man; even so the Word and Sacraments are Gods Physicke, which when we have received, the next thing that wee should enquire into, is, whether they worke upon us or no? if they doe not stirre our bad humors (as it were) and be a meanes to remove our finnes, and to get strength against them, that we may be quickned in our soules with holy graces, if wee doe not mend (I say) upon it, our estate is full of danger: Therefore it must be our care to profit by the use of these good meanes, that we may feele the Power of Christ in us, to kill sinne, and to quicken up all the graces that are in us; for the more wee increase in communion with Christ, the lesse wee shall have communion with our finnes. To explaine this to you, give

Fff

me

A R T. X. me leave to use a familiar similitude; A certaine man there was that had a foule yard, who got gravell and stones to mend it, yet still his yard was foule; then having a little spring in it, he opens that and turnes the streame through his yard, which carried away all the rubbish, filth, and dirt; so when wee feele and see our hearts to bee uncleane, the way to mend them is not to put gravell & stones upon them, but there is a little spring of the blood of Christ, which we must labor to turne into them; and this will bee sure to carry all the filth, rubbish and corruption that is in us: Againe, those that make opticke glasses, they say can gather all the Sunne beames so together, as by reflecting them on a ship, they can set it on fire; in like manner if we can gather all the gracious beames of the graces of Christ into our hearts, though it doe not burne the ship, yet it will burne up all our sinnes and corruptions: therefore it must be our care by the use of good meanes to nourish this holy Communion, that we have with Christ by the Spirit.

Simile.

Now as we have communion with Christ, so also with his Members by love; I shewed that there is a threefold Communion: of the living with the living; of the living with the dead and of the dead with the dead: which was twofold, in their bodies and soules.

But of this sufficiently before: for of the severall Communions of Saints one with another, I have at divers times spoken; my intention at this present is onely to prosecute such necessary consequences as depend upon this Doctrine: which, also I doe reduce chiefly to these three heads: First, *That the soule of man dieth not*; against *Atheists*: Secondly, *That the soule sleepeth not with the Body*; against *Anabaptists*: Thirdly, *That the soule goeth not to Purgatorie*; against *Papists*.

I
*That the soule
dieth not.*

Of these in Order; and first, *That the soule of a man dieth not*; against the *Atheists* of this time, who say that the soule dieth together with the body: indeed it were well with them, that their soules might die with their bodies, as a beast dieth, for it goeth but to the ground and there is an end of them, but their soules (I meane *Atheists*) shall goe into paines and torments. Now because this is a weightie point, and of some importance, I will prove it to you first, *by the Scripture*, and secondly, *by Reason*: By the Scripture for your sakes, for they care not for the Scriptures; and by Reason for their sakes, because they may bee left without excuse.

I
*Proove by the
Scriptures.*

First, *by the Scriptures*; Eccl. 12. 7. *Then shall the dust returne to the earth, and the Spirit to God that gave it*; likewise Christ saith to the theefe, *This day shalt thou bee with mee in Paradise*, Luk. 23. Now this could not bee spoken of his bodie, for that was in the hands of the Souldiers to burie; therefore it was spoken in regard of his soule.

2
By Reason.

Secondly, *by Reasons*, which are chiefly three: First, *That which is corrupted, is corrupted by the contrarie of it*; but there is nothing contrarie to the soule but sinne; as 1 Pet. 2. 11. *S. Peter* exhorts the brethren, *Dearly beloved, I beseech you as Pilgrims & strangers abstaine from fleshly lusts that fight against the soule*: Now sinne is not contrarie to the substance of the soule, but to the puritie & sanctitie thereof; therefore though sinne destroy the puritie

puritie of the soule, it cannot destroy the substance of the soule, and consequently the soule still liveth. S E R M.
L X X.

Secondly, *That if the soule may doe any action in the body, that depends not of the body without the helpe of it, then it may subsist without the body:* which wee may easily perceive aswell by demonstration out of the rules of Philosophy, as by evident notes and marks proceeding from the operation of our soule within our selves, as the severall operations of the intellectuall faculties, that doe not depend at all on the body: even so it is in existing; but the soule may doe some action in the body that doth not depend on it, as the judgement, and the will; therefore it may exist without the body. Reason 2.

Thirdly, *a thing that corrupteth must corrupt, to something or to nothing:* If they say it doth corrupt to some thing, then it will dissolve to the same thing that it was made of, but it was not made of the foure Elements, for then it would bee some thing; nor of the temper of the Elements, for then it should bee compounded; but all Divines hold, that the soule is not a compound thing, but a thing undividable; therefore the soule doth not corrupt to something. Reason 3.

And it doth not corrupt to nothing; for, *of nothing nothing can bee made by the power of nature;* but by his owne power God is able to make something of nothing. So this opinion is false; therefore if the *Atheists* cannot tell us what becommeth of the soule, and whether it dieth or not; Gods word can tell, that the soule doth not dye, but that it is immortal. I

The Use is, seeing the soule liveth when it is out of the body, therefore all our care must bee for the salvation of our soules; whatsoever becommeth of our bodies, our care must bee for our soules; yet wee see what a doe there is about the body, all our care is for to cloath and feed it, and yet that shall come to the dust for a while, and the soule shall live for ever in glorie or in paine; therefore our chiefeft care must bee for that. Wee see the theefe on the crosse makes his Request to Christ, that hee would *remember him when hee comes in his Kingdome*, all his care was for the saving of his soule; hee doth not pray Christ to pull the nayles and the splinters out of his hands and feete, to asswage and mitigate his bodily paines, but all his care is for saving of his soule; in like manner when wee come to die our request must bee, that God would save our soules whatsoever becommeth of the body: I did shew you the other day that if a house were burnt downe, and the men in it should escape; wee use to say, thanks bee to God for it; so though our bodies goe to the dust, yet prayse God that our soules goe to heaven, into eternall joy and glorie. 2

The second thing that I will demonstrate is, *that the soule doth not sleepe in the body when it is dead;* this is against the *Anabaptists*, who say that the soule sleepest in the body, when it is in the grave: but I know no ground for this opinion; for whereas Christ sayes *Iohn 11. our friend Lazarus sleepeth, &c.* that cannot bee meant of the soule, but of the death of the body; so *Matth. 27.* it is said, *that the Saints that slept arose:* so then That the soule sleeps not in the body.

ART. IX. they have no Scripture for their opinion, but against them.

Reasons against
it.

Cause of sleepe.

2

Object.

Ans.

3

That the soules
doe not goe to
a middle place.

Now wee will see what *Reason* wee have against them: First, see what is the cause of sleeping, for it is by reason of certaine vapours that arise from the bottome of the stomach, and ascend into the head where they binde the senses: Now this cause is not in the soule, and therefore that cannot sleepe. Againe, if the soule should sleepe, it must sleepe in the body; for cast out of the body it cannot sleepe, because as long as the soule is in the body there is life in a man, as *S. Paul* saith, *Act. 20. 9.* of *Eutichus*; *Trouble not your selves* (saith he) *for there is life in him*; when he fell out of the window, and every one thought hee had beene dead. If they say that the soule sleeps out of the body, it must sleepe in Heaven or in Hell, or in this world, or in the grave: It can not sleepe in Heaven, for there is joy, nor in Hell for there is paine, nor in this world, for there is labour and paine, nor in the grave, for there is corruption; therefore away with this sleepy opinion. Now there is another kinde of sleepe of the soule in the body, which *S. Paul* speaketh of, *Ephes. 5.* *Awake thou that sleepest and stand up from the dead, and Christ shall give thee life*: therefore it is good for men to awake while they bee here out of this sleepe of sinne, lest they bee tearefully awaked, at the dreadfull day of judgement with this fearefull sentence, *Goe ye cursed into Hell fire prepared for the Devil and his Angells.*

The third thing that I will demonstrate unto you is, *That the soules doe not goe to a middle place, as the Papists say*: if men have done well then they goe to Heaven presently, but if they have committed great faults then they rest in a middle place: The Scriptures shew otherwise *Ecc. 12.* it is said, *that dust goeth to the earth and the soule to God that gave it*: and Christ said to the theefe, *This day thou shalt bee with mee in Paradise*: *Origen* saith, that that which Christ spake to the theefe on the Crosse, hee spake to all his people; that when they died, their soules goe presently to joy: and *S. Paul* shewes the same where hee saith, *2 Cor. 6. 7.* *Therefore wee are bold and love rather to remove out of the body, and to dwell with God.* Hence then wee see it plaine in the Scripture, that so soone as a man dieth his soule goeth home to God, to glorie and happinesse if hee bee a true beleever. Therefore seeing the soule doth not die, neither with the body as the *Atheists* say, nor sleepe in the body, as the *Anabaptists* say, nor rest in a middle place as the *Papists* say, it is a certaine truth that the soules of the Godly are gathered presently after death into the Kingdome of Heaven. O then what a joyfull meeting will that bee when my soule and thy soule and all the soules of Gods Children shall bee gathered to *Angels* and *Archangels*, to the *Patriarchs* and *Prophets*; to *Abraham*, *Isack* and *Jaakob*, and all the Holy men of God that are departed in the faith of Christ; therefore above all things (my brethren) labour to have Communion with the Saints here in the Kingdome of Grace that thou mayest have Communion with them in the Kingdome of glorie; for if it bee a sweet thing to have Communion with the Saints here in this life, much more it is a sweet and joyfull thing to have Communion with them in the Kingdome of glorie.

Now

Now there are foure things in this life that hinder and allay the comfortable Communion that the Saints should have one with another.

SERM.
LVIX.

Foure lets of
the communion
of Saints.

1. The mixture of wicked men.
2. The Imperfection of good men.
3. The Distance of place.
4. The narrowness of their love.

The first thing that taketh downe and allaieth the comfortable communion of the People of God in this World, is *mixture malorum*, The mixture of euill men: and that in two respects:

First, because they hurt and vex them with their wrongs, for the People of God be as Lambes amongst Wolves, innocent and harmlesse; and the wicked *Ezekiel 34.21*. They are called *Rammes* that thrust with side and with shoulder, and push at the weak with their hornes, untill they have scattered them: Therefore David complaines of the wicked, *Psal. 144* That they eat Gods People as a man eats bread; so also *Psal. 41.9*. (saith he) Yea my familiar friends whom I trusted, which did eat of my bread, have lift up the beele against me: they that were of the same communion with him did much wrong him. Saint Basil observeth that a ship in the Sea is in more danger of those rockes that are hidden with water, than with those that may be seene a great way off; so (saith he) the close and secret enemies of the Church, and such as live amongst them, are more dangerous than they that be open and apparent to be seene.

Secondly, they grieve and offend them with their sinnes; though they do not wrong nor hurt them otherwise, yet with their sinnes and their uncivill conversation they doe vex and grieve them; as *2 Pet. 2.8*. it is said, that *Lots soule was vexed every day with the uncleane conversation of the Sodomites* dwelling amongst them, and yet they did not hurt with their hands. If one man should set up a number of goodly lights, and one should come and make a smoke in the roome, it would dimme the lights; so the Lord hath set up a number of Saints to shine as lights in this World, and the Divell he thrusts in a number of vile and wicked men to make a smoke to dampe their light, which although they cannot quite quench, yet they much dimme: this doth hinder and allay the sweete and comfortable communion that the Saints should have one with another. Now in the Kingdome of Heaven there shall be no such matter: as *Matth. 13.41*. It is said that Christ will thrust out of his kingdome all things that offend: so there shall not bee a wicked man left to hurt nor offend them: so *Esay 11.9*. it is said, *They shall not hurt nor destroy in all my holy mountaine*: and likewise *Revel. 21.27*. it is said, *And there shall enter into it no uncleane thing, neither whosoever worketh abomination, or telleth lies*: againe, *Revel 22.15*. saith he, *For without shall be dogges, inchanters, whoremongers, murtherers, Idolaters, and whosoever loveth and maketh lies*: So all the wicked shall be excluded and shut out of the kingdome of God, there shall be no body to hurt the Saints nor to grieve and offend them; O how comfortable will the communion of Saints bee in Heaven?

I

Let the mixture
of euill men.

I

In wronging the
Saints.

Simile.

2

They vex them
with their sin.

Simile.

ART. IX. Secondly, *Imperfectio bonorum*, the *imperfection of good men*; for they be not perfectly sanctified in this world, they are regenerated but in part; partly flesh, and partly spirit: so by reason hereof there bee many juries and brangles that doe arise amongst them; as *Gregory* saith out of *Psal. 10.* that many times friends have much adoe to agree: for wee see *Abraham* and *Lot* were both sanctified and holy men, and yet there was a jarre betweene them, they were glad to be parted, *Gen. 13. 8.* so *Paul* and *Barnabas* were both good and holy men, and yet they were so at oddes one with another, that they parted company. *Acts 15. 39.* *Damasien* observeth, that as there is no rose (since the fall of Man) but hath his prickles; so there is no man, even the best that is, but hath something or other in him, that is distastefull: but in Heaven all these infirmities shall be taken away, and then there will bee infinite matter of comfort. As *Gen. 21. 10.* yee see that there was a jarre betweene *Abraham* and *Sarah*, about the bondwoman and her childe, who when shee was cast out, all was at peace: so many times there is contention and strife betweene Christians, all being about the bondwoman and her Childe; that is, the reliques and remainders of corruptions in the flesh, but when they shall be taken from us, then wee shall have sweet agreement: therefore if the communion of Saints be comfortable here, how much more comfortable will it be in Heaven?

2
The imperfections of good men.

Simile.

3
The distance of Place.

Simile.

Simile.

Simile.

Thirdly, *distantia locorum*, that they live in remote places one from another; and yet there is a providence of God in it, *For the People of God are said to be the salt of the Earth*: Salt must not bee laid all in one place, but it is sprinkled and scattered in every place to make meat seasonable and savoury, that is, unto many; so the Godly, doe not live all in one Towne, Countrie, and Place, but are scattered and sprinkled all the world over to season the hearts of their brethren, and their soules; to make them savoury unto God: so because they bee thus scattered and hindered one from another, this doth hinder and allay the sweet and comfortable communion that they should have one of another. It is said, *Judges 5. 16.* *For the divisions of Reuben were great thoughts of heart*; for *Reuben* was placed on the other side of *Jordan*, so that they could not get mutuall helpe from them, because there was a River betweene them; Inlike manner because there is a *Jordan*, betweene the People of God in this World; some living in one Countrie, and some in another, so that they cannot lend their mutuall helpe one to another; this maketh great thoughts of heart, and allayeth the comfort that they might have one of another: but at the day of death they shall all goe into the kingdom of God, and live in one place. As *Matth. 8.* Christ shewes that *they shall come from the East, and from the West, and shall sit downe with Abraham, Isaac, and Iacob, in the Kingdome of God.* Wee see how comfortable it is when a few Christians are met together to conferre, pray, and sing *Psalmes*, who notwithstanding have their weaknesse and frailties: and if it be so comfortable here, what will it be when all the People of God shall meete together in Heaven. If one see an infinite number of godly Diamonds shining, scattered here and there, and they bee all brought

brought into one roome, what a light and lustre would there bee? So **SERM.**
the People of God are as a company of shining Pearles or Diamonds, **LXIX.**
that are seated here in this world, but one day when all they are gathered together and brought into Heaven, then what a wonderfull glory and shining will there be?

Fourthly, *Angustia amorum, the narrowness of their love*: for the People of God are bound to love as brethren, and to tender the good one of another. Now there is such a narrowness in our love, that we have much ado to love our friends, much lesse all the Saints; for there be a number of Saints that we know not, neither doe wee love all we know, as we should doe; but at the day of death when wee shall all meete together in Heaven, then our love shall be enlarged, and we shall love the whole *Israel of God*, no brother loveth his brother so dearly as we shall love one another; yea, though we never saw them before, nor heard of them; then consider how great will our comfort be at that day, when we shall part from this world, and live together in Heaven?

4
Narrowness of
their Love.

Now besides all these, there is a double communion wee have with the Saints:

1. *A communion with them in Grace.*
2. *A communion with them in Glorie.*

Therefore it must be every mans care to labour to appertaine to the communion of saints in grace, that so they may come to have communion with them in the kingdome of glory. Indeed all men desire to appertain to the communion of saints in glory, to go to the kingdome of Heaven; like *Balaam* that desired to die the death of the righteous, to be in glory and happinesse with the People of God, but cared not to live godlily here: But if ever wee expect to have communion with the Saints hereafter in the kingdome of Glory, wee must bee sure to have communion with them here in the kingdome of Grace. And therefore let us labour to repent us of our sinnes, to get faith in Christ, to walke before God in newnesse and holinesse of life, and then after this life, we shall live in all blessednesse in the kingdome of Heaven for ever.



SERMON LXXI.

LUKE I. 77.

To give knowledge of salvation unto his People, by the remission of their finnes.



I
Pardon of sinne,
one of the great-
est blessings of
this life.

At length wee are come to the second maine blessing and benefit that God giveth unto us in this life, *the forgivenesse of finnes*, wherein two things are to be considered. First, *That the forgivenesse of finnes is one of the greatest blessings that God giveth to his People here in this World.* Secondly, *That this blessing appertaineth to this life only*; if we have it not here, let us not looke for it in the life to come.

For the first, *That the forgivenesse of finnes is one of the greatest blessings that God*

giveth to his People in this world. We see Esay 33. 24. it is said, *The People that dwell therein, shall have their iniquitie pardoned.* So Esay 40. 1. *Comfort ye, comfort ye my People, saith God, speake yee comfort unto Ierusalem, and crie unto her, that her warfare is accomplished, that her iniquitie is pardoned, for she hath received of the Lords hand double for all her finnes:* and Psal. 32. *David pronounceth the man blessed, that hath his finnes pardoned;* therefore, *Matth. 1.* the Angell said to *Mary*, and thou shalt call his Name *Iesus*, for he shall save his People from their finnes: so then it is cleare by the Scripture, that the pardon of finnes is one of the greatest blessings that God giveth in this life. It is a great blessing indeed to have food and rayment, with things fit and needfull for this life: but the pardon of our finnes is a greater blessing than that, for take any man abounding in all these things, riches, goods, honours and credit, yet if he want the pardon of his finnes, he is a miserable man, and stands in a wofull condition, for he stands not on cleare grounds. The prisoners in the Tower are in a worse estate and condition, than the poorest waterbearer is; for though he have all good diet, attendance, fine roomes, and a soft bed to lie on; yet in his owne sense he is miserable, because he lookes every day for his arraignment, when sentence shall be given against him; so if a man flow in all the wealth and deliciousnesse the world can afford, and yet be unreconciled to God, and hath not repented his finnes, he is in

Simile.

in a worse condition and estate, than the poorest of Gods Saints, though they have but bread and water, because that every day hee may looke when hee shall have the finall sentence pronounced against him, to the wofull confusion of him for evermore. When every thing goes well with us, it is an hard matter for us to see the pardon of our sinnes to bee one of the greatest blessings; but if the Lord should open our eyes, to see our sinnes, and to feele the burthen of them a little, being touched in conscience for them; then if the world were set on the one hand, and the pardon of our sinnes on the other, we would choose the pardon of our sinnes before all this world.

The use hereof shall be, seeing the pardon of sinnes is one of the greatest blessings that God giveth in this world, therefore though God give us food and raiment, things needfull and necessarie for this life, yet we should not be at rest, till we finde the pardon and forgivenesse of our sinnes; most men now a-dayes labour for these outward things & never seeke for the pardon of sinnes, but every one should checke himselfe and say, I have laboured a long time for these outward things, for a little bread and cloath, yet the time is to come that ever I sought for the pardon of my sinnes, the greatest blessing of all. *Exod. 8. 8.* wee read how *Pharaoh* came to *Moses* and *Aaron*, saying, *Pray yee unto the Lord that hee may take away the frogges from mee:* Hee desired not him to pray to take away his sinnes, which was the cause of them; Iust the same is the case of the men of this world, they cry out, take away this judgement, this sicknesse, this lamenesse, take away this povertie, but never pray to God to take away their sinnes, which are the cause thereof. *Gen. 15.* God made to *Abraham* great and large promises, who replies to God, *Lord, what is all this seeing I goe childlesse?* so, when God hath given a man Riches and goods, and what the heart of a man can wish for, yet he should say unto God, *Lord what is all this seeing I want the pardon of my sinnes?* therefore above all things, Lord forgive mee my sinnes, and pardon them.

The second thing is, that, *pardon of sinnes appertaineth to this life onely:* for there are two sorts of blessings; some that appertaine to this life, some to the world to come; those that appertaine to this life are: First, *The Communion of Saints:* Secondly, *The forgivenesse of sinnes.* Here a man must seek it, for so Christ shewes, *Matth. 5. agree with thine adversarie whilest thou art in the way.* Now *Augustine* saith, that the time of life is the way to the judgement barre; and therefore while wee are in the way wee must labour to seeke peace with God and the pardon of our sinnes; lest our adversarie accuse us to the Iudge, and the Iudge deliver us to the jaylour, and the jaylour cast us into prison, whence wee shall not come out untill wee have payed the uttermost farthing: And *Salomon* saith, *Eccl. 9. 10. All that thy hand findeth to doe, doe it with all thy power, for there is neither worke, invention, nor knowledge in the grave whither thou goest.* So *S. Cyprian* saith, when a man is once out of this world, all opportunitie of doing good, is gone: So *Chrysostome*, here in this world one must finde the pardon of his sinnes, in the world to come it will bee too late to finde it: And so *Augustine*, there is a twofold Repentance, a fruisfull Repentance; which is in this life; and penall or unfruisfull Repen-

SERM.
LXXI.

Vse.

Simile.

Simile.

2

Pardon of sinne
is onely for this
life.

Repen-

ART. X. *Repentance* in the life to come; so the wicked in Hell, may repent them of their sinnes; the who. emonger of his whoredome, swearers of their swearing and the drunkard of his drunkenness: but this kind of Repentance is unfruitfull, because they have no good by it, but it serveth to increase their further torment. But the fruitfull Repentance is in this life onely; therefore we are taught hereby to make it our wisdom to lay hold on the good time that God giveth us to repent us of our sinnes, to bee reconciled unto him and seeke favour at his hands; for if we bee once dead and layd in the grave, all opportunitie of doing good, is taken away. If a man sends his servant to the market to buy such things as they stand in need of, when the market bell rings hee must apply himselfe to buy the things that hee comes for, whilest the market lasts; for if the market bee once over, the opportunitie for that time is lost: so the time of life is the market of the soule, whilest this lasteth, a man may have any sanctified Grace, hee may faith, Repentance, favour with God, and pardon for his sinnes; but if hee tarry till the market bee done, and this life ended, hee cannot have faith, Repentance, nor any sanctified grace; nor one drop of Gods favour though hee would give a world for it. Therefore let us bee exhorted to lay hold on the good time that God giveth us.

Simile.

Now for the further enlargement of this wee are to consider two things:

1. *What wee are to beleeve in generall.*
2. *What wee are to beleeve in particular.*

In the generall we are to beleeve that, *if we can repent there is forgivenesse of sinnes*; and in particular, *I doe beleeve that my sinnes are pardoned and forgiven mee*. for what shall I bee the better to beleeve there is pardon of sinnes, unlesse I can beleeve that my sinnes are pardoned: now in generall there bee six particulars to bee beleeved:

1. *That all men bee sinners both in the estate of Nature, and in the estate of grace.*
2. *That there is no way to finde release, but by the forgivenesse of them.*
3. *That there is forgivenesse of sinnes if men will seeke it.*
4. *There is forgivenesse of sinnes without limitation of Number, bee they never so many: or Quality, bee they never so great.*
5. *That God onely forgiveth sinnes.*
6. *That God doth not absolutely forgive, but it is upon condition, if men repent them of their sinnes.*

I
That all men
bee sinners.

First, *We beleeve that all men bee sinners both in the estate of nature, and in the estate of grace*, for in our Christian faith wee beleeve the forgivenesse of sinnes; now there can be no forgivenesse where there is no sinne; and Christ teacheth us to pray daily for the forgivenesse of our sinnes, to shew, that the pardon of them is as needfull as our daily bread; even in our best estate, Job 9. 3. it is said, *If hee will contend with him, hee cannot answer him one of a thousand*; and Psal. 143. 13. *David saith, enter not into judgement with thy servant O Lord; for in thy sight no flesh is justified*: so Salomon shewes, 1 King. 8. 4. *That there is no man that sinneth not*; and James 3. 2. it is said, *In many*

many things wee sinne all: so also 1 John 1. ult. If wee say wee have no sinne, wee deceive our selves and there is no truth in us. Hence then it is plaine by the Scriptures that all men are sinners both in the estate of nature and in the estate of grace. And it is plaine by Reason also, for, look where the punishments of sinne bee, there is sinne; for by order of divine Iustice where there is sinne there is the punishment of it. Now all men have in some measure tasted of the punishments of sinne, some in one kinde, some in another; therefore there is sinne in all men. Wee see in experience, that if the Bayliffes be busie about a man, and they arrest him and strain him in his goods, they will say, surely this man is in debt, hee is but in a poore estate, so when the Lords Bayliffes bee left about a man, that is, when the judgements and punishments of God distraine us in our goods, and arrest us, wee may say, surely wee are in the Lords debt, our estate is but meane and poore.

Simile.

The use is, seeing all men bee sinners both in the estate of Nature and grace; therefore every man must labour for the forgiveness of his sinnes. Wee see that David when he came to the sight of his sinnes, by the Prophet Nathan, he was not at rest till hee had repented of them: so when we are brought to the sight of our sinnes by any occasion, we should not be at rest till we have repented of them. If a man hath committed such an offence against the king that he is in danger of death, hee cannot bee at rest till he hath gotten a pardon from the king sealed; which when hee hath, hee layeth it up in his chest, and looketh on it many times to his comfort; so when wee have sinned against God, and are in danger of death, let us not be at rest till wee have got a pardon from God, sealed with the blood of Christ, which a man must lay up in his heart and look on it at all times for his comfort.

Simile.

Secondly, there is no way to finde release of our sinnes, but by forgiveness; therefore, when we have sinned against God, there is nothing that can release us, neither Angell nor Archangell, but it must be by forgiveness: our case is like the servants, Matth. 18. 24. that ought a thousand talents, a great deale, and had nothing to pay it withall; so wee have a great deale to pay unto the Lord, and have not one halfepenny to pay him with: we have nothing, and therefore, we are never able to satisfie for it, neither is there any other way to release us, but by forgiveness. The Church of Rome saith, that a man may satisfie God for many of his owne sinnes, and that according to justice, and needeth not at all forgiveness. But this is contrary to the doctrine of their owne schoole-men, and Reason is against it.

2

No way to have release, but by forgiveness of sinnes.

Simile.

Object.

Ans.

First, every man that doth satisfie for any thing must doe as much good to the partie, as he hath wronged him by his offence; as Aquinas saith, that satisfaction implies a certaine equalitie: But when we sinne against God, wee offend an infinite thing, therefore there must be infinite satisfaction for it; but all the actions of men bee finite, and therefore no man can satisfie God for any sinne.

Reasons against Mans satisfaction.

Reason 1.

Secondly, no man can discharge one debt by paying another debt: But all we doe is due debt to the Lord; for as Christ saith, When yee have done all that ye can, say that, We are unprofitable servants; therefore because all that

Reason 2.

ART. X. that we doe is due debt unto the Lord, therefore we cannot satisfie for any sinne.

Reason. 3. Thirdly, *sinne hindreth the vertue of satisfaction*; for if a man be a sinner he can doe nothing that is pleasing and acceptable to God; and if a man cannot please God, he cannot satisfie for any sinne: but there is no action we doe, but we sinne in it; therefore we cannot satisfie God for our sinnes. This is cleare by the Scriptures, and therefore this doctrine of the Church of Rome is not to be beleaved. For we must acknowledge when wee have sinned, that there is no way to satisfie God, but by free pardon and forgiuenesse.

Quest. But how is it free pardon and forgiuenesse? I answer, *It is free in regard of us*: It is due in regard of Christ, for it cost him three and thirty yeeres travell in this world, it cost him his life and his blood; many streames of pure blood issued from him, to obtaine a pardon from God for us. O that we could consider this great goodnesse of God! It is true indeede that wee have pardon and forgiuenesse free to us, but it is due to Christ.

Vse 1. Let the use be, first to exhort us to take heed how wee sinne against God: If a man had a curious glasse, and it should fall and get a cracke, which no man in the world save one, could make whole againe, who would not be hired for any thing in this world to mend all that should breake, though he did some few out of his love and good will; how afraid would a man be to let it fall? such a curious glasse is the soule of man, that if it fall, if it sinne against God, it will catch a cracke, and then there is not one in all the world that can make it, or repaire it againe, but God onely, and he will not be hired to doe it, for silver or gold, or for any thing in this world, but all hee doth is out of his love and of meere mercy and good will to some few; therefore how should men take heede that they do not fall into sinnes and corruptions, to cracke their soules and deface them.

Vse 2. Secondly, seeing there is no way to have release and pardon for our sinnes, but by forgiuenesse, therefore we must labor to keepe God our friend, and to take heed that wee doe not offend nor grieve him with our sinnes. If our life should depend upon any man in such sort, as that he might take it away at his pleasure, how carefull would wee bee to please him? we would not speake a word, nor doe any thing that should offend him; the salvation of our soules depends on the Will of God, to save or condemne us, it is his mercy to save us, and his justice to condemne us; therefore we should bee carefull to keepe God our friend, howsoever the world doe little regard it now yet when we shall come before him, every man would bee glad at that time to have him his friend, when he shall bee our Iudge, and then wee shall stand or fall, all according to his sentence.

3 Thirdly, *we beleve there is forgiuenesse of sinnes, if men will seeke it*: It is true indeede, that all mens sinnes are not pardoned, yet wee beleve if men will seeke forgiuenesse, they may have it. So David saith, *Psalm. 32. 5. I confessed my sinnes, and thou forgavest the punishment of them*; so
*Th: forgiue-
ness of sinnes, is
to bee had, if
sought for.*
Esa

Esay 55. 7. Let the wicked forsake his waies, and the unrighteous his owne S E R M.
imaginations, and returne unto the Lord, and hee will haue mercie upon them, LXXI.
and to our God, for he will abundantly pardon. So also Amicah 7. saith the
Prophet, Who is a God like unto thee, that takest away iniquitie, and passest by
the transgression of the remnant of his Heritage, &c. So then it is cleare by the
 Scripture, there is forgiuenesse of sins if men will seeke it. The uses are.

First, seeing there is forgiuenesse of sinnes if men seeke it, therefore *Vse 1.*
 it must be our wisdom to seeke it, and not rest till wee have found it;
 as *Esay 55. 6. (saith he) Seeke ye the Lord while he may be found, call yee upon*
him while he is neere, and the Lord will haue mercy and forgive: there-
 fore doe not liue in thy sinnes, for then thou shalt perish, but seeke unto
 God, and then they shall bee forgiven thee. If a man bee in danger of *Simile.*
 the kings writ, if he be wise, he will labour to compound the matter as
 soone as may be; so if wee are in Gods danger, and stand not in cleere
 termes, Gods writs comming out against us from day to day, if we be
 wise, we will seeke to God to compound the matter so soone as may be;
 as *1 King 20. 31. when Benhadad was shut up, his seruants said unto him,*
We haue heard that the kings of Israel are mercifull kings, wee pray thee let us *Simile.*
put sackcloth about our loynes and ropes about our neckes, and goe unto the king
of Israel, it may be he will save thy life; in like manner when we heare that
 God is mercifull and ready to forgive, why doe wee not seeke to him,
 and humble our selves, that so wee may finde mercy and fauour with
 God.

Secondly, seeing there is forgiuenesse of sinnes, if men will seeke it, *Vse 2.*
 therefore we must take heed we fall not into the same sinne againe; the
 Prophet *David* saith, *There is mercy with thee O Lord, that thou mayest bee*
fear'd; it is a strong conclusion that *David* gathereth, because God is
 mercifull, therefore *David* is loth to offend God, and affraid to do euill,
 hee hath found such mercie and goodnesse at his hands; but the world
 frameth another conclusion cleane contrary to this, because the Lord
 is mercifull, therefore they will sinne the more. Blessed therefore are
 the People of God, who the more mercifull God is, and the more hee
 loveth them, the more they labour to please him, and are affraid to of-
 fend him. If a man did lie in prison many a cold winter, and a friend *Simile.*
 should come to him and knocke off his fetters, open the Prison doore
 for him, and let him out, and if any should lay hold on him after that to
 carry him to the Prison againe, O how would he crie out, and be affraid
 to come there any more? So wee were locked up here in the prison-
 house of sinne, and have beene a long time, the Lord hath knocked off
 our bolts and fetters, unlocked the prison doore, and let us out; there-
 fore if sinne should lay hold on us, to carry us backe againe, O how
 should we cry out for mercy and fauour at Gods hands, and be grieved
 that we have offended so good a God.

Thirdly, seeing that there is forgiuenesse of sinnes if wee seeke it; *Vse 3.*
 therefore as God is ready to forgive us, so we should bee to forgive one
 another the injuries and wrongs that are done us: this is Saint *Pauls* ad-
 monition, *Col. 3. 15. (saith he) Forgiving one another if any man haue a quar-*

ART.X. *rell to another, even as God forgave you, so doe ye; Matth. 18. wee read that there was one that ought a thousand talents, whose master forgave him, but his fellow owing him but an hundred pence, He tooke him by the throat, and said to him, Pay me that which thou owest me: to whom he said, Appease thine anger towards me, and I will pay thee all; yet hee would not, but cast him into prison: but when his master heard of it, hee was wroth with him, and cast him into prison also. Now there is no man offends us so much as wee doe God; therefore as God is ready to forgive us, so we should bee to forgive one another.*

4
That there is
forgivenesse of
sinnes without
limitation.

Fourthly, *We beleewe there is forgivenesse of sinnes without limitation of the number, or greatnesse of them; so that let the number bee never so many, or never so great, if we can repent of them, they shall bee forgiven us. So 1 Iohn 2. 5. These things I write unto you that yee sinne not, but if any man sinne, wee have an advocate with the Father Iesus Christ the just: therefore let our sins be what they will, if we can repent of them, God will forgive them without limitation of the number or the greatnesse of them. There is but one sinne only that shall not be forgiven, the sinne against the Holy Ghost, which is spoken of Matth. 12. 31. Every sinne and blasphemy shall bee forgiven unto men, but the blasphemie against the Holy Ghost shall not be forgiven unto them. So 1 Iohn 5. 16. faith he, there is a sin unto death, I doe not say that thou shalt pray for it: and Heb. 6. 6. it is said, If a man hath tasted of the Word of God, and of the powers of the world to come, if he fall away, it is impossible he should be renewed againe by repentance. Now the reason why the Lord will not pardon it is, not because His mercie cannot reach it (for his mercy is infinite) but because there is a defect in men that they cannot repent of it; for this sinne is against all the beginnings of grace in them, therefore they cannot relent for it nor repent: so the defect is not in God but in men, for if it were possible that men could repent this sinne, God would forgive it.*

V. 6.

The use of this is, seeing God will forgive our sinnes, though they be in number never so many, and in measure never so great, if we repent truly; therefore we should repent and humble our selves before God that he may forgive us. We see that *David* had committed two grosse and great sinnes, yet he faith, *Psal. 32. I said, I will confesse against my selfe my owne wickednesse, and thou forgavest the punishment of them: and Saint Paul* was a great sinner, who faith of himselfe, *1 Cor. 15. 9. I am not worthy to be called an Apostle, because I persecuted the Church of God; and 1 Tim. 1. 13. (faith he) I was a blasphemer, a persecutor and an oppressor, but I was received to mercy, &c.* Therefore let no man despaire, though his sinnes bee never so many or so great, if they can repent, they shall finde mercy at Gods hands: *Augustine* faith well upon *Psal. 81.* (speaking of the Iewes, how that they killed and crucified Christ, and yet many of them were saved;) this (faith he) is left for an example for us, that no man should despaire, though his sins were never so great and so many, yet if he can repent of them God will forgive them: for if the greatest sinnes were forgiven that were committed in this world which was the killing of Christ, then doe not doubt but the Lord will forgive thee thy sinnes, if thou

thou canst repent of them. This is the condition (as we shall heare more **S E R M.** hereafter) if we will repent our sinnes, God will forgive them; but if **L X X I.** we will not accept of this condition, but still live in them from day to day, and nourish and keepe them in our bosomes, then doe not marvell though God will not forgive us.

The fifth thing is, *That none but God can forgive sinnes*, hee that raises up our bodies at the day of judgement, and giveth everlasting life, hee it is that must forgive us our sinnes; and therefore they are placed together in the Articles of our Christian faith: wee doe beleeeve that God will forgive us our sinnes here, that hee will raise our bodies at the last day, and give us life everlasting; so it is God onely that must forgive us our sinnes: this is cleere both by the *Scripture*, and by *Reason*.

First, by *Scriptures*; as *Esay 43. 25. I am he that putteih away thine iniquities for mine owne sake, and will remember thy sinnes no more*; so *Jeremiah 31. 34. And they shall teach no more every man his neighbour, and every man his brother, saying, Know ye the Lord; for they shall all know me from the least of them to the greatest of them, saith the Lord*; for *I will forgive their iniquities, and will remember their sinnes no more*: and *2 Sam. 12. 13. Nathan saith to David, the Lord also hath put awry thy sinnes, thou shalt not die. David Psal. 32. saith, I confessed my sinnes and thou forgavest me the punishment of them*: so there can be no question about this, but that it is God only that doth forgive sinnes. This was a knowne truth amongst the Pharises as wee see *Luke 5.* for say they, *None but God can forgive sinnes*. A learned man speaking of this place saith, that the ground was good that none but God can forgive, but they failed in their application, for they tooke Christ to be but a bare man: And it is *Augustines* assertion, The *Donatists* say, that men may forgive sinnes, but, saith he, in this they are worse than the Pharises, for they say none but God can forgive sinnes.

Secondly, by *Reason*; and that first, *Because sinne is an infinite offence against God, therefore it must be an infinite power that must take it away*; for as the Schoolemen say, *The thing that worketh must be of greater power and vertue than the thing that is wrought upon*, but all the power that is in man is finite, and hath his bounds and limits, therefore no man is able to forgive sinne. For as a pecke cannot hold a thousand bushels, so man being finite cannot have infinite power; and therefore no man is able to take away sinne, but God onely.

Secondly, it is cleare from the doctrine of their owne Schoolemen, *Reason 2.* who say, *that no man can take away sin, unlesse he be able to infuse grace*: so *Aquinas* saith, that there is no forgivenesse of sins, but there must be therewith infusion of grace; but there is no man that can infuse grace into any; therefore there is no man that can take away sin: or we may frame a reason thus, *He that justifieth a man, he only it is that can forgive sins*; but there is none but God that can justifie a man, therefore none but God can forgive sinnes.

Thirdly, *He that takes away the punishment of sinne, hee it is that must take away sinne*; as Christ promised to the man sicke of the Palsie, *Matth. 9. 6.* for when Christ forgave him his sinnes, hee forgave him the punishment of them also; for saith hee unto him, *Take up thy bed and*

ART. X. *and walke*: this he giveth him as a token, that his sinnes are pardoned; so if a man can take away the punishment of sinne with a word, and say to a blinde man, receive thy light, to a lame man, goe, then a man may pardon sinnes; but there is no man that can take away the punishment of sinne, therefore he cannot take away sinnes: *For if Man cannot take away the effect which is the lesser, he cannot take away the cause which is the greater*: hence then it is manifest that none but God can take away sinne.

Object. Some *object*, if there is none but God that can forgive sinnes, why then doth S. Paul exhort *to forgive one another their sinnes*? Col. 3.13. To this I answer, *that in every sin of injustice there are two parties offended, God and Man*; now man may forgive his part, but it is God only that must forgive his part. Levit. 6.5, 6. it is said, *Whatsoever one hath sworn falsely, he shall even restore it in the principall, and shall adde the fifth part more thereto, and give it unto him unto whom it appertaineth the same day he offeth for his trespasses*: Also he shall bring unto the Lord a Ramme without blemish out of the flocke, in thy estimation worth two sheekles, for a trespassse offering to the Priest: Hence I inferre, it is not enough to make satisfaction to man, but when we have done with him, then wee must make our peace with God also.

Object. Again, it is *Objected* the Ministers may forgive sinnes in the Gospell; As Iohn 20.23. saith Christ, *Whosoever sinnes ye retaine are retained*: I answer, there is two courts that sinne hath to deale in, *In foro mundi*, the Court of this World, and *In foro Caeli*, the Court of Heaven: In the Court of this World the Minister may forgive, and one Man may forgive another; but in the Court of Heaven, there is none but God that can forgive our sinnes. Moreover there is *the power of remission*, and *the ministry of remission*: the power of remission that belongs to God, for none but he hath power to forgive; but the ministry of remission, that belongs to the Minister, hee may pronounce the forgivenesse of sinnes. As we see Levit. 13. In the cleansing of the Lepers, it was God onely that made them cleane, the Priest did but pronounce them cleane: So then this point is cleare, that it is none but God that can forgive sinnes.

Vse 1. Simile. For use, first let us consider what a grievous thing sinne is, that none but God can forgive and free us from it. We see how affraid men bee to breake a legge or arme or to hurt themselves because they would not fall into the Chirurgions hand, and yet many of them can set a joynt and helpe us againe; but when a man hath sinned, there is none in Heaven, nor in Earth, that can helpe him, but onely God: therefore wee should be affraid to sinne against Him. Wee see in nature that there are some diseases that are hard to cure; as the Stone, the Gout, the Strangury and many others; notwithstanding, the great difficulty of curing it, yet there be some that can cure these; but when a man hath sinned against God, he hath done that that no man in the world can cure, but God onely: therefore how affraid should we be to commit sinne?

Vse 2. Secondly, seeing there is none but God can forgive sinnes, therefore, when we have sinned, wee should cast our eyes from this World and worldly friends, and seeke to God for the pardon of them: Great men may doe us some good when wee bee well, and our friends may com-

Comfort us when wee be sicke, but when our consciences are dejected SERMON
 for sinne, there is none but God can give us comfort. A man may looke LXXI.
 upon his gold and silver, his goods and his lands, as a sicke man looks
 on his meate, not taking delight in any thing, because he looks for the Simile.
 judgement and sentence of God to passe upon him; this whole world
 cannot release him nor give him comfort, but it must be God that must
 doe it: therefore we must seeke to him for the pardon of our sinnes, for
 howsoever a man doth not feele his sinnes in the time of securitie and
 peace, yet when his sinnes shall come upon him and accuse him, then he
 shall feele them, then is the time that they shall stand in need of God:
 as *Iudges 10. 14.* the Lord saith to the people, *Goe and crie unto your gods*
which ye have chosen, let them free you in the time of your trouble: so the Lord
 will say to us in the time of our distresse (if we despise him in the time Simile.
 of our health and peace) *Goe and crie to the Gods that ye have served,*
 and see if they can helpe you in the time of your neede; goe to your
 pleasured and profits, and see if they can help you; we see that such a time
 will come that we shall stand in neede of his helpe: therefore let us
 seeke for it in time, while we may have it. Wee say at this time, wee
 have neede of raine, but can your Kings and Queenes give it? can your
 Princes and Nobles? no, none can doe it but God: therefore we must
 have recourse to him for it, and seeke it at his hands. If a man dwell by Simile.
 the Sea side, where there is a great banke betweene him and the Sea,
 the Shippes passe by and all the commodities, none whereof can bee
 brought unto him, but if he can digge downe the banke and cut a sluice
 through into the Sea, then hee may bring the commodities home to
 himselfe; so we dwell by an infinite Sea of Gods goodnesse, there be-
 ing a great banke betweene us and that, which is a banke of sinne; so
 that all the commodities, goodnesse and mercie of God passeth by us,
 therefore wee must digge downe this banke of sinne and make a sluice
 through by prayer and repentance, so to draw Gods goodnesse and
 mercy home to our selves, and seeing there is none but God can forgive
 us our sinnes, let us keepe God our friend, and if wee have at any time
 offended him, let us not be at rest till we have sought his favour againe,
 and feele the comfort of the pardon and forgiuenesse of our sinnes.

Sixthly, *God doth not absolutely forgive men their sinnes without any con-*
dition, but it is upon condition, if they will repent: It is such a condition, that 6
 we cannot have pardon of our sinnes without it; It is *not* the cause of it, Gods pardon is
 but *it is a necessary condition,* whereby wee are made fit and capable of conditionally, if
 Heaven and Heavenly things: these two goe together, repentance and men repent.
 forgiuenesse of sinnes; these Christ hath conveyed together here in
 this Scripture that I read unto you, *that repentance and remission of sinnes*
should be preached in his Name: so *Acts 3. 15.* Peter saith, *Amend your lives*
therefore and turne, that your sinnes may be put away: If wee will repent of
 them, renounce them, and labour to get strength against them, then
 God will forgive them; but if we will not repent of them nor renounce
 them, but live in them and nourish them in our bosomes, then wee can
 looke for no forgiuenesse: there are thousands that doe deceive them-

ART. X. selves this way, who thinke that forgiveness of finnes is absolute, though they doe nothing but live as they list, yet God will forgive them; but we are to know it is conditionall, if we doe repent of them. And therefore let all men take heed that they doe not deceive themselves in this. Thus much of the generall.

*Of particular
forgiveness of
finnes.*

Now we come to the *particular*; for we are not to rest in the generall, to be perswaded that there is forgiveness of finnes, but wee must beleve in particular that my finnes are pardoned; for what confession is it for a man to beleve there is forgiveness of finnes in generall, unlesse he be able to say, I doe beleve that my finnes are pardoned. This is that Christ saith in the Gospell to the poore man, *Bee of good comfort, thy finnes are forgiven thee*: in like manner if a man know that his finnes are pardoned, here is matter of comfort; as 2 Sam. 12. 13. *Nathan saith to David, The Lord hath put away thy finnes, and thou shalt not die*; so Psal. 32. 7. *David saith, I said, I will confesse my finnes unto the Lord, and thou forgavest the punishment of mine iniquitie*: so *Ananias saith to Paul, Acts 22. 16. Arise and be baptized; and wash away thy finnes in calling upon his Name*. Therefore a man must not rest in the generall, but he must bring it home to himselfe, and bee perswaded that his finnes are forgiven him. It is the doctrine of the Church of Rome, to beleve that there is pardon and forgiveness of finnes in generall, but not in particular; but in this their faith is no better than the faith of Divels; for they doe beleve that there is a God and Christ, and that there is forgiveness of sins, but they doe not beleve that their sins are pardoned. Now the faith of a Christian must goe beyond the faith of Divels, and apply it to his owne conscience and heart, being perswaded that his finnes are pardoned: a man is not so to beleve that his sins are pardoned in any estate whatsoever, as when he is an infidell, before a man is brought home to God and hath repented of his sins; but when hee is brought home to God, and in the state of grace, by holy praier and repentance for his finnes, when hee hath beene humbled and cast down in the sense and feeling of them, and grieved that he hath offended God, then a man may be perswaded of it.

Quest.

*Ans.
Generall.*

Simile.

*In Particular.
Foure wayes to
know our finnes
are pardoned.*

*First, if humbled
for them.*

But here a great question may bee mooved, how a man may know that his finnes are pardoned, seeing it is not an act of ours, but it is in the heart and minde of God. I answer, that the worke of Creation was an act in the heart and minde of God, and not in Man; yet it was made knowne to us *by his workes, and by the effect of it*: so though forgiveness of finnes is an act in the heart and minde of God, yet a man may know it by the comfortable effects that doth follow it, so that a man may have unfallible testimonies that his finnes are forgiven him.

Now there are foure meanes whereby a man may know that his sins are pardoned.

First, to consider whether ever we have been cast down and humbled in the sense and feeling of them, & if we have repented of them, and bin grieved and displeased with our selves, not so much for the punishment that hath fallen on them, as that we have grieved and offended God by them; if we can finde this in our selves this is a sure testimonie to us that our

our

our sinnes are pardoned, and that the Lord saith to us (as he said to the **S E R M.** lame man) *Matth. 9. Sonne, be of good comfort, thy sinnes be forgiven thee* : **L X X I.** Wee see the woman that was a great sinner, *Luke 7. 37.* coming to Christ, fell downe at his feete, wept and washed his feet with her tears, and did wipe them with the haire of her head; to whom Christ said, *thy sinnes are forgiven thee*; so although we be great sinners, yet if we can *Simile.* fall downe at the feete of Christ and weepe, because we have sinned against God, who hath beene so good and gracious unto us, then the Lord will say to us, as hee said to the woman, Thy sinnes are forgiven thee.

Secondly, to consider with our selves, whether ever we have prayed unto the Lord for the forgivenesse of them: if we have cried unto God, and besought him to pardon and to passe by them; if thou canst finde this, then doubt not but thy sinnes are pardoned: As *Marke 11. 22.* Christ saith, *Whatsoever ye desire when ye pray, beleeve that ye shall have it and it shall be done unto you*: and *1 Iohn 5. 5.* *This is the assurance that wee have in him, that if we aske any thing according to his Will, he heareth us*: therefore, if we have prayed unto God, and sought unto him for the pardon of them, let us not doubt, but bee perswaded that our sinnes are forgiven us. As *Matth. 18.* the servant that was indebted to his master, and had nothing to pay, his master forgave him all because he prayed him; so if we can pray unto the Lord and seeke unto him for the forgivenesse, the Lord will forgive us; but if we have never sought unto him, nor prayed for the forgivenesse of them, then wee cannot bee assured of the forgivenesse of them.

Thirdly, to consider with himselfe whether hee hath got grace and strength to resist it; for the Lord dealeth with us, as hee did with the lame man, when he had forgiven him his sinnes, in token of it, hee bids him take up his bed and walke; and withall he giveth strength to carry his bed: so if the Lord have pardoned our sinnes, and forgiven them, he will give us strength to carry our bed home; as a good man saith, he will give us strength to carry our bodies in a holy course to Heaven; he will give us strength and grace to resist our sinnes: Therefore if we doe not finde strength and grace to resist sinne, but live in it and like it, then we may doubt whether wee have pardon of them or no? Some man will here object and say, if a man have committed Treason against the king, and bee cast into the Gaole, how shall a man know whether his friend hath got a pardon for him or no? I answer, If the Iaylor come and unlocke the prison doore, knocke off his chaines and fetters, and let him out, then he is sure his pardon is procured; but if he lie still in prison, then it is likely there is no pardon: so when wee have sinned and committed treason against God, and he cast us into the prison house of sinne, how shall a man know whether hee hath a pardon procured for him or no? I answer, If a man see that the chaines and fetters of sinne are taken off, and the Prison doore opened, that is, if a man findes that he hath got strength and power against his corruptions, and can shake them off, he may assure himselfe that his sinnes are pardoned; but if he lies

²
If prayed heartily for forgiveness.

³
whether wee have got strength against them.

Simile.

Simile.
Quest.

Ans.

ART. X. lies in his sinnes, and still his corruptions bee strong upon him, neither hath he got power and strength against them, nor made God his friend, then as yet his sinnes are not pardoned.

4
If wee have attained a peaceable Spirit.

Simile.

The fourth meanes whereby wee may know that our sinnes are pardoned is, to consider with ones selfe if his heart hath beene set at peace by the use of good meanes, whereas before hee hath beene troubled in conscience for his sinnes; if he hath repented of them and prayed unto God for the pardon of them; if his heart hath beene set at peace in the use of these meanes, hee may assure himselfe that his sinnes are pardoned; this is *Pauls Reason, Rom. 5. 1. Then being justified by faith, wee have peace towards God through our Lord Iesus Christ*; therefore if a man can finde peace in his conscience upon the use of good meanes this is an evidence that his sinnes are pardoned. If a man be run in debt and danger, and the kings writs be out against him, the Bayliffes lying in every bush to take, arrest, and carry him into prison, so that he cannot be at rest nor quiet for them: now if this partie hath a friend to go to London to compound the matter and to agree it; the question is how a man shall know whether his friend hath composed the matter or no: I answer, if the Bailiffes be gone home againe, and the man at rest and quiet againe, by this hee may bee sure that his friend hath composed and agreed the matter. In like manner when we are runne in the Briars of debt and danger, and heare that Gods writs are out against us, the judgements of God lying in every bush (as it were like Bayliffes) to arrest us and carry us to prison; if we can send a friend to compose the matter, and agree it; that is, if we can send our prayers up to Heaven, to compose the matter with God; if upon this one finde his conscience to bee set at peace, and the judgements of God to cease and be removed from him, this is a comfortable evidence that his sinnes are pardoned: therefore although a man may bee a sinner, yet if a man can repent of them, and finde by comfortable effects that his sinnes are pardoned, hee shall have comfort both in life and death; and when he hath lived here a few dayes in this world, shall goe home to God, to live with *Abraham, Isaac and Iacob*, in the Kingdom of Heaven.

SERMON LXXII.

JOHN II. 23, 24.

*Jesus saith unto her, Thy Brother shall rise againe.
Martha said unto him, I know that he shall rise
againe in the Resurrection at the last day.*

IT was my purpose to have spoken no more at this time of Forgiveness of sinnes, but upon further meditation, there is something more that I must impart unto you, which is, To know what that comfort is, that a Christian man may have, when he beleeveth his sinnes are pardoned, and that he is acquitted and discharged for them before the judgement seat of God. *Quest.*

Ans. that the comfort is exceeding great: First, because if a man knowes by infallible evidence that his sinnes are pardoned, then he knowes he shall be saved, and death shall be as no death to him; and that after this life hee shall goe into Heaven to glory and happinesse. Seeing nothing can hinder a man from Heaven but sinne; as it is *Revel. 21. ult.* *And there shall enter in no unclean thing:* Therefore if we know that our sinnes are pardoned, we may be comforted; for as soone as we leave this world, we shall goe to God. As *Luke 23.* as soone as the good Theefe had obtained pardon for his sinnes, the next thing that Christ saith to him, is, *This day shalt thou be with me in Paradise;* and therefore if we know that our sinnes are pardoned, then we know wee shall be saved; and wee shall goe into the Kingdome of Heaven.

Secondly, if our sinnes be pardoned, then we know that all that God sends unto us, comes of Love, and that all our crosses and troubles he will turne to our good; so that they be not the wounds of an enemy, but the love-tokens of a friend; like the arrowes that were shot by *Ionathan*, not to hurt, but to forewarne: so all crosses and troubles of this life, shall turne to his good. As soone as *David* had found the pardon and forgiveness of his sinnes, hee could say, *Of very faithfulness the Lord had afflicted him:* As a loving father giveth a bitter potion to his childe, hee will put a peece of sugar into his hand secretly to allay the bitterness of it; so though the Lord give us a bitter potion, that is, a number of troubles and afflictions here in this life, he puts into our hands as it were secretly a peece of sugar, that is, an assurance that all the troubles and afflictions of this life are sent in love to us, and that they shall not hurt us, but shall turne to our good.

Thirdly,

Quest.

Ans.

Three comforts of forgiveness of sinnes.

I Knowledge of Salvation.

2 Then all that God sends us, comes of Love.

Simile.

Simile.

ART. XI.

3
That with the
pardon of sinne
the punishment
of them is remo-
ved.

Thirdly, *Then we know that as God hath taken away our sinne, hee will take away the taile which followes it*, that is, *the punishment of sinne*: for the punishment of sinne followeth the act of it, as the shadow doth the bodie; for if we would remove the shadow, wee must remove the body: 1. God when he doth remove the body of sinne, then the shadow must needs follow it. We read *Matth. 5.* that when they brought a lame man to Christ, the first thing that he saith to him is, *Sonne, thy sinnes are forgiven thee*; after which the next words are, *Take up thy bed and walke*: So when the Lord takes away our sinnes, he will take away the punishment of sinne. Therefore in all the crosses and troubles that befall us, we are not to deale with the shadow, but with the body of sinne; if we remove that, we may be sure the shadow will be removed. These be the three comforts that a man may have by the knowledge of forgivenesse of his sinnes; therefore it is a good thing for a man to know in particular that his sinnes are forgiven.

2
Benefit of the
Life to come.

The Resurrec-
tion of the Body.

Now wee come to speake of the other two blessings and benefits which the Lord doth give and grant to the Church in the life to come: and the one is, *The raising of our bodies at the last day*; the other, *Life everlasting*: and these two blessings he hath reserved till the day of judgement, closing up and making an end of all with them; yet not a finall end, for they shall have no end because the Lord will bestow eternall happinesse on them; so that that day (though it be a dolefull day to others) yet it shall be a joyfull day to the Church of God, and a day that they have many a day looked for and desired.

The Order that
God takes in gi-
ving us blessing.

Now in handling of it we are first to consider, *The order of Gods distribution* that he giveth us, First, the benefits and blessings of this life, and then those of eternall life. Hence we are instructed that *that which is the order of Gods distribution, must be the order in our intention*. for wee must labor to have communion with the saints here in this life, and to have our sinnes pardoned, and then the Lord will raise up our bodies at the last day, and give us life everlasting: but on the contrary if wee have not communion with the Saints in this life, and have not our sinnes pardoned, we can never looke that God will raise up our bodies at the day of judgement, and give us life everlasting. Therefore, beloved brethren, be exhorted to labour to have communion with the Saints here in this World, with the forgivenesse of sinnes, and then God will raise up our bodies at the day of judgement, and give us life everlasting. As *Revel. 20. 6.* it is said, *Blessed and holy is he that hath his part in the first Resurrection, for on such the second death shall have no power*: Hee is a blessed man that riseth out of his sinnes and his corruptions in this life, on such a one the second death shall have no power. If a man make a bargain, and giveth somewhat in hand, some earnest, then he expecteth the performance of covenants about the bargain; but if he hath no earnest given him, then he lookes for no bargain: so the Lord hath made a bargain with us to give us Heaven and happinesse, after which if hee hath given us earnest (somewhat in hand in this life) that is, the communion of Saints, and the forgivenesse of sinnes; now then wee may looke to have our bodies raised

Simile.

raised and to have life everlasting. We may expect the rest, but if wee have no earnest in hand in this life, that wee have not our parts in the Communion of Saints, nor the forgiveness of sinnes, then when wee come to die, we cannot looke for the blessings in the life to come.

Moreover, in this Article we are to consider divers particulars. First, *We beleeve that although we shall be laid into the grave and dissolved into dust, yet that one day we shall rise againe by the power of Christ: this is the property of a Christians faith.* The Heathen doe beleeve that they shall all dye and bee dissolved to dust, but not that they shall rise againe: now this point of the Resurrection is cleare by *Scripture*, and by *Reason*: First, we will prove it by *Scripture*, as *Esay*, 26. 19. *Thy dead men shall live, even with my Body shall they rise*; that is, when I rise all the dead shall rise: so *Dan.* 12. 2. and many of them that slept in the dust shall awake, some to everlasting life, and some to shame and perpetuall contempt: so also *Paul* *Acts* 24. 15. saith, *And have hope towards God, that the Resurrection of the dead which they themselves looke for, shall be both of the just and unjust: and so Revel.* 20. 12. saith he, *I saw the dead both great and small stand before God*: so then it is cleare by *Scripture*, seeing all other things are come to passe which the *Scripture* hath foretold: then wee may bee sure that this shall come to passe also, in the time that God hath appointed: Now the Reasons to proove that there is a Resurrection, are five in number:

1. *From the Power of God.*
2. *From the Iustice of God.*
3. *From the Mercie of God.*
4. *From the End of Christs coming.*
5. *From the Resurrection of Christ.*

First, *From the Power of God*; for (as *Tertullian* saith) it seemes a harder matter for God to make a man being nothing, out of the dust of the Earth, than to raise and repaire him out of the dust being something; and no question but that the Power of God is able to raise the dead at the resurrection; as our Saviour reasoneth against the Pharises, *Matth.* 22. 29. saith he, *Ye erre not knowing the Scripture nor the power of God, &c.* as who should say, the Lord hath Power to raise the dead.

The second Reason is drawne from the *Iustice of God*, for it is agreeable to Iustice, that those that bee partakers in good and evill actions, should be also partakers in rewards and punishments; but the bodies of men are partners in good and evill actions with the soule; therefore the Lord will raise up the bodies of men to reward them that have done well, and punish them that have done evill. *Tertullian* saith well, *Wee must not thinke that God is unjust or slothfull*: First, we may not thinke that God is unjust, that he will reward the soule, and destroy the body; and that he will punish the soule and not the body: therefore hee will raise up mens bodies to reward them that have done well, and to punish the evill. Againe, secondly, we must not thinke that God is slothfull, that he will not put himselfe to that paines, to raise up the dead bodies of men, to punish them for their sinnes and offences; therefore hee will raise our bodies to punish or reward them with our soules.

Thirdly,

SERMON
LXXII.

I
wee beleeve to
rise againe.

I
Proove by the
Scriptures.

Reasons proving
the Resurrec-
tion.

1
From the Po-
wer of God.

2
It is cleare also
from the Iustice
of God.

3

2

ART. XI.

3
From the mercy
of God.

Thirdly, *From the Mercie of God*: for mercy extends as much as may be to all, and this mercy is in men, that if they could, they would raise all the dead bodies of their friends; but the mercy of God is infinitely greater than the mercy that is in men, whose mercie extends in goodnesse to all the bodies and soules of men: therefore hee will raise them and doe all the good he can to them he loveth; as Christ saith, *Matth. 22.* He is the God of *Abraham, Isaac and Iacob, Hee is not the God of the dead, but of the living*: So he will raise their bodies, or else he were God but to one part of *Abraham*, but his mercy extends to both parts: therefore he will raise the bodies of dead men.

4
From the end of
Christs comming

Fourthly, *From the end of Christs comming*, which was to dissolve the workes of the Divell; as it is said, *Iohn 3.8.* *For this purpose appeared the Sonne of God, that he might dissolve the workes of the Divell*: for the Divell first brought in sinne, and sinne brought death; this was his end: for he brought in sinne to bring death upon us. And therefore because hee aimed at this, Christ came to dissolve this great worke of the Divell which is not done, except there be a resurrection of the body: therefore the dead shall rise againe.

5
From the Resur-
rection of Christ.

Fifthly, *From the Resurrection of Christ*; for hee did not rise like a private Person, as the *Widdowes Sonne* did, and as *Lazarus*; but *He rose as the publike Head of the Church*. Saint Paul saith, *That Hee was the first fruits of them that slept*: so in the rising of Christ, all the People of God did virtually rise; that which went before in the Head, shall follow in the Members (as *Augustine* saith;) and *Cyril* saith well that Christ entred into Heaven by the narrow passage of his sufferings and death, to make a wide passage for us into Heaven: so in Christs rising, we rise.

Object.

Ans.

I, but some say, *It was an easie matter for Christ to rise, because He was God*: I answer, it was a hard matter for Christ to rise againe after he was laid into the grave; I do not meane it was hard because they had laid a great stone upon Him (as the woman said) *Who shall rowle away this stone?* but it was hard in regard of another thing; for when any man is laid into the Grave, he hath but his owne sinnes to keepe him downe, but Christ had the sinnes of all the Elect People of God upon Him: Therefore it was a harder matter for Christ to rise, than for a private man, yet notwithstanding, for all this Christ did rise againe: Therefore doe thou never doubt but that He will raise thee againe; onely our care must bee to have Communion with Christ in his life and death, to live as He lived; to die and to lie in the Grave with Him, even to lay our bodies as neere His as may be, with desire to make our bodies as it were a pillow for Him: and then when He riseth, we shall rise with Him to glory and happinesse. But if we doe not live the life of Christ, and die with Him, and lie in the Grave with Him, and make our bodies a pillow for Him; then Christ shall rise, and raise us to torments. It were well with the wicked if it might be so, that they should never rise againe; but Christ shall raise them againe not as a Head, but as a terrible and fearefull Iudge; and shall send them into endlesse torments. For when a man hath lived a thousand yeeres in it, hee is as new to beginne as ever hee was:

was; therefore doe thou labour to have communion with Christ in his life and death, that so thou mayest rise and goe into glory with him. S E R M. L X X I I.

Now there are divers objections that the Atheists make against this Article to be answered:

First, they say, *How is it possible that men that have lien rotting in the Grave a thousand yeeres together, should rise againe?* I answer, *Though it bee above reason, it is not against reason;* for we see that the flies that bee dead all the Winter time, when the Summer commeth, with the heat of the Sunne they revive againe: if this may bee done by the power of Nature, much more is the power of God able to raise dead men that have lien dead in the Grave many thousand yeeres together. I Objection of the Atheists. Ans. Simile.

Secondly, say they, *It is impossible for men to rise againe, because their dust is mingled one with another, and with the dust of other Creatures:* as let one come into the Churchyard, and the dust is so mingled one with another that a man cannot say, this is the dust of my father, or of my mother; for (to make it plaine) take a pint of milke, and a pint of water, and put them into the Sea, there they remaine in their substance, but are so mingled together, as that they cannot be parted one with another: so say they it is with dead men, whose dust is so mingled one with another, as it is impossible to sunder them. To this I answer, that although it is impossible for man to doe it, yet (as God saith) *All things are possible to God:* it is an easie matter to him to give to every man his dust againe, and to sunder them one from another: As a man that hath a handfull of divers seeds in his hand, can take one seede from another; so the Lord is able to take one dust from another, and give unto every man that which belongeth to him. I have heard there bee some men that have this cunning and skill, that they can draw out of an Hearbe the foure Elements, *Fire, Ayre, Earth and Water;* if this cunning and skill be in man to draw this out of an Hearbe, and to sunder the foure Elements, much more is God able to sunder every mans dust, and to bring them together againe. Object. 2. Ans. Simile. Simile.

Thirdly, the Atheists object and say, *no man may eat the flesh of another man, for then the mans flesh is become one with the other mans flesh, and then if the one rise the other cannot.* To this I answer, that it is true indeed, but yet he was a perfect man before he ate him, for it is a truth in Divinitie, that every man shall rise againe with his own flesh; but, *a man shall not rise with every thing that was once a part of him;* as if a man have a tooth beaten out, and another come in the Roome of it, hee shall not rise with both these; so likewise a man hath a peece of flesh stricken off with a sword in place, whereof new flesh comes, hee shall not rise with all this, but hee shall with so much as shall make him a perfect man; so one man eats another mans flesh, and it becomes one with his; yet he shall not rise with that flesh, but with as much as shall make him a perfect man againe. Object. 3. Ans. Simile.

Fourthly, they bring Scripture against us, *that flesh and blood cannot enter into the kingdome of heaven.* I answer, the meaning is not that the substance of flesh and blood shall enter into the kingdome of Heaven, but that *flesh as it is corrupted and sinnefull, cloathed with infirmities, and* Object. 4. Ans. Subject

ART. XI. *subject to mortality and death, shall not enter into heaven; so Paul takes it Heb. 2. 14. Forasmuch then as the Children are partakers of flesh and blood, hee also himselfe likewise tooke part with them, that he might destroy through death him that had the power of death, &c. therefore the meaning is, that flesh and blood in this transitory estate, (subject to infirmity) shall not enter into the kingdome of God; thus wee see that notwithstanding all the objections of the Atheists this Article stands good, the dead shall rise againe.*

Vse 1. The use is, seeing the dead shall rise againe, therefore though we dye as others doe, are laid into the grave and dissolved to dust, yet wee believe that wee shall rise againe. This is the worst that the world can doe to us, to take away life, yet when they have done so, we shall have it againe, that must comfort us in all our troubles and distresses, which did comfort *Iob* in his distresses and troubles, *Iob 12. For I am sure that my Redeemer liveth, and he shall stand the last upon this Earth, and though after my skinne wormes destroy my body, yet shall I see God in my flesh, &c.* and *David* did comfort himselfe thus, *Psalm. 16. Wherefore my heart is glad and tongue rejoyceth, and my flesh also resteth in hope, for thou wilt not leave my soule in the grave, neither wilt thou let thy holy one to see corruption; so Christ saith to his Disciples, Matth. 20. 19. The Sonne of man shall bee delivered unto the chiefe Priests, and unto the Scribes, and they shall condemne him to death, and deliver him to the Gentiles to scourge and to crucifie him, but the third day hee shall rise againe.* Now that which was *Iobs*, *Dauids* and *Christs* comfort must bee ours in all the troubles and distresses that befall us: it was a comfort to old *Iacob*, *Gen. 46. 3.* that the Lord said unto him, *Feare not to goe downe into Egypt, &c.* so the Lord saith to his people, feare not to goe into the ground, into the dennes of death; for I will raise you up againe: death dealeth no otherwise with us, than *David* did by *Saul* (when hee was asleepe) he tooke away his speare and water-pot, and when hee was to awake he restored it againe: so death takes away our speare, our water-pot, our strength, and when we doe awake at the day of Iudgement hee will give it us againe.

Vse 2. Secondly, seeing the dead shall rise againe, this therefore must comfort us in regard of our dead friends that bee departed, that although death hath sundred them for a time, yet they shall all meete together againe: so wee see here in this place *Martha* saith to Christ, *I know that my brother shall rise in the resurrection:* and Saint *Paul* saith *1 Thes. 4. 14. Them that sleepe in Iesus will God bring with him.* Againe, the Apostle saith in the same Chapter, *Comfort your selves with these words. Chrysostome* saith, if a man take a long journey, his wife and his children doe not weepe and take on, because they know hee will come againe to them; so (saith he) a man that dieth in Christ, takes but a long journey, and therefore wee should not weepe and take on for our dead friends, because they know that wee shall meet againe.

Vse 3. Thirdly, seeing that the dead shall rise againe, this must make us carefull to spend our time well while wee live here: if there were an utter destruction of nature that a man died as a beast, then a man might live as hee

he list; but because wee shall rise againe with these bodies, wherewith SERMON wee have sinned and offended God: therefore wee should bee carefull LX XII. to passe our time here in holinesse before God. This was the use that Saint Paul makes of it, *Act. 24. 16.* saith hee, *And have hope toward God that the resurrection of the dead (which they themselves looke for) shall be both of the just and unjust: and herein I endeavour my selfe to have a cleere conscience towards God and towards man;* therefore let us labour to spend our time well and in the feare of God, that so we may then stand with comfort before God. We read *Iob. 21. 7.* *When Simon Peter heard it was the Lord, he girded his coate unto him (for he was naked) and cast himselfe into the Sea;* Simile. One would have thought that rather he should have put off his garment and have laid it aside, but Peter had this consideration that (when hee came on the other side) he should stand before his master, therefore he girded himselfe that hee might stand seemely and comely before him: so seeing when wee have passed the glassie sea of this world, wee are to stand before God, therefore we are to have this consideration that wee gird our selves and make every thing ready that we may come seemely and holily before God at the last day. To this purpose it is a good meditation that Saint Bernard hath, *O my body (saith he) doe not hinder thy reconcilement with thy God, bee not a meanes to hinder thy owne peace, be contented alwayes to labour with thy soule and to obey the motions of it, be ready to assist it in any Christian duties; and then say unto thy soule when it is ready to depart from thee, and to goe to God (which is thy guest) as Ioseph said to the Butler; Make mention of mee to Pharaoh; so remember me to God, for I obey thy good motions, I joyne with thee in holy duties, and then when thy soule is come home to God, it will say, O my Lord, I had a poore body which led me in Christian duties, and was ready to obey thy good motions, O my Lord, I pray thee remember this poore body of mine, and then what will bee the issue? surely that which is set downe *Psalm. 145. 19.* *Hee will fulfill the desire of them that feare him, he will also heare their cry and will save them;* therefore let us labour to passe our time in holinesse and feare before God in this life, that wee may come to peace and happinesse at the last day.*

The second point is, that wee beleewe that we shall rise againe at the last day with the same bodies, as *Iob 19. 25.* *I know that my redeemer liveth, and he shall stand the last on the earth, and though after this life wormes destroy this body, yet shall I see God with my flesh:* so *Ezek. 37.* to the same dead and dry bones life came, sinnewes and flesh grew on them. But some will say, that is a parable; I answer, the Prophet useth not this parable for nothing, but it is to shew that that which falleth shall rise againe; so *Revel. 20. 12.* *I saw: he dead both great and small stand before God: Tertullian* saith, the same body shall rise againe by the new resurrection; for the resurrection is not of another body, but of the same that falleth; so it is not a new Creation but a raising up that which is fallen: Saint Jerome saith, it cannot stand with equity and right that one body should sinne, and another bee punished; neither will a just Iudge let one body

ART. XI. obtaine the victory and shed his blood, another crowned for it, but the same body that sinned shall be punished; the same that hath gotten the victory, shall have the Crowne; the same body shall rise againe. In the Resurrection of Christ, the same body that was wounded did rise againe: He could (if it had pleased him) have healed his wounds in three dayes, seeing that he could heale all diseases and sicknesses with a word or a touch of his finger; but he let them alone, to confirme his Disciples that it was the same body that was crucified: therefore *Luk. 28.* When his Disciples thought that he had beene a Spirit, hee bids them handle and feele him, for a Spirit hath not flesh and bones; and therefore the same body that died, did rise againe: so it shall be with us, for that which is true in the Head, is also true in the Members.

Object. 1. Here some few objections shall be refelled, and then we will proceed; that *1 Cor. 15. 44.* the Apostle saith, *It is sowne a naturall body, it is raised a spirituall body*: therefore it is not the same body that was laid downe.

Ans. 1. To this I answer, that *it is not spirituall in regard of substance*, but it is a Spirituall body, *in regard of estate and condition* that they bee in: for a naturall life is maintained and upheld by the use of meat, drinke, sleepe, Phisicke and rest, but then our bodies shall be upheld by the Power of God without the use of these meanes; our bodies now are heauey, but then our soules shall fill them full of agilitie and nimbleness to move upwards and downwards; so it is a Spirituall body, not in regard of substance, but in regard of qualitie and operation.

Object. 2. Secondly, (say they) *If the same bodies rise then they rise with a number of needlesse parts*: for what shall a man need teeth seeing they shall cate no meate, and what shall they need a stomacke, seeing there is no concoction or digestion, and what shall a man need bowels, seeing there is no redundance to fill them. *Augustine* shall answer this; (saith he) concerning the teeth they bee needfull, for a man hath two uses of them, they serve to cate with, and they are to helpe our speech; therefore though we have no need of teeth in regard of eating, yet we shall have need of them to speake with, for in Heaven we shall praise God and sing the song of *Moses* and of the *Lambe*: so then all our teeth are needfull. Now for the other parts of the body, they are (saith hee) for sight and comeliness; for though there be no need of the stomacke to concoct, or of bowels (because there is no redundance) yet these shall bee as ornaments to the body to adorne and beautifie it: for even in this life there are some things which a man hath that are not needfull, as a mans beard, it is not a needfull thing, for a man might live without it, hee might speake without it, yet nature hath given us it for an ornament and comeliness: So likewise a woman shee hath breasts necessarily for to nourish and feede her child therewithall, but why a man should have the like, that seeing he hath no use or need of them, we see no other reason, but they are for an ornament and to beautifie the body: In like manner though we shall not neede after this life a stomacke to concoct, nor bowels to receive and disperse, yet they shall bee for ornament to our bodies.

Ans. 2.

Thirdly,

Thirdly, (say they) the same bodies doe not rise, because *they be heavy* SERM.
and ponderous bodies; for how shall heavie and ponderous bodies stay LX XII.
 above the Clouds, in the pure Heaven, which is more pure and thin Object. 1.
 than the Ayre. To this I answer, that if a man may fill a great vessell of
 lead and make it swim above water by drawing the Ayre into it, why Ans.
 then may not God draw his Spirit into us, and fill us therewith, so making
 our heavie bodies abide above the Clouds, as well as a man can Simile.
 make a vessell of lead to swimme above the water?

Secondly, I answer, that *every thing abides in his owne proper place at
 Gods appointment*: As the Clouds which are heavie and full of wet
 would fall downe to the ground, if God had not appointed the Ayre to
 bee the proper place for them; so likewise the water would bee above
 the land, but that the Sea is the place that God hath appointed for the
 water: so it is Gods assignement that makes the proper place of a thing:
 And therefore because Heaven is the proper place of a glorified body,
 as the Earth of a mortall body, therefore I say our bodies shall remaine
 here till the day of judgement in this Earth; and then when our
 bodies are made glorified bodies, they shall abide in the Heavens: As
*Psal. 115. 16. David saith, The Heavens, even the Heavens are the Lords, but
 He hath given the Earth to the Sonnes of Men*: so then the proper place of
 our mortall bodies is the Earth, but when our bodies are glorified, then
 they shall be as naturally in Heaven, and live and abide there as they doe
 now on the Earth. The uses are three:

First, seeing wee shall rise with the same bodies, therefore wee must Use 1.
 be carefull to keepe them well, that they may bee pure and unspotted
 without sinne. It is *Pauls conclusion, 1 Cor. 6. 18. Flie fornication, every
 sinne that a man doth is without the body, but hee that commits fornication sinneth
 against the body*: so because we shall rise againe, let us flie every sin
 and corruption, and keepe our bodies unspotted; that so wee may bee
 presented pure and holy before him at that day: for what a shame will
 it be to stand before God in judgement when wee have wronged God
 by our sinnes, grieved and offended him, and when our heavenly Iudge
 shall say unto us, Are not these the eyes that yee have let in lust with,
 and looked after vanitie? Are not these the tongues that ye have told
 so many lies with? Are not these the mouthes that yee have sworne
 and blasphemed my Name with? Are not these the hands yee have
 wrought wickednesse with? Are not these the feete that have carried
 you to sinne and vanitie, to places of disorder, and then how shall wee
 be able to answer the Lord? Therefore beloved how carefull should
 we be to live well, to keepe our bodies unspotted, that wee may have
 comfort at that day. We see *2 Chron. 36. 8. when Ichoiakim was dead,
 there was found the characters, markes and prints of his sorcery, how-
 soever he could beare it out (because he was a King) and smother up
 the matter and keepe it close, yet when hee was dead, there was the
 markes and prints of his sorcery found on his body; so howsoever sinners
 may hide their sins and beare them out while they live, yet when
 they be dead, there shall be found the markes and prints and Characters*

ART. XI. of their foule finnes that they have committed : therefore let us keepe our bodies pure and unspotted, that wee may have comfort at that day.

Vse 2. Secondly, seeing the same bodies which wee lay downe shall rise againe, therefore we should depose and lay them downe well at the day of death, and make a holy clofe of our lives to die in Faith and Repen-

Simile. tance, that so we may goe to God. If a man put off his garment, and meanes to put it on againe, he will not rend it off his backe and teare it, but will put it off tenderly and lay it up safe, that so it may doe him service againe, and grace him before his friends ; so seeing our bodies are as garments for our soules (when we put them off) let us labor to depose and lay them downe well at the day of death, to die in Faith and Repen-

tance, that our bodies may grace us and do us credit at the day of judgement before God. To this purpose 2 *Pet.* 1. 14. saith Saint Peter, *I thinke it meete as long as I am in this Tabernacle to stir you up by putting you in minde, seeing I know that the time is at hand that I must lay downe this my Tabernacle even as our Lord Iesus Christ hath shewed me;* so also S. Paul 2 *Cor.* 5. saith, *for we know that if this earthly house of our Tabernacle be dissolved, we have a building given us of God, &c.*

Simile. There is great difference betweene a souldier destroying of an house, and one that dissolves a house ; he that destroyes an house, will pull downe the timber and stones, and careth not where he flings them, nor what becommeth of them, because he doth not purpose to use them againe : But a man that dissolves an house, he will take it downe peece by peece in parts with great care and diligence, and will lay it up safe, because he meanes to build with it againe ; so because wee know that our bodies shall rise againe at the last day, therefore we must not destroy our bodies, but labour to repose them and lay them downe well at the day of death.

Vse 3. Thirdly, seeing the same body shall rise againe that we have here in this world, and the same that we lay downe at the day of death ; therefore here this great question may be answered, *whether we may know one another at the day of judgement ?* This question need be no question, seeing we shall rise againe with the same bodies that we lye downe with here ; therefore surely wee shall know one another in Heaven : and wee have reasons to confirme us in it.

Quest.

Of knowing one another at the Resurrection.

Reason 1. First, *because our knowledge shall be more perfect at that time than ever Adams was in the time of innocencie ;* for if Adam did know his wife as soone as she was brought him, though hee never saw her before, therefore much more wee shall know one another seeing our knowledge shall bee more perfect, and we shall rise with the same bodies that wee lived with here.

Reason 2. Secondly, *On the Mount his Disciples had but a taste of the Heavenly glorie,* and yet Peter knew Moses and Elias, although they were dead many thousand yeeres before ; if hee knew them when hee had but a taste of glory, much more we shall know one another when wee shall have fullnesse of glory.

Reason 3. Thirdly, *Our happinesse shall bee greatly increased by meanes of the mutuall societie one with another : Matth.* 8. 11. *But I say unto you, that many shall come from the East, and from the West, and shall sit downe with Abraham, Isaac and Iacob*

Iacob in the Kingdome of God: therefore seeing our happineſſe ſhall bee **S E R M.** greatly increaſed then by mutuall ſocietic, wee are not to thinke that **L X X I I.** we ſhall goe to a ſtrange people where we know no body; but wee ſhall goe to our godly friends and acquaintance, and to ſuch as we know.

Fourthly, *Wee ſhall heare the inditement of the wicked at the day of Iudgement*; there we ſhall here them arraigned and condemned for their vile facts; *Cain*, for killing of *Abel*; *Pharaoh*, for oppreſſing the *Iſraelites*; *Iudas*, for betraying of his Maſter; *Nero*, for killing of Chriſtians: when we heare them indited and condemned, we ſhall know them. And as wee ſhall know the wicked, ſo we ſhall know the Godly too, when they ſhall be rewarded; which me thinkes may bee a motive to quicken us in our care to live holily and Chriſtianly here in this World, ſeeing wee goe not to a ſtrange Countrie or people, but to our friends and acquaintance, and to ſuch as know us.

Thirdly, *The Time when we ſhall riſe*, that is, *at the day of judgement*, then and never till then: ſo *Martha* ſayes in this place; *I know my Brother ſhall riſe againe in the Reſurrection at the laſt day*; ſo alſo *S. Paul* ſaith, *1 Cor. 15. 51.* *We ſhall not all ſleepe but we ſhall all be changed in a moment, in the twinkling of an eye at the laſt Trumpet; for the Trumpet ſhall blow, and the dead ſhall be raiſed up*: ſo then wee ſhall riſe at the laſt judgement, and never till that time. Now there are foure reaſons of this delaying:

Fiſt, *Becauſe there might be a proportion betweene Chriſt and his members*: *Four* Reaſons why the Reſurrection is delayd. **I** for Chriſt when he was dead, did not riſe again by and by but lay a time trampled and troden underfoot of death; ſo alſo that wee might lie a time under the chaines and fetters of death, God ſuffers us not to riſe till then. *Ireneus* ſhuts up his Booke with this ſaying, Even as our Heavenly Maſter did not flie to Heaven by and by, but did remaine under death and in the Grave for a time, ſo all his ſervants muſt be contented to lie in the Grave, and to be trampled and trodden underfoote of death for a time, before they goe to Heaven. **2**

Secondly, *Becauſe that the bodies of all the faithfull that are gone before, and thoſe that come after might have their full conſummation of glory together*: Therefore they ſhall not riſe to prevent one another in glory, but they ſhall all goe together. As *Saint Paul* ſaith, *1 Theſ. 4. 15.* *For this ſay wee unto you by the Word of the Lord, that we which live and are remaining unto the coming of the Lord, ſhall not prevent them that ſleepe*: ſo wee ſhall not get the ſtart of them, but we ſhall ariſe all together to glory. This is a ſweet comfort to us that live in the laſt age of the world, that all the Saints that are departed ſhall not riſe to this Heavenly glory till wee be ready, but lie waiting in their Graves for us. We read *1 Sam. 16. 11.* *When Samuel came to Iſhai to annoint David, Iſhai called all his Sonnes before him, to whom Samuel ſaid, Are there no more children but theſe? there remaineth (ſaid Iſhai) yet a little one behinde that keepeth ſheepe; unto whom Samuel ſaid, Send, and fetch him, for we will not ſit downe till he come hither*: ſo the People of God, they lie waiting in their graves, and are kept from their honour and glory, and will not ſit downe in the Kingdome of Heaven (as it were) till we all meeete together. **3**

Thirdly,

ART. XI. Thirdly, *For the further declaration of the Power of Christ*; for it is a greater matter that Christ should raise men that have lien rotting in the Grave a thousand yeeres together, than for to raise men when they are newly dead: therefore *Martha* said to Iesus, *My brother stinketh already, for he hath beene dead these foure dayes*: Therefore it is not so easie a matter to raise him as it was *Iairus* daughter, and the *widdowes sonne*: so *Ezek.* 37.3. the Lord said unto him, *Sonne of Man, can these dead and drie bones live? and I answered* (saith the Prophet) *Lord thou knowest it is a hard matter to doe it*: therefore this declaration is for the further manifestation of the Power of Christ.

4 Fourthly, *For the further confirmation of our faith*; for looke how many there are of the dead bodies of the Saints amongst us, so many pledges and pawnes there are of our Redemption: for although wee might doubt in our selves of our owne bodies rising, in regard of the badnesse of our lives, and in regard of our vile sinnes; yet because there bee so many bodies of the dead Saints amongst us, wee neede not doubt but that he will raise them up one day to glory.

There are three bodies already ascended into Heaven; *Henoch*, in the time of *Nature*; *Elias*, in the time of the *Law*; and *Christ*, in the time of the *Gospel*, and for these three bodies hee hath left many thousand bodies of the dead Saints remaining under death, and in the grave, to bee pledges and pawnes to us of our Resurrection; one saith well; we have here in this world many pawnes and pledges of our resurrection; therefore let us not doubt but that the Lord one day will raise our bodies. Saint *Paul* speaks hereof, *Heb.* 11. ult. *God* (saith hee) *providing better things for us, that they without us should not be made perfect*: so we shall not prevent one another, but shall all goe together. The use is:

Use 1.

First, seeing the bodies of the Saints doe not rise till the day of Iudgement, therefore we must be contented to lye under affliction and trouble, till God deliver us. We see all the bodies of the Saints be trampled and troden under foot of death till the day of judgement, and therefore we must be contented to wait with patience for a time, till the Lord deliver us out of trouble, seeing there will bee a day of deliverance.

Use 2.

The second use is, that seeing the bodies of the Saints rise not till the day of judgement, therefore we should waite for it, desire it, and long for it: as *Rom.* 8. we read of two sorts of *groners*; the *Creatures* grone by the instinct of *Nature*, and the *People of God* grone by the instinct of *grace*; so that there is never a Creature that is well ordered, sensible or unsensible but doth grone and long for that day: therefore much more shuld we long for that time and desire it. If a man hath broken an Arme, or put a Leg out of joynt, if one hath promised him that he will come to set and put it into joynt againe at such an houre, hee will every foote be looking out of his window for his comming: so seeing at the day of judgement the Lord will restore us againe to our former integritie, we should long for that day and be looking for it.

Simile

Use 3.

Thirdly, seeing the Dead shall not rise till the day of judgement, therefore why doe men so pamper their bodies to cloath them so fine, and

and to feede them so daintily, who cannot indure the winde to blow up-
on them, seeing they must goe to the dust, bee companions with the
wormes, and dwell in the house of rottenesse; therefore all our care
must be to save our soules, to get faith in Christ, to repent of our sinnes,
and so to shut up our eyes in this world, as that they may bee opened in
the Kingdome of glory for ever.

S E R M.
L X X I I I.

S E R M O N L X X I I I.

I O H N I I. 23, 24.

*Jesus saith unto her, Thy Brother shall rise againe.
Martha said unto him, I know that he shall rise
againe in the Resurrection at the last day.*

HAVING shewed that our *bodies* rise againe, and that
the *same bodies* shall rise that we lay downe; in the
third place we came to consider the *Time* when we
should rise; *At the day of Iudgement*, then and ne-
ver till then. As *Iob 14. 11, 12.* saith he, *As the
Waters faile from the Sea, and the Flood decayeth and
drieth up: So Man lieth downe, and riseth not: till the
Heavens be no more; they shall not awake, nor bee raised
out of their sleepe:* and also *1 Cor. 15. 52.* it is said, *For the Trumpet shall blow,
and the dead shall bee raised up, so then wee shall rise, and never till then.*
Some reasons then I named, why we shall not rise till then, which now
I will not repeat, but goe on where we left.

Here a question may bee asked, seeing wee must lye so many yeares
and ages rotting in the grave, what may the meane while bee our com-
fort to uphold and sustaine us? I answer, that there are some things to
comfort us and sustaine us, in this case.

First, *that God will be present with us, that he will not leave us nor forsake us;
no not in the grave:* this is a sweet comfort to us our wives and friends
bring us to the grave, lay us, in and there leave us, for there is none of
them that will goe downe with us to the place of rottenesse: but here
is comfort that the Lord will not leave us there but hee will goe to the
grave with us, and will watch over our dead ashes by the eye of his pro-
vidence to keepe them: till the day come in which hee will raise them
up againe; as *Gen. 46. 4.* saith God to *Iaakob*, *I will goe downe into Egypt
with thee, and I will bring thee up againe:* so the Lord will go downe with us
into the grave, and tarry with us, and will watch over us with the eye of
his

Quest.
*What may com-
fort in our lying
in the grave.*
Ans.

I

A R T. XI.

1 Sam. 21. 10.

Simile.

his Providence to keepe our dead ashes and bring us out againe : *Rizpah* is condemned for that shee kept the dead bodies of *Sauls* sonnes, that she did spread a tent over them, and kept them that the fowles should not devour them by day, nor the beasts by night; but much more may wee admire and wonder at the goodnesse of God to us, that hee goes downe into the grave with us, spreads his tent over us, and will keepe our dead ashes which one day hee will bring out againe; this is a sweet comfort to a Christian, that the Lord will not leave us nor forsake us, no not in the grave, though our wives and friends leave us, yet God will not.

2

The second comfort is, that *although our bodies lye rotting in the grave, yet our soules shall be blessed and happy*: this was *Pauls* comfort 2 Cor. 5. For we know that if this earthly house of this Tabernacle be destroyed, we have a building given us of God, &c. and so Revel. 6. 11. The soules that lay under the Altar cried, How long Lord? and it is said, that long white robes were given them, that is, that they were comforted with the glorious and blessed estate of their soules. Indeed if our soule should not goe to glory presently, but should lye as the body in the paine of rottennesse; then we might say (as *Salomon* saith) Proverb. 17. 22. *the hope that is deferred is the drying of the bones, &c.* but because the soule goes presently to God, and is in an estate of glory and happinesse (though the body lye in the place of rottennesse;) therefore this may comfort us: a good soule is like the good spies wee read of Numb. 13. that were sent into the land of *Canaan* to search the land; when they came backe againe to the children of *Israel*, they tell them that the land is a good and pleasant land; that they have tasted of the fruits thereof, and therefore let us not bee slothfull to enter in: so the good soule that goes before into the heavenly *Canaan*, and hath a tast of the fruit of it, when it returnes againe into the body to live in communion and fellowship with it, will say to the body, Here is a good and pleasant land, I have tasted of the fruite of it, therefore let us not bee slothfull to enter in and possesse it.

Simile.

3

Thirdly, *this may comfort us in that although we lye in the grave a long time, yet Christ hath sanctified and sweetned the grave unto us, by lying in it himselfe, and hath perfumed it*; as *Chrysostome* saith, That of a lothsome prison house Christ hath made the grave to be a storehouse to keepe all the bodies of his servants till the day of resurrection, & hath made the grave as a sweet bed to rest on: so we see *Esaie*. 57. 2. it is said, *Peace shall come upon them, they shall rest in their beds every one that walketh before me*: One saith well, that Christ hath made the grave a beaten and a plaine way to heaven, for he himselfe went no other way thither but through the grave and denes of death, therefore wee must looke to goe no other way than this, seeing wee may finde in this way the footsteps, markes and prints of our Lord *Iesus Christ* and our deare friends, and therefore also wee may be bold to venture, the Children of *Israel* went through the wilderness, a place of stinging Serpents and endured much hardship; yet because this was the way to *Canaan*, this made them bold to venture; so though the grave be a dreadfull place, yet Christians know that it is the

the way to the Heavenly Canaan, and in which Christ hath gone before us; therefore we should be bold to venter this same way. SERM.
LXXIII.

The fourth comfort is, *That although we lie a long time in the Grave, yet we have assured hope that one day we shall rise againe.* This was Davids comfort, *Psal. 16.9.* (saith he) *Wherefore my heart is glad, and my tongue rejoiceth, my flesh also rests in hope; for thou wilt not leave my soule in the Grave, neither wilt thou suffer thine holy one to see corruption:* This is not onely true of Christ, that he would not suffer himselfe to lie in the grave for ever, but it is true also of all his members, that God will not suffer them for ever to dwell in the Grave, but will one day raise them up againe. We see when *Jonas* was cast into the Sea, there was a Whale that did swallow him up; one would have thought that there had beene an end of him, and that he had beene utterly consumed, and no man should have heard any more of him, yet the Lord did but speake a word to the Whale, and he cast him up on the drie land: so when a man is put into the Grave, some thinke there is an end of him, we shall never heare more of him, yet let the Lord speake but a word, and the grave shall give up his dead: This is comfort to a Christian, that although one may lie a long time in the grave, yet he may have assured hope that he shall one day be raised up. 4

The use is, seeing that there be these comforts, notwithstanding that a man may lie a long time in the grave, why then should a Christian be affraid to die? for when the world thinkes that hee is at the worst, then he is a blessed and happy man, because the Lord will never leave him, nor forsake him; but hee will bee present in the grave with him, and though his body be in the place of rottenesse, yet his soule shall be blessed and happy (for that is an estate of blessednesse) and the Grave (that was a lothsome prison house) is made as a store house to keepe the bodies of Gods People in, and as a beaten way to Heaven. Indeed life is an excellent blessing, because the time of life is the time of Grace and of Repentance: Therefore we should labour to preserve this candle of our life, but when the time commeth that God hath appointed, and death approacheth neere, why should we be affraid to die, seeing that we may have such comfort, that notwithstanding all our enemies, wee shall rise againe. Christ when he drew neere his death said, *he thirsted*; and the cruell souldiers presently gave him vinegar to drinke; but Christ doth not so by us, hee hath tempered us a cup of comfort; Hee sayes to us (as he said to the Theefe) *This day shalt thou be with me in Paradise*, this day shall be a blessed day to thee: therefore our care must bee to repent our sinnes, to get faith in Christ, and to live holily here; and then when death commeth, our soules shall goe to Heaven, and though our bodies lie in the grave a long time, yet one day they shall rise at the time appointed. Use.

The fourth point is, *By whose power we shall rise*: the Scripture shewes, *by the Power of Christ*; no man can rise by his owne power, it cannot bee done by the power of nature: So *Iob. 14. 14.* (saith he) *If a man die, shall he live againe?* meaning that if a man die, hee cannot rise of himselfe, Fourthly by whose power we shall rise.
the

ART. XI. the power of nature cannot put life into him againe : no man can raise himselfe, nor no body else can doe it, it must be by the power of Christ onely. So saith *David*, *Psal. 49. 7. None of them can by any meanes redeeme his brother, nor give to God a ransom for him :* and the Scripture elsewhere makes it plaine unto us, that it must be by the power of Christ that wee shall be raised ; for he is said to be *the resurrection and the life :* and further *1 Cor. 15. 22. saith the Apostle, For as in Adam all died, even so in Christ shall we all be made alive :* so *Psal. 49. 15. But God shall deliver my soule from the power of the grave, for hee will receive mee :* so then all shall rise by the power of Christ, but there is great difference in their risings for hee will raise the godly as a mercifull Saviour and Redeemer, as a Head to give life to his Members and quicken them. Thus all the People of God shall be infinitely made glad of the power of Christ, but the wicked of the world, and such as have despised God and goodnesse, they shall rise with feare and astonishment, and shall wish that the Sea or the Grave might have retained and kept them, yea they shall desire the hills and mountaines to fall upon them to cover them.

Vse 1. The use is, first, seeing all shall rise by the power of Christ, we must learne to magnifie this power that shall raise us from the power of the Grave, and out of the belly of rottennesse. In the story of *Ioseph*, *Gen. 40. 13.* when hee lay in the prison house, hee said unto *Pharaohs* butler, *Remember me to Pharaoh, that thou mayest bring mee out of his house, for I was taken out of my Countrie and sold, &c.* So the body should say to the foule, remember me to Iesus Christ, that he may bring mee from this prison house and place of rottennesse, that he may raise me out of the dust and bring me to Heaven.

Vse 2. Secondly, seeing all shall rise by the power of Christ, therefore let all labour to feele the power of Christ here in this life to their conversion, or else they shall feele the power of Christ to their terrour at the day of judgement : Therefore labour thou here whosoever thou art, to feele the power of Christ to raise thee out of thy sinnes and corruptions, to quicken thee up to newnesse of life ; or else thou shalt feele the power of Christ to raise thee at the last day to thy confusion.

Vse 3. Thirdly, seeing all shall rise by the power of Christ, therefore let us not doubt but that the Lord will raise us out of our troubles whatsoever they be ; seeing hee will raise our bodies at the last day. Wee read, *Ezek. 37.* that the Lord said to the Prophet, *Sonne of Man, can these dead bones live?* and so bade him prophesie upon the bones, till bone ran to his bone, flesh and sinewes grew on them againe ; and there was a great army that stood up, verse 11. saith the Lord, *Sonne of Man, these bones are the whole house of Israel that did lie in captivitie and bondage :* therefore the Lord did shew the Prophet, that as hee was able to raise these dead bones to life, so hee was able to bring them out of trouble and bondage againe. Therefore doe not thou doubt but that the Lord will raise thee out of thy troubles whatsoever they be. As *Psal. 86. 13. David saith, great is thy mercy towards me, and thou hast delivered my soule from the lowest grave ;* Therefore if thou dost not beleewe that God will raise thee out of thy troubles

troubles (whatsoever they be) then blot this article out of thy Creede, S E R M.
and search it out, for if he can raise thy body out of the grave, then doe L X X I I I.
not doubt but that he can raise thee out of thy troubles whatsoever
they be.

Fifthly, *In what estate our bodies shall rise in; in an estate of glory*: Now
they are mortall and mutable, subject to a number of infirmities, to hun-
ger, nakednesse, cold, sicknesses, diseases and paines: now they are dull
and heavie in the service of God, but at the last day (when we shall rise
again) our bodies shall bee made immortall and shall bee subj. & to no
infirmities of nature, sicknesses or paines: then they shall have strength
to performe their owne actions, in so excellent and perfect an estate our
bodies shall rise. If a Physitian should out of his Art and skill give us
such a potion that we should never hunger nor thirst after it, and should
be free from sicknesses, diseases, paines and griefes, a man would give
many a pound to procure it; such a potion the Lord will give us at the
last day, hee will give us a cup of immortalitie, that wee shall have no
more paines and sicknesses; therefore how should wee long and desire
for that day. *Matth. 18. 8.* our Saviour Christ saith, *It were better for a
man to enter into life hurt and maimed, than having two hands and two feete to
be cast into Hell fire*: It were better for a man to goe to Heaven wanting
his parts, than for a man to goe to Hell with all the glory that this world
can afford him; and yet we may have this assured hope, that we shall not
goe deformed to Heaven; but we shall have all our parts, and glory put
on them; but whosoever cares not for Christ, or for religion, they
shall see this glory put upon the People of God, and shall not taste of it.
Let us therefore be exhorted to labor to have communion with Christ,
to repent us of our sins, and to feare God, that when death commeth, our
eyes may be so shut up in this world, as they may be open in the King-
dome of God for ever. *Chrysostome* saith, that the Goldsmith putteth
into a pot his silver or his gold, then hee sets the pot into the fire and
melts it, where he formes a bowle or a cup to set before the king; so the
Lord melts us by death, and then out of the dead ashes and cinders of
the bodies of his servants, hee frameth and will make them goodly ves-
sels of honour to stand before him in his Temple. One sayes well, It is
a good thing to thinke of the future glory of the body, especially in the
time of sicknesse, and in the houre of death against the crawling of the
wormes, and the place of rottennesse; *Iob* comforteth himselfe with
this, *for I am sure that my Redeemer liveth, and hee shall stand the last on the
Earth, and though after my skinned worms destroy this flesh, yet shall I see God
with my flesh, Iob. 19.* so wee must comfort our selves in the like time of
extremity. Now this glory shall not bee from the redundance of the
spirit onely; but in regard of the blessed and happy estate that the body
shall be in at that time. As *1 Cor. 15. 42.* saith the Apostle, *It is sown in
corruption, and is raised in incorruption, it is sown in weaknesse, and it is raised
in power*: so the glory of the body shall be in regard of the blessed estate
that it shall be in at that time.

5
*In what estate
our bodies shall
rise in.*

Simile.

Simile.

*The glory of the
body consists in
sixe things at
the Resurrecti-
on.*

Now in sixe things the glory of the body consists: First, the glo-

ART. XI. ry of the body consists in *that there shall be all the parts of the body perfect and entire*, they shall want nothing, howsoever a man may be maimed or deformed, want a hand or an eye, a legge or a finger, or an eye here, yet all shall be supplied to him at that day : and that for two Reasons :

I
Intirenesse of
parts.

Reason 1.

First, *Because all things shall be reduced to their former estate* : for as Peter shewes *Acts 3. 21.* speaking of Christ, *whom the Heavens must containe and keepe, untill the time that all things shall bee restored* : in the beginning the body of man was made perfect and intire, wanting nothing either for beautie or comelineffe ; therefore to this estate it shall bee restored againe.

Reason 2.

Secondly, *Tertullian* raiseth it from another ground, *Revel. 21. 4.* where it is laid, *there shall be no more death*; alwaies (saith he) in the greater is inferred the lesser ; therefore if death be expelled from the whole man, then it seemeth to bee expelled from every particular member : and therefore for conclusion, the bodies of the Saints shall rise perfect and entire againe with all the parts.

Use 1.

The use is, seeing all our parts shall be perfect and entire at that day, we must comfort our selves with this ; though wee want an eye, a hand, or a foote ; for we know by faith that they shall all be restored againe at the last day : if a man should want a member, an eye, a legge, or an arme, and there were one could restore it to him againe, he would give many pounds to have it supplied ; but better by many degrees is the estate of Gods children ; for let a man feare God, make conscience of his waies, repent his sinnes, and labour to please him, and hee may bee assured the Lord will restore to him all his parts, and that not onely to himselfe, but also to his family and friends.

Simile.

Use 2.

Secondly, seeing at the day of judgement all our parts shall be restored againe by Christ, we should not bee affraid to forgoe any of them for the Name of Christ : for hee that did restore the eare of *Malchus*, which was his enemy, sure it is therefore that he will restore any part that his friend should lose for his names sake : as *Heb. 11. 35.* it is said of the holy men that they would not bee delivered from those paines and torments (which the wicked had devised against them) that they might receive a better resurrection ; and in the story of the *Macchabees* we read a strange and worthy narration, recorded also by *Iosephus*, that when one of the seven Children of the mother, came to suffer, and was to have his tongue and other parts to be cut off, he saith, *These have I received from the Heavens, but now for the Law of God I despise them, and trust that I shall receive them againe* : so because wee know that if wee lose any part for the Name of Christ, he will restore it to us at the day of judgement : Therefore wee should not bee affraid to lose it, but contented and willing to part with all for Christ.

Simile.

Object.

Now if any man should object, that wee shall not then have all our parts restored againe, because Christ saith, *Matth. 18.* that a man were better to goe halt and lame into the Kingdome of God, than having two hands and two feete to be cast into everlasting fire.

Ans.

To this I answer, *That Christ dosh not speake positively, but by supposition;*
for

for he doth not say, ye shall goe halt and lame into life; but hee saith, it were better for a man to goe in any meane and base condition to God, as blinde, lame, naked and poore, than to goe into everlasting fire, with all the glory that this world can afford.

Secondly, I answer, *It is to be understood of the estate of the soule, and not of the body*: for if a man were to lose his hands or feete, yea all the parts of his body for this end onely to have his soule goe to Heaven, it were better than that he should have all the parts of his body, and go with the wrecke of his soule and conscience into everlasting fire.

Secondly, the glory of the body consists in this, that *it shall be beautifull and lovely*: howsoever now our bodies may bee rotten, deformed and ill-favoured, especially when we be dead, at which time the bodies of the best and beautifullest are ill-favoured to looke on. We see good *Abraham* when *Sara* was dead, desired to have a place to bury her out of his sight, so lothsome and ill-favoured we be when we be dead; but at the resurrection, then our bodies shall bee made beautifull and lovely; no man or woman is now so beautifull as we shall be then, and that for two Reasons:

First, *Looke what estate Adam was in, in the time of innocencie, in the same estate shall the bodies of the Saints be at the resurrection*: but the body of man was so beautifull and glorious, so full of brightnesse and spendor which issued from it, as all the Beasts of the field stood gazing and looking on him: in the same estate shall all the bodies of the Saints be at the resurrection.

Secondly, all deformities, blackenesse, ill-favourednesse and crookednesse are punishments and penalties for sinne; but when our sinnes and our corruptions shall cease, then the penaltie and punishment shall cease. Oh how should this quicken up our care to repent of our sinnes, to get faith in Christ, to walke holily here, that wee may have our portion with the Saints. Wee see here when men and womens bodies bee crooked and deformed, they weare iron bodies, and will indure any thing to make them straight againe; besides if they be not well-favored they will send into *Spaine* and *Italy*, to buy complexion, which when they have, it doth not help nature, but they be the worse for it, because it eats out their favour: But if men will feare God, repent their sinnes, get faith in Christ, and walke holily here, our Lord Iesus Christ will repaire all and make our bodies beautifull and lovely: when *Salomon* had built the Temple, the Chaldeans came and destroyed it; afterwards when it was built againe, it came not to the former glory that it had: but it shall not be so with the bodies of the Saints, for they shall bee restored to a more beautifull and glorious estate, than ever they had before.

Thirdly, the glory of the bodies of the Saints shall consist in this, *that they shall be filled with brightnesse and spendor*; now their bodies are darke and obscure, but then they shall be like so many bright starres and shining Lampes, when all the bodies of the wicked shall gather blackenesse and darknesse, and shall looke like filthy scroules; all the bodies of

ART. XI. the Saints shall be like so many bright Stars: as *Daniel* 12. 3. it is said, *And they that be wise shall shine as the brightnesse of the Firmament, and they that turne many to righteousnesse shall shine as the Starres for ever and ever:* this Christ doth further inlarge *Matth.* 13. 43. *The Iust shall shine as the Sunne in the Kingdome of their Father:* the Sunne did never looke more glorious upon this world, than the bodies of the Saints shall shine with glory at that day; therefore what a comfortable estate shall our bodies be in at that time. We see when *Moses* had talked with God forty daies (by the reflexion of Gods glory upon him) his face did shine so that the children of *Israel* were not able to behold it: how much more will the glory of Saints be, when they shall abide with God not forty daies, but for ever and ever; if there shall be such glory and brightnesse in the bodies of the Saints, how superexcellent shall the glory of the Soule bee then?

Use 1.

The use is, that a Christian should solace himselfe in the meditation of this, and not thinke his time lost in the Service of God, but abstract his heart from the love of this world and worldly things, to thinke on the future glory that God hath prepared for the Saints, and cheare up thy heart with it: as *Gen.* 13. the Lord makes an excellent promise to *Abraham* concerning the land of *Canaan*, bidding him *Arise and walke through the land in the length and breadth thereof;* so the Lord makes goodly promises to a Christian concerning Heaven. Therefore though hee hath not put us in possession of it hitherto, yet we should arise and walke through the land in the length and breadth of it; that is, meditate and thinke on the glory and goodly delights of it, and solace our soules therewith.

Use 2.

Secondly, seeing the Lord will honour our bodies then with such a deale of glory, we must be carefull to spend our time well, to live in all holinesse and righteousnesse while wee live here: for how can wee looke that God should honour us, when wee are not carefull to keepe our bodies holy, and labor to honor them our selves? It is a rule in Art that they that would finish their colors in brightnesse, must lay grounds futable; so, if thou wouldst have Christ to finish up thy life in glory and brightnesse, lay no sad grounds, no blacke colors of sin and corruption for a foundation: therefore if we would have Christ to honour our bodies, it must be our care to repent us of our sins, to get faith in Christ, to keepe our bodies pure and cleane, to possesse them in holinesse, and then wee may have comfort that God will honour them at the day of judgement with brightnesse of Glory.

Simile.

4.

in that they
shall bee immor-
tall and immu-
table.

Fourthly, *It shall be immutable and immortall:* in this life our bodies are subject to changes and alterations; as *Iob* 14. it is said, *He shooteth forth as a flower and is cut downe, he vanisheth away as a shadow and never continueth in one stay;* here our bodies are subject to hunger and thirst, to nakednesse, cold and diseases; but then they shall bee brought to an estate of permanencie that they shall rest in, so that they shall not hunger nor thirst, nor be naked: as *Revel.* 7. 16. *They shall hunger no more, neither thirst any more, neither shall the Sunne light on them, neither any beast;* and so
also

also *Revel. 21. 4.* it is said, *And God shall wipe away all teares from their eyes,* SERM.
and there shall bee no more death, neither sorrow, neither crying, neither shall LXXII.
there be any more paine, so then their bodies shall be free of all vexations,
 and then they shall be at rest: this we see is cleere by the *Scripture*; and
 manifest also by *reason*; for it is a ground in nature that *all things labour*
to attaine to their last perfection, and so to rest in it; but the bodies of the
 Saints are not yet come to their last perfection while they live here,
 therefore here they cannot bee at rest: but at the last day when our bo-
 dies shall be brought to an estate of perfection, then they shall rest in it,
 and shall not be subject to change or alteration: wee see in nature if the Simile.
 shipmans needle be touched with a load stone it turnes and turnes and
 is not at rest till it stands against the North-pole, and if it bee hindered
 with any thing, it stands trembling as if it were discontented, but when
 it commeth there, it is at rest and quiet; so it is with the bodies of the
 Saints, that are touched with the load-stone, that is, that have touched
 Christ by faith, they bee not at rest and quiet here, but subject to many
 infirmities of nature; but when they come to the estate of perfection,
 there they rest contented and are brought to live with Christ, then our
 bodies shall be immutable and unchangeable: In this world our bodies
 are subject to sicknesse and diseases, to paines and aches; to the stone,
 gout, and to the crampe, &c. by which death doth enter within our
 wals, and labour to take the castle of our hearts; but at that time our
 bodies shall bee made immutable and unchangeable, immortall, free
 from all these exigences; therefore what must we doe when wee feele
 these decayes in nature, and these infirmities? I answer, it is good to
 take Saint *Peters* counsell, *Act. 1. 19. That we should repent and turne unto*
the Lord, that our sinnes may be put away when the time of refreshing shall come,
from the presence of the Lord: If a Physitian should give you such a Simile.
 diet that after a few daies taking of it, yee should never bee sicke
 againe, should feele no paine, nor bee subject to any disease, and
 have thy bodie brought into so good an estate, that you should not
 hunger or thirst any more, or be naked, this were an excellent state; but
 there is no Physitian in the world can doe it, none but our Heavenly
 Physitian Iesus Christ, and that by this meanes: Wee should get faith
 in Christ, repentance for our sinnes, and walke in holinesse a few dayes
 while we live here, and then he will set our bodies in such an estate, as
 we shall never be sicke nor feele any more paine, never bee a hungred or
 athirst, naked, or cold; here in this life time we must seeke it, there-
 fore let us labour to repent our sins, to get faith in Christ, and to walke
 holily here, and then our bodies shall bee brought to such an estate, as
 shall not alter and change. It is a world to see what meanes men use to Simile.
 keepe their bodies from putrifaction, they will keepe them up in lead,
 imbalme them with sweet spices, and lay them in marble; yet none of
 these will serve, but the bodies of Kings and Queenes must yeeld to it.
 But doe thou labour to repent of thy sinnes, to get faith in Christ, to
 please God, and to make conscience of thy wayes, and then thy body
 shall bee brought to such an estate, as it shall not bee subject to alter

ART. XI. and change, but shall bee made *immutable* and *immortall*.

*They shall bee
spirituall Bo-
dies.*

Fifthly, *They shall bee spirituall bodies*; In this life our bodies are naturall, but then they shall bee spirituall; so *S. Paul* saith in *1 Cor. 15. 44. It is sown a naturall body, it is raised a spirituall body.* A naturall body in this life; a spirituall body in the life to come. Now, it is not a spirituall body in regard of substance, for it shall have breadth and length and thicknesse; it shall have parts and dimensions as our bodies have; so *Luk. 14.* when *Christ* entred into the house and stood amongst them, they thought it had beene a Spirit; but he tells them, that a spirit had not flesh and blood and bones, as wee have. Now in two Respects our bodies are said to bee spirituall.

*Our Bodies shall
bee spirituall in
two Respects.*

I
*Because upheld
by the Spirit.*

First, *Because they shall bee sustained and upheld by the Spirit*; In this life our bodies are sustained and upheld by meate, drinke, sleepe and Physicke; but then the Spirit of God shall quicken them, and they shall have no need of these helps. Wee see *Moses* was fortie dayes in the mount, where hee was so filled with the Glory of God that hee was neither an hungred nor a-thirst, neither did hee (as farre as wee know) desire to sleepe or rest all that time; if *Moses* was thus upheld with the Glory of God without the use of meate and drinke in the estate of mortalitie, much more surely shall the bodies of the Saints bee upheld in the estate of glorie; so that there shall not bee no need of the use of meate, drinke, sleepe and physick, but God shall bee all in all to us.

2
*Because subject
to the Spirit.*

Secondly, *The body shall bee subject to the Spirit*, and be ready to attend the Spirit in all good things. *Augustine* saith, it is not called a spirituall body, because (as some men thinke) the substance of the body is turned into a Spirit; but (saith hee) because it shall bee subject to the Spirit, and shall attend it; and some of the Schoolemen, namely *Thomas Aquinas* saith, that it is an evident truth that in the state of glory, the Spirit shall not depend on the body, but the body shall bee led by the Spirit, and attend it. For in the best there is such reluctation between the Spirit and the flesh as they cannot doe the good they would; so *Matth. 26. 40, 41.* The Disciples, when they should have watched and prayed, *Christ* found them a-sleepe: and *Rom. 7. 22.* *Paul* saith, *I delight in the Law of God, concerning the inward man, but I see another law in my members, rebelling against the Law of my mind, and leading me captive to the law of sinne, which is in my members;* so *Ezek. 3. 14.* (saith the Prophet,) *So I went, but it was in the bitterness and indignation of my Spirit:* hence wee see that in the best there hath beene reluctation between the flesh and the Spirit, that the flesh laboureth to resist the Spirit; but here is comfort to a Christian that one day it shall attend the Spirit, and bee led by it in all holy duties. Wee see when *Rebekah* had conceived, *Genes. 25. 22.* shee felt such strugling and striving in her that she was amazed, and saith in that agonie, *Seeing it is so, why am I thus?* as if shee should say, seeing there is such a striving and strugling in mee I were as good bee barren; but there was an Oracle of God that did answer her, that two Nations were within her, of whom the elder should serve the yonger so many times a Christian findes such striving and strugling in him, that it makes him amazed; the Oracle of God tells us that then there are two within us, the flesh and the Spirit; and that the flesh shall serve the

Simile.

the Spirit: if one come to a great heap of Gunpowder, and bring but a little sparke of fire and put to it, it will dissolve and bring it to nothing. so al hough there bee a great heape of sinne and corruption in us, yet if a man get but a little sparke of the Spirit of God in him, it will dissolve and bring it to nothing; therefore wee must comfort our selves with the hope of this, howsoever now our bodies are not subject to the Spirit, that yet one day they shall bee ruled and guided by the Spirit.

The sixth thing wherein the glorie of the bodie consists, is, that it shall bee a powerfull bodie: as S. Paul saith, 1 Cor. 15. 43. *It is sown in weaknesse and it riseth in power.* 6

Now the power of a glorified bodie is in three things: First, *Because it shall have power to performe its owne actions without defatigation or wearinesse*; now wee cannot doe any action, but in time wee shall bee wearie of it, wearie with going, sitting, standing or doing of any thing. We know, Christ as hee was man was wearie, *Iohn 4.* for it is said, that hee being wearie late him down on the well: so *Exod. 19.* Moses hands were so wearie with holding up, insomuch that Aaron and Hur did stay them up; so the best Christians sometimes are wearie with doing the best things. Wearie with kneeling at prayer, with standing to heare and conferre and such like; but at the last day wee shall have such power in our bodies that wee shall never bee wearie of standing before God or kneeling in Prayer for ever and ever there shall bee such power and such strength in the body: therefore as oft as wee bee wearie in prayer, or with doing any good thing in the labours of our callings, wee must comfort our selves with this, that one day wee shall have power and strength to doe any good dutie and service that God requires at our hands without defatigation or wearinesse.

Secondly, *In that the body shall move it selfe any way with ease, and shall bee able to walke in the ayer and on the water*; as now we can walke on the ground. Though our bodies bee weighty and ponderous, yet then they shall have such power and strength as they shall bee able to move upward and downeward, forward and backward, with as much ease as a man lifts up his hand, there shall bee such strength and agilitie in our bodies: now they are subject to one motion onely, to goe forward, but then they shall bee able to move any way. 2

Thirdly, *In that they shall bee able to passe through any thing, as a mans finger passes through soft cloth*: and therefore *Iohn 21. 15.* of Christ it is said, *Hee came into the place where the Disciples were met, the doores being shut.* The Schoolemen say, that the Creature gave way to the Creator, but there was such power in the body of Christ that if it had beene shut up in a chest of steele, Iron or marble, it could have passeth through; in like manner it shall bee with a glorified body, it shall bee able to passe through any obstacle whatsoever; therefore seeing it is so, that the Lord will bestow on the bodies of Christians such goodly indowments, let us thinke of these glorious things, and comfort our selves with the hope of these, and let us bee contented to walke a few dayes in holinesse and feare before God: and then wee shall have our part in them. *Plinie* reports of the little Bees that in a

Simile.

It shall bee a powerfull Bodie in three things.

I To all without wearinesse.

Because it shall bee able to move it selfe nimbly in the aire.

3 In that they shall bee pairing.

ART. XI.

Simile

in a great winde or tempest they catch up little stones in their clawes to ballance themselves against the winde that they be not carried away by it; so should Christians doe in winde and tempest; that is, in the time of temptation and trouble, they should catch up stones in their clawes, that is, they should ballance themselves with the Promises of God, and with the hope of blessednesse; that so they bee not carried away with the winde of temptation and trouble.

In what estate
the wicked
shall rise.

I
In a disgrace-
full estate.

Now wee come to speake in what estate the wicked shall rise; this wee will shew in two things:

First, In an estate of shame and disgrace, the bodies of the Saints they shall bee beautifull and lovely to looke on, but the bodies of the wicked shall rise deformed, ilfavoured and loathsome to looke on; as *Eesai* 66. it is said, *And they shall goe forth and looke upon the carkasses of the men that have transgressed against mee, for their worme shall not die, neither shall their fire bee quenched and they shall bee an abhorring unto all flesh*: The bodies of the wicked shall bee as ugly and loathsome carkases to looke on, and their faces shall gather darkenesse and blackenesse: As in this life when a man is sicke a little and hath paines upon him, it changes his favour and makes him looke pale: O but what will it bee when bodies and soules shall bee tormented for ever? and therefore all the glorie of the wicked is in this world.

2
They shall bee
clogged with all
miserie, necessitie
and want.

Secondly, the Godly shall bee free from all necessities of nature, they shall not hunger, thirst, bee naked, nor subject to diseases and paines, but the wicked shall bee in hunger and thirst, in all extremities that may bee; subject to head-ach, tooth-ach, back-ach, belly-ach; all the paines that may bee shall come upon them. They shall not be free in any one part of them, but bee in so great extremitie that although they should desire but a drop of comfort, they shall goe without it. Wee see the rich Glutton fared delicately every day, lay soft, had rich apparell, and had a knot of knaves to attend on him, but when he was in Hell, hee could not have so much as a drop of water to refresh him; this extremitie all the wicked shall bee in, they shall be subject to necessities of nature and to all paines & torments. A number of men doe not beleeeve us now, but one day they shall see and feele it, for if wee live not holily in this world, I that am the Preacher, and you that are the hearers, we shall all see it, and our hearts shall tremble at it. The Godly they shall bee in an estate of glorie, but the wicked in an estate of shame then how shall they crie out against the other and say; yee would not bee ruled by us, nor heare our counsell and advice. Wee have heard what *S. Paul* said to the men that were in the ship, *Act. 27. 21. Had you hearkned to mee, you might have scaped this losse, saved your ship and your goods*. So good preachers shall stand up in that day against men and say, if you had hearkned to us, you might have shunned this losse, if you had repented of your sinnes, gotten faith in Christ and walked in a Holy course, you might have saved your bodies and soules.

Simile.



SERMON LXXIII.

JOHN IO. 27, 28.

My Sheepe beare my voyce, and I know them, and they follow me.

And I give unto them eternall Life, and they shall never perish, neither shall any man plucke them out of my hand.

THe sacred Story shewes, 2 Sam. 6. 13. after David brought the Arke from Obed-Edoms house, when they had gone fixe paces, they stood still and offered Oxen and fatlings, to give God thanks for their good beginning which they had made; so should Christians doe in any labour that they goe about, stand still (as it were) and give God thanks for the good entrance they have made on their labours: At this time therefore amongst other holy duties which wee are to performe to God on the Sabbath, let us be thankfull to him for the good entrance wee have made in our harvest labours, that so by this harvest wee may remember that great harvest wherein we shall all reape that which wee have sowne in the time of life. Simile.

Now having finished the Doctrine of the Resurrection, yet there remains some questions to bee answered, although for mine owne part I could be contented to passe them over, because as David saith, Psal. 131. 1. *I have not exercised my selfe in great matters, or in things too high for me*: and to observe the order expressed in the Law, where the Priests as well as the People had their bounds set them, which they might not passe beyond: Nevertheless, I purpose to answer your desires and expectations in making supply of them, as farre as (by the light of Gods Truth) I can, and as I gather by the grace of God given me. Exod. 19. 14.

The first question is, *whether such as were borne monsters and misshapen, shall rise monsters at the last day?* To this Augustine answers, that they shall not rise monsters, but shall rise corrected and amended in all the parts: Because (saith he) if a workeman should make a thing ill-favoured and deformed, he lets it not alone so, but will melt it againe till it bee most excellent and beautifull, much more can the Lord when he hath made them deformed, melt them by death, and so make them glorious bodies. Quest. 1. whether monsters borne, shall rise monsters, Simile. Ans.

ART. XI. dies fashioned like to the Saints. Now to his Iudgement I assent thus farre, that all the bodies of them that are godly, and holy people and his chosen, their bodies shall rise glorious and beautifull, though they were borne monsters and mishapen but they that be wicked shall have the same deformities upon them at the day of Iudgement that they had in this world; for deformednesse and to bee mishapen, is a punishment for sinne, but at the day of Iudgement, the punishment of sinne to them shall not bee lessened, but further increased as the Schoolemen say: If a wicked man have a hand cut off, or lose an eye justly for his offence by the Magistrate, they shall bee restored to him at the day of Iudgement to his further increase of torment; unto which I assent, because there are two courts, the Court of men and of God; the Court of men extendeth but to this life onely, and there ceaseth, they cannot make them lose their members for ever; but the Iudgements of God beginne in this life to a wicked man, and are perfected in the life to come, and therefore if a man be borne a monster and mishapen and a wicked man, he shall rise so againe: so we see here in this world, what a man that is mishapen and deformed would give to have it redressed, and amended, and yet they doe not consider, to live in their sinnes is a meanes to bring all deformities upon them.

That the deformities of the saints, shall onely bee repaired.

*Quest. 2.
In what Sex all shall rise againe.
Ans.*

The second Question is, in what Sex we shall rise againe, *whether or not men shall rise men, and women women as they bee?* I answer, they shall rise in the same Sex they lived in; as wee see *Matth. 22. 28.* the Sadduces came to Christ saying, *There was a woman that had seven husbands, and at last she died, therefore in the resurrection whose wife shall she bee of the seven, for seven had her to wife?* whereunto Christ doth not say there shall bee no woman at the resurrection, but that they shall not marrie, but shall bee as the Angels of God in Heaven; the Sexes shall not cease: and *S. Ierome* saith upon that place, that Christ giveth us to understand where hee saith, that they shall not marrie, nor give in marriage, that both shall rise againe, men shall rise men, and women shall rise women, and the Greeke words will beare it though the Latine will not; so *1 Peter 3. 7.* hee exhorts *men and women to live together as beires of the grace of life;* and *Matth. 12. 42.* it is said, *The Queene of the South shall rise up in iudgement with this generation, and shall condemne it, &c.* Hence it is manifest, both Sexes shall rise againe.

*Quest. 3.
Whether Children and old men shall rise so againe or not.*

Ans. 1.

The third Question is, *In what age wee shall rise, whether Children shall rise Children, and old men old men?* *Augustine* answers, that they shall all rise at the age of Christ, that is, at 33 yeeres of age, whereunto the Schoolemen agree, but I dare not assent unto it; because there is no warrant out of the Scripture for it, for, *whatsoever is not of faith is sinne*, and that which hath not his warrant from the word of God, cannot bee of faith, which must bee grounded on the Scripture: And *Augustine* himselfe saith, whether little Children shall rise Children, wee doe not finde in the Scripture, or in what age men shall rise: indeed there is one place that seemes to confirme his opinion, *Ephes. 4. 13.* *Till wee all come in the unitie of the faith and of the knowl. age of the Sonne of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ.* Now by a generall consent the Fathers doe expound it otherwise. *Chrysostome* saith, that by the fulnesse of the age of Christ,

Christ, in this place is not meant the full age of Christ, but the Gifts and Graces of Christ. So another Father affirmes, that by a perfect man in Christ, is not meant the temporall age of the Sonne of God; so *S. Ierome* saith, of the same place, that by the age of Christ is not meant the grounds of the bodies of the Godly; but the inward man, the gifts and graces of his Spirit, of his soule, and not of his body.

Secondly, *Tertullian* is of another judgement (saith hee) let Christians remember this, that our soules shall receive the same bodies from the which they departed, and therefore looke in what stature and in what age and yeeres wee were of, in the same wee shall rise againe.

Thirdly, *Augustine* doth much relie on his own opinion, for (saith hee) every age is capable of blessednesse; and therefore I doe not purpose to contend or strive to know in what age wee shall rise in.

Fourthly, there are some reasons to prove the contrarie: First, that there is nothing in a Child more than in a man, to hinder them from the Kingdome of God, for Christ saith, *Suffer little Children to come unto mee and forbid them not, for unto such belong the Kingdome of God*: And therefore seeing there is nothing in a Child that may hinder him from the Kingdome of God, why may not Children rise Children againe? A Child may bee blessed for if a Childe could not have beene blessed, what shall wee say if *Adam* had had Children in the time of innocencie, should they not have beene blessed: most certainly, they should: Now if *Adams* Children should have beene blessed in the time of innocencie, much more shall Children bee blessed in Heaven.

Secondly, Children may perfectly performe the chiefeſt act that the people of God are to doe in Heaven, namely to praise God; as wee see *Pſal. 8. Out of the mouthes of Babes and sucklings haſt thou obtained praise.*

Thirdly, all those Christ raised in this life were raised in the same age and stature, that they were in when they died, as the *Maide*, the *widdowes Sonne*, and *Lazarus*, and those that were raised at the Resurrection of Christ; or else how should they have been knowne to their friends againe so perfectly.

Now against this there is one Objection of some weight to bee answered; *A Child is not in an estate of perfection, and there is no imperfect thing shall enter into the Kingdome of Heaven.* To this I answer, that a Child is imperfect onely in regard of labour and travell, but not imperfect for the life of glorie, and a spirituall life; and therefore it must bee our wisdom and care to spend our time well in the feare of God, in repentance for our sinnes, and to get faith in Christ, and then let our age, sex or estate of our body bee what it will, wee shall bee blessed and happy when wee dye, and wee shall rise to a glorious estate. It is a good saying of *Chrysostome*, if a grave ſenatours should bring thee into his house, and shew thee a number of grave ſenatour, sitting on Thrones richly clothed, with chaines of gold about their necks and crowns on their heads, and should tell thee that after a few dayes hee would bring thee thither, and make thee one of them; how carefull wouldest thou bee to please him, and fearefull to offend him in any thing? This (saith hee) is our case, Iesus Christ hath shewed us

by

ART. XII. by the eye of faith, Heaven and the blessed estate and condition of the godly, and hath promised to bring us thither after a few yeares, if wee will repent our sinnes, get faith in Christ and walke holily before him; therefore how carefull should wee bee not to offend him; what fooles are men to lose eternall things for earthly, for if men would live holily here, they should live eternall in the life to come.

Iohn 10. 27.

Thus at last wee are come to speake of Everlasting life, for the Lord doth raise the dead out of the grave, and out of the dennes of death, to give them everlasting life: and this is that which Christ hath promised to his people, as we see *Iohn 10. My sheepe heare my voice, they follow mee, and I give them everlasting life*: and *Iohn 6. 47. saith Christ, Verily, verily, I say unto you hee that beleeveth in mee hath everlasting life*: so also *Psalm 21. 4. saith the Prophet, Hee asked life of thee and thou gavest it him; even length of dayes for ever and ever*. So then everlasting life is the great blessing that hee hath promised to his people that none partake of but they, it being the Center of a Christian mans desires, all whose labours, paines and endeavours tend to this and no further; for as wee know things when they bee at the center there they rest, stay and goe no further; so it once the people of God come at this, there they stay and goe no farther; with thoughts hereof they comfort themselves in the troubles and afflictions of this life; *Genes. 28. 11. Iacob being wearie in his journey, tooke stones and layd them under his head, and slept, where hee saw an heavenly vision, a ladder carried up to heaven, and Angels ascending and descending thereupon, which comforted him in all his troubles and labours; so Christians must comfort themselves in all the afflictions and travels of this life, with this that Christ hath reared up a Ladder in his death and blood shed that reacheth unto heaven; therefore if Christians will bee contented to walke Christianly and holily here, but a few dayes and yeeres, hee will bring them to everlasting life.*

Simile.

Simile.

Object.

Ans.

I, but some may say, why doe yee speake of everlasting life now, seeing every man is busie to get some thing to maintaine this life? I answer, a man doth well to bee busied in his honest labours to get some thing to maintaine this life, because (as wee shall heare afterwards) this life is the way to eternall life and the feede time of a Christian: But o how miserable a thing is it for a man to provide for this life and neglect eternall life? and therefore our care must bee to provide for this life so as it may further us to everlasting life; In the *Law* the people of *Israel* were commanded to keepe the feast of reconciliation, which was in the end of the yeere, when harvest was done, and their barnes and wine-presses full, which was to teach us that in the midst of our joy and plentie wee should seeke for eternall life, and should labour to have the pardon of our sinnes, and to reconcile our selves to God, so to bee fitted for eternall life: therefore let every man so attend to the things of this life as that he may labor for everlasting life, which is the blessing of all blessings.

Object.

Ans.

I, but is everlasting life to great a blessing, seeing the wicked shall bee raised to everlasting life? I answer, that the wicked shall bee raised up to everlasting life, which life shall bee a continuall death to them, for looke in

in what extremitie any man is in when hee is a dying, grieving and groaning as though his Spirit were departing; in the like extremitie shall all the wicked bee in; dying and never dye, breathing out their last breath, and yet never breathing it out; If a man for an offence should be adjudged to lye in such a hot furnace as was prepared for the three Children by Nebuchadnezzar but two yeeres, hee would thinke he were better die a thousand deaths than to lye in such extremitie. But what is temporarie fire to Hell fire? It is nothing comparable to it: what is the wrath of man to the wrath of God? nothing; there is no death to the death of the wicked, and no torment like the torment of Hell; for their death is continuall. If a man were put to his choyce, no doubt hee would die a thousand deaths temporary, before hee would dye that death. For though the deaths of mens devising bee terrible, yet they are nothing compared to the death and punishments that God can devise for the wicked? And yet wee see how men labor to avoid & to flie temporarie death, they will runne, ride, take physicke, endure any paines to shunne it; which is but a flea biting as it were, if compared with eternall death, and never feare, never labor to shun this latter which is the most wofull of all other. Wee see how afraid men bee of the plague, so as they will labour by all meanes to avoide it, which yet brings but temporarie death; how much more afraid should wee bee of sinne, because that is the cause of eternall death? Here wee see the madnesse of the world which labours to avoid temporarie death, and yet will not strive to avoid sinne which brings eternall. But let us pray to God to avoid sinne, that so wee may avoid eternall death: for the wicked shall rise not to live eternally, but to dye eternally; nay, their life shall bee worse than death, (if any thing can be worse:) but it is otherwise with the people of God, they shall rise to everlasting life, for hee bestowes that of none but his people and Church.

Now here wee are to consider two things:

1. *What it is that God doth promise.*
2. *The Continuance of it.*

First, hee promiseth to his People *Life*: now *Life* is two-fold:

1. *Naturall.*
2. *Spirituall.*

I
God promiseth
to his people.
Life twofold.

I
Naturall Life.

First, the *Naturall life* is upheld by the use of meate, drinke and physicke, wherein both the good and bad have their part; for this is proper to both: but that is not the life that our christian faith here speaks of. For to speake exactly, it is but the way to life, whereof Christ speaks, *Matth. 5. 25. Agree with thy adversarie quickly whilest thou art in the way with him, &c.* where Christ shewes, that this life is but the way to everlasting life: Therefore it must bee every mans wisdom to passe this life so here, as that hee may make it the way to everlasting life.

Now our *spirituall life* is upheld by having Communion with God, for as the soule is the life of the body, so God is the life of the soule; because as the body cannot have life but by Communion with the soule, so the soule cannot live unlesse it have Communion with God. Which life is spoken of *Psal. 16. 11. Thou wilt shew mee the path of life, in thy presence is the fulnesse of*

2
Our spirituall
Life.

ART. XII. joy, at thy right hand are pleasures for evermore: And John 5.40. Christ sayes, But yee will not come unto mee that ye may have life: And this is the life which Christ promiseth here; for it is nothing to live the life of nature, to eate, drinke and sleepe, which doth but nourish the body, and never looke to the life of grace; but the speciall care of a Christian must bee, (for that a number of men thinke if they can live the life of nature, they care not for living the spirituall life, for faith, or repentance, or to live holily here,) the speciall thing, I say, which we should looke to is, to live hereafter. We finde Gen. 17.18. Abraham saith unto God, *Oh that Ismael might live in thy sight;* so this should bee the request wee should make to God: *Oh that I may live the life of the Spirit, indeed I live a naturall life, but I desire to live the life of grace;* so David, Psal. 119.175. saith, *Let my soule live and it shall praise thee;* my body liveth and I goe up and down with it, but let my soule live and then I shall praise thee; which is the blessing of all blessings to have Communion with God, to draw neere to him, and bee acquainted with him by prayer, repentance and amendment of life. Now there are two degrees of spirituall life:

1. *The Life of Grace.*
2. *The Life of Glorie.*

1
Degree of Spirituall Life,
The Life of Grace.

Simile.

Simile.

2
The Life of Glorie.

First, in that the soule hath Communion with God by faith, which Communion is many times darkened and eclipsed by sinne, when yet in the interim it hath many a glimpse of it, as the Sunne being under a cloude is kept from our sight that we cannot see it untill it breakes out: so it is our sinnes which hinders this sweet Communion, that is, betweene God and the soule. As it is with the light and the eye; as long as the eye is well it dare boldly looke on the light, but if it catch a blow or an hurt, it must have somewhat to hang before it, because the light offends it. So it is between God and the soule, as long as it stands in good termes with God, so long it dare with boldnesse come unto God: but if once it catch a blow, have a hurt and a wound, it is afraid to come before God. This is the life of Grace.

Now the *Life of Glorie* is, to live in the blessed presence of God, in the Kingdome of Heaven, where the sweet face of God shall shine on us, and where wee shall have the Company of the Angells and Holy Spirits. But this is the order: First, wee must live the life of grace, and then the life of Glorie, and therefore every man must acquaint himselfe with God by Prayer, and in repenting for his sinnes, that so we may looke to have Communion with him in the life to come; but if we doe not acquaint our selves to prayer, and in the use of holy meanes, then we are as strangers to him, and must not looke to have Communion with him in the life of Glorie.

But to inlarge my selfe further in the point of *Eternall Life*; let us consider of it a little more, as Philosophers say, the end of a thing is the first thing in intention & the last in execution, which doth order the rest of the actions, and is like the sterne of a ship that commeth behind but yet doth order and guide it this way and that in all the turnings; so eternall life is the first thing in a Christian mans intention and the last thing in execution, which must order all our actions; for to what end doe

Simile.

wee pray, repent us of our sinnes and walke holily and obediently here but S E R M.
L X X I V.
to this end that wee may come to everlasting life. Wee see when the Merchants have beene trading a long time at Sea, at last they put their ship into the harbor to rest and stay there; so when Christians have beene in the Sea of this world a long time trading, they must put their ship into the harbour, that is, come to life everlasting, there to rest and stay themselves. Simile.
Great is the folly of the men of this world who dote and thinke upon the things of this life, which the Devill knew well, when hee said, *Iob 1. all that a man hath hee will give for his life, &c.* even the very skinne, and yet this life is but a shaddow of that life and a way unto it. Therefore brethren, let us bee in love with eternall life, let it bee our wisedome, so to spend our time here in the feare of God, as that wee may come to life everlasting.

Which is the next thing we are to speak of but here mans wisedome becomes folly in that the deepest reach of any created understanding, is too shallow to comprehend the immensity of this life; for as the Apostle saith, *1 Cor. 3. 9. Eye hath not seene, neither eare heard, neither hath it entred into the heart of man, the things which God hath prepared for them that love him:* so saith David also, *Psal. 3 1. 19. O how great is thy goodnesse which thou hast laid up for them that trust in thee; which thou hast wrought for them that trust in thee before the sonnes of men:* S. Paul also saith, *That he was taken up into Paradise, &c.* 2 Cor. 12. 5.
heard words which cannot bee spoken, which are not possible to be uttered. This is so great a matter as the tongues of Angells are not able to expresse it; and therefore when I or any other am to speake of life everlasting, wee are to consider that no man is able to expresse it; for if a man stand on the Seashore, and looke on it, hee cannot see the length, breadth and the extension of it, yet they may see that it is an infinite great thing; so though life everlasting bee a thing, that no man can see the full extension of, yet wee may conceive it to bee an exceeding glorious thing; therefore whatsoever wee heare any man to speake of eternall life, wee are to conceive it is more than any man can expresse. It is not (as David saith) *Psal. 4 8. 8. As we have heard, so wee have seene in the citie of our God;* But as the *Queene of the South*, said of the wisedome of Salomon, that *the one halfe was not told mee which I have seene:* So wee may say when wee come to possesse everlasting life; it was a true saying that Gods Preachers told mee of Heaven and of everlasting life, but they have not told me halfe that which I finde; and therefore oh that God should shew such mercie to poore sinners here in this life, to give them hope of Heavenly things, and make them partakers of everlasting life; of whom wee may say with David, *2 Sam. 7. 18. Who am I o Lord God; and what is my Fathers house, that thou hast brought mee hitherto? And this was yet a small thing in thy sight o Lord God; but thou hast spoken also of thy servants house, for a great while to come, &c.* So wee may say, Lord what am I, and what is my Fathers house, that thou shouldest bestow this great mercie and goodnesse on mee so vile a creature? Now wee are to consider of this in two heads:

1 In the things we shall be freed from.

2 In the things we shall enjoy.

First, the things we shall be freed from are six: first, from all necessities of nature:

ART. XII. *here* are a number of things we stand in need of, an house to put our heads in, meat and drinke to nourish us, cloathes to cover our nakednesse, wee have need of fire to warme us, and a bed to lye on and sleepe, and physick and a number of things; but in the life to come God shall be all in all to us, musick to our cares, *Manna* to our tast, wee shall drinke of the Rivers of his pleasures. and the kingdome of God shall be a house for us to dwell in, and the armes of God a bed for us to lye in; wee shall bee fed with Angels food, with the contemplation of God, for Christ wee know told the Jewes, I have meat that yee know not. Now if the contemplation of God bee so great here in the estate of Grace, much more it will be in the life of Glory; where wee shall no more hunger nor thirst, nor be subject to nakednesse or infirmities of nature, we shall have need of nothing, for God shall be strength to our bones, and rest to our eyes, &c. therefore thinke of this thou that art a poore Christian to comfort thy selfe with, when thou art in want and necessitie, when thou wantest food to feed thee, clothes to keepe thee warme, that one day thou shalt bee freed from all the necessities of nature: but the wicked shall be subject to hunger and thirst, and to all the miseries of nature, if they doe desire but the least drop of water to refresh them, they shall not have it. The people of God shall be free from all these things, which now kings and queenes are subject unto, for God shall be all in all to them: *At thy right hand there are joyes and pleasures for evermore*, as David saith, *Psalm. 16. 11.* then we shall not need house, food, rayment, or sleepe, but shall be freed from all these things.

Secondly, from
all the labours of
this life.

Secondly, *from all the labours of this life*; here wee are subject to fore labour, for it is the sentence of God upon us all, *Gen. 3. 19.* that *in the sweat of our face we must eate our bread, till wee retorne to dust againe*; and *Psalm. 128. 2.* It is the blessing of Gods people, that *they shall eate the labour of their hands*; so we see all are subject to labour, as it is *Iob 5. 7.* *Man is borne to labour, as the sparkes fly upwards*: but here is the comfort of it, if a man feares God and repents him of his sinnes, gets faith in Christ and walkes holily here, he shall one day bee freed from all labours; even so saith the Spirit, *Revel. 14. 13.* *Blessed are they that dye in the Lord, for they rest from their labours, and their workes follow them*; and Saint Paul layes it downe as a ground, *Heb. 4. 9.* that there remains a *rest for the People of God*: here in this world they have a great deal of trouble, therefore *Habbak. 1. 13.* the Prophet complaineth, *Wherefore dost thou looke upon the transgressor, and holdest thy tongue when the wicked devoureth the man that is more righteous than himselfe?* so *Psalm. 34. 19.* David saith, *Many are the troubles of the righteous but the Lord doth deliver them out of all*: so here is the stay of a Christian, though he hath a great deal of trouble and affliction, yet there remaineth a rest for the people of God. One saith well, all Gods works were good, who when he had laboured six dayes, rested the seventh day; so (saith he) if thy workes are good which thou doest, then after thy labour thou shalt have rest, when the wicked shall have neither rest nor peace. The Children of *Israel* when they were in the wilderness endured sore labour, but here was their comfort that their

their labour tended to *Canaan*, to give rest unto them, as it is *Ier. 30. 2.* **S E R M.**
He waiked before Israel to cause him to rest: so though the People of God **L X X I V.**
have fore labour forty yeares together, yet because they bee in the way
to Heaven, and to the kingdome of God where they shall have rest, end-
lesse comfort, and bee free from all both bodily and spirituall labours,
they should be comforted: now it is a labour for mee to preach, to get
learning, but then all these things shall cease and we shall bee infinitely
indued with all heavenly knowledge, as *1 Cor. 12. 9.* saith Saint Paul,
Now we know but in part, prophecie in part, but when that which is perfect is come,
then that which is imperfect shall be abolished; so the Prophet *Esay* saith, *We*
shall be all taught of God, therefore who would not but endure a little la-
bour here, seeing hee shall have eternall rest? *Philosophers* say, that *All*
things rest when they come at their proper place, but heaven is the proper place
of Gods people where they shall have rest; therefore let us be conten-
ted to take a little labour and paines that we may have rest in the life to
come. If a king should say to us, goe walke in such a high way, cole-pit, *Simile.*
or in such a mine, but a few dayes, after which ye shall be free from all
labours, then I will keepe and maintaine you for ever, who is there
but would bee contented to take any paines and labour for a little time,
that so he may be freed from everlasting torment? so seeing the Lord
will one day free us from all our labours, if we will bee contented to la-
bour here in this world, and to doe that which the Lord commandeth
us, we shall one day bee free from all labours and shall rest in the king-
dome of God. It was the manner of the ancient *Romans*, that if any *Simile.*
man had gone out to warres, and had returned safe home againe, he
should ever after bee kept without labouring any more: so the Lord
hath sent us out to warre against our sinnes, lusts, and the devill, after
which when we returne home to heaven we shall be freed from all our
labours.

Thirdly, *wee shall be freed from originall sinne, and the fruits of it*; in the *Thirdly, from*
time of this life, what is it that a Christian would not give to bee free *Originall sinns.*
from originall sinne and the fruits thereof; indeed a prophane man is
loth to part from his sinnes, which he cannot live without no more than
a fish can live without the water, as wee heard in the forenoone; but
Christians will part with their meat and drinke, with any thing to bee
rid of it, for they desire above all things to bee rid of corruption; so
Paul cryeth out, *Rom. 7. Oh wretched man that I am, who shall deliver mee*
from this body of this death? After this life wee shall no more displease
God but be free from originall sinne, which is the corruption of nature,
now it may be repressed, but not quite abolished till the day of death;
as the *Childe* was rent and torne by the devill, when hee departed out
of it; so sinne will deale with us; but here is the comfort that in the
life to come wee shall be freed from it, and the fruits of it, and shall no
more grieve God: as *Iosh. 10. 25.* when he had discomfited the five kings, *Simile.*
he did not kill them by and by, but put them into a cave, and rolled a
great stone on them to keepe them in, untill he had made an end of kil-
ling of his enemies, then he commanding them to roll away the stone

ART. XII. from the Caves mouth, they brought out these kings, that the chiefe of his men might set their feet on their necks ere he killed them; in like manner our great captaine Iesus Christ will doe by originall sinne and the fruit thereof in us, which shall not be quite killed in this life, but subdued, brought under, put into a cave (as it were) and great stones rolled upon it: that is, by repentance, obedience, and prayer it shall bee subdued here, and then at the day of judgement, Iesus Christ shall abolish it, when hee shall make us set our foot on the neck of it; then the people of God shall say as it is, 1 Cor. 15. 55. *O death, where is thy sting? O grave where is thy victory? the sting of sinne is death, and the strength of sinne is the law, but thanks bee to God that hath given us victory through our Lord Iesus Christ.*

Fourthly, from
all worldly power
and authority.

Fourthly, we shall be freed from all worldly authority and power, then there shall be no king but God shall bee all in all, as it is 1 Cor. 15. 27. *And when all things shall be subdued unto him, then shall the Sonne himselfe likewise be subject unto him, that did subdue all things under him, that God may be all in all:* so then all the kingdomes of this world shall give place to it, therefore how joyfull shall it bee when God shall raigne over us? wee see when Salomen was crowned king, 1 King. 1. 40. how joyfull the people were, it is said, that *they rejoyced with great joy*, so that the earth rang with the sound thereof: but how much more joyfull shall it bee when all kings shall come and lay downe their crownes at Gods feete, when God shall raigne over the house of Sion? Psalm. 91. it is said, *The Lord reigneth, let the earth rejoyce, &c.* therefore what a comfort will this bee to the people of God when God shall reigne over them? so Esai. 24. 23. it is said, *When the Lord of hosts shall reigne in mount Sion and in Ierusalem, and glory shall bee before his ancient men;* so Esai. 52. 7. (saith he) *How beautifull upon the mountaines are the feet of them that declare and publish the glad tidings of peace and salvation? saying unto Sion, Thy God reigneth;* so the people of God shall bee freed from all worldly powers and bad government, when God shall be all in all.

Fifthly, from all
society with the
wicked.

Fifthly, we shall be freed from all society with the wicked, as Psalm. 9. 17. David saith, *The wicked shall be turned into hell and all the nations that forget God;* so Matth. 13. 41. saith Christ, *The Sonne of man shall send forth his Angels and they shall gather out of his kingdome all things that offend it, and them which doe iniquity:* here the wicked do trouble, annoy and vex Gods people with their finnes and uncleanneses, as it is said of Lot, *That his righteous soule was vexed with the uncleane conversation of the Sodomites;* but at the day of judgement there shall not be left one wicked man to grieve or offend them: of which time I may say as Moses did of the Egyptians Exod. 15. 13. *to the Children of Israel, Feare ye not but stand still, and behold the salvation of the Lord which he will shew you this day, for the Egyptians whom ye have seene this day, ye shall never see any more;* so the Lord will say to us, *stand still and behold the salvation of the Lord which hee will shew you this day, for these your enemies who pursue you, you shall never see againe: so that all the wicked shall bee turned into hell and there shall not be one left to grieve or offend Gods people.*

Simile.

Sixthly,

Sixthly, wee shall bee freed from all paines, sicknesses and diseases; as it is, S E R M.
Revel. 21. 4. And God shall wipe away all teares from their eyes, and there shall be L X X I V.
no more death, neither sorrow, nor crying neither shall there bee any more paine: 6

Now we are subject to the head-ach, back-ach, tooth-ach, gout, stone, we shall be freed from all our afflictions and diseases
 and to a number of diseases, but in the Life to come wee shall bee freed from all. We see how men can bee contented to endure any paines to be freed from these diseases and other charges; much more should wee be contented to have the Law of God to search our consciences and to trie us, so that we may be freed then from all paines and sicknesses: these be the things we shall be freed from. Here therefore thinke what a life it is that God hath called a Christian to; and it must bee our care to make all things light unto us, in compariton of those things wee shall enjoy hereafter, and be contented to let goe all our pleasures and profits to lay hold on eternall life whereunto wee are called. Let us part with all things which may hinder us; as our lusts, sinnes, corruptions, with all our pleasures and profits to lay hold on eternall life: As *Chrysostome* saith, if a man should be called to the honour of the kings court, how lightly would hee passe by all things that may hinder him from thence: the pleasant Meadows, Towers, Castles, and all the faire houses to hasten to the kings Court: So thou that art a Christian (saith he) art called to a farre greater honor, to the Court of Heaven: therefore, how lightly should such an one passe by all things that may hinder him from this honour where wee shall live with God for ever and ever. So much for the things we shall be freed from; we proceed:

Secondly, *The things we shall enjoy* may be drawne into five heads:

First, *We shall have immediate societie with God himselfe;* as it is, I Iohn 3. 2.

Dearly beloved, now are we Sonnes of God, but it doth not appeare what we shall be, and we know that when he shall appeare, we shall be like him, for wee shall see him as he is: so *Psalm. 36. 9.* saith David, *In thy light, shall we see light, &c.* So *Revel. 22. 4.* it is said, *And they shall see his face, and his Name shall bee in their foreheads.* Divines say, that the essentiall happinesse of the Saints consists in the beholding of God; as in nature, the more excellent and of the more higher nature any object is, the more affected a man is with it, and the more delight hee takes in the beholding of it; as a pleasant Meadow and goodly Fountaine, a heape of gold and silver, &c. But what is the bounty of the Creatures, to that which is in God? And therefore if a man delights in any of the Creatures, much more hee shall delight in the beholding of God: so the comfort that wee shall have by the beholding of God, is like the light of the Sun that dimmes the light of the candle; for our comfort in God shall bee so great, that all the comfort of the Creatures is nothing to it; as *Saint Paul* saith, I Cor. 15. 28. *That God shall be all in all.* In this life (I dare boldly speake it) God is not all in all to the best of his servants; Indeed he is somewhat, and a good somewhat to them in this life, to a comfortable portion; as *Jeremie* saith, *Lament. 3. 24.* *The Lord is my portion (saith my soule, therefore will I hope in him,* and *Psalm. 63. 5.* David saith, *For thy loving kindnesse is better than life.* So then God is somewhat to his servants, but not all in all

What things we shall enjoy in life everlasting.

I

Immediate societie with God.

Simile.

to

ART. XII. to them here; but in the life to come he shall be all in all to them, *Manna* to their taste, *Musick* to their eares, *Light* to their eyes, *Joy* to their hearts, and *Rest* to their loynes, because the perfection of all creatures are in God; for if there be any creature that giveth contentment to any man, it is a thousand times more in God. In this life God giveth out his goodnesse by parts and peece-meale (as it were) in his Creatures, but then wee shall have immediate society with God himselfe: Now hee doth reveale himselfe to us in his Word and Sacraments, but in the life to come he shall be all in all. *Revel. 21. 22.* it is said, that *Iohn saw no Temple in Heaven, for the Lord God Almighty and the Lambe are the Temple, and the citie hath no neede of the light of the Sunne, nor of the Moone to shine in it, for the glory of God did light it, and the Lambe is the light of it: Moses wee know put a veile on his face, because the Children of Israel could not behold the glory of it: so the Lord puts a veile before him in his Word and Sacraments, but in the life to come he will plucke away the veile, and reveale Himselfe as Hee is.* Therefore let us labour to cleare our eyes, and to cleanse them from all sinne, that so wee may looke on him to our comfort. Wee see *Esay, 6. 5.* when the Prophet saw the Lord in a vision, how hee cryeth out and saith, *I am undone, I am undone, for I have seene the Lord of Hosts, I am a man of polluted lippes, and I dwell amongst a People of polluted lippes:* Now if *Esay* cried out thus when hee saw but a glimpse of him, how shall all the finners of this world cry out when they shall looke upon him, and behold him in terrour and wrath?

2
The eternall
presence of
Christ wee shall
enjoy.

Secondly, *We shall enjoy the eternall presence of Christ*, which next unto God himselfe is the loveliest and most delightfull object or sight that is; and it is that that Christ prayes for, *Iohn 17. 24.* *Father, I will that they which thou hast given mee, bee with mee where I am, that they may behold my glory which thou hast given me:* so also *Revel. 14. 4.* it is said, *These are they which are not defiled with women, for they are virgins; these follow the Lambe wheresoever he goes.* Hence it is plaine we shall enjoy the eternall presence of Christ, which how comfortable will it bee to a poore Christian, even the chiefest, even the onely thing which hee desires? As *Saint Paul* saith, *I desire to be dissolved and to be with Christ*, which is best of all: And the Wisemen *Matth. 2. 10.* when after a long journey, and a great deale of travell, they found Christ, it is said, that *they rejoyced exceedingly*, and thought all their paines and travell well bestowed in that they had found him: so when a Christian hath found Christ, not poore and meane lying in a manger, but gloriously sitting upon a Throne, what a comfort will this be to him, when he shall thinke all his labor and pains well bestowed? what a comfort was it to *Iosephs* brethren, *Genes. 45. 4.* (in their great distresse) when he said, *I am Ioseph your brother, &c.* so what a comfort will it bee to a poore Christian in that great distresse, when Iesus Christ shall say, *I am your Brother, your Saviour and Redeemer, that have lost my life for you, and shed out my pretious blood to redeeme you, and gave my life and soule for your sakes:* Now enjoy me to your comfort. How comfortable (I say) will this bee to a poore Christian

Simile.

Christian in the perplexitie and great amazement which shall then come on the world. SERMON
LXXIV.

Thirdly, *We shall enjoy the societie of all the holy Saints, of Angels and Archangels, Prophets and Patriarkes;* as Christ saith, *Matth. 8. 11. Many shall come from the East and West, and shall sit downe with Abraham and Isaac and Iacob in the Kingdome of Heaven:* It was the end of Christs death to bring us to Heaven, as it is *Iohn 11. 52.* where speaking of his owne death, hee saith, *And not for that Nation onely, but that he might gather together in one the Children of God which were scattered abroad:* so that wee must first bee gathered into the kingdome of grace, and then into the kingdome of Glory. We see what a comfort it is when a few friends meeete together at a feast, when they have beene absent a long time; but much more will our comfort be when we shall meet together in heaven. We see how *Pe-ter* was rapt with joy when he saw but two Prophets with Christ in the transfiguration; *Matth. 17. 4.* (saith he) *It is good being here, Let us make three Tabernacles, one for thee, one for Moses, and one for Elias:* if he were thus rapt with joy, when he saw but two of the Prophets onely, what will it bee when we shall not onely have a sight of two, but we shall have societie together with *Angels and Archangels, Patriarkes and Prophets,* and all the holy men of God, to live with them for ever and ever? Thinke what a comfort it will be, that after a few dayes spent here in the feare of God, Repentance for our sinnes, and new obedience, we shall enjoy Heaven for ever. Therefore thinke (if thou canst thinke) how comfortable it will bee; and doe not lose heavenly things for earthly, and for societie with sinners doe not lose societie and fellowship with the People of God in the Kingdome of Heaven for ever.

Fourthly, *We shall enjoy Lordship over this whole world:* So we see *Psal. 49. 14.* where it is said, *The upright shall have dominion over them in the morning:* though the People of God be kept low in this life, and have but little comfort, yet when the great morning shall come the day of judgement, then the People of God shall raigne over this whole world, and have dominion and Lordship over it. So *Revel. 21. 7.* *He that overcometh shall inherit all things;* that is, Hee that overcommeth his lusts and his sins: this may be a comfort to a poore Christian, though his estate be but meane and poore. It may be thou wantest a house to put thy head in, or hast but a poore one: Be of good comfort, if thou labourest to repent thee of thy sinnes, and to overcome thy lusts and corruptions, then thou shalt possesse the new Heaven, and the new Earth, and mayest say, as it is, *1 Pet. 5. 3.* *Blessed be God, even the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten us againe unto a lively hope by the Resurrection of Iesus Christ from the dead to an inheritance immortall and undefiled, and that fadeth not away reserved in Heaven for us.* If a man hath but little in possession, and great matters in reversion, hee will comfort himselfe and say, I thanke God though mine estate bee but meane and poore now, yet one day I shall have somewhat that will keepe mee like a man: so a Christian may comfort himselfe, and say, I thanke God, although my estate be but meane and poore, so as I have but little in possession,

3

The societie of
all Saints, An-
gels and Arch-
angels, &c.

4

Lordship over
all the world.

Simile.

ART. XII. session, yet I have a great reversion, I shall bee Lord over this whole world.

5
A continuall
Sabbath to the
Lord.
Fifthly, *We shall enjoy a continuall Sabbath to the Lord*: In this life wee keepe but every seventh day a Sabbath, which day to a Spirituall man is the comfortablest; but to a Carnall man, heavie and irksome: Here we keepe but one of seven, but there every day shall bee a Sabbath to them. As wee see *Esay 66.23.* *And it shall come to passe as from one new Moone to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord*: so *Heb. 4.9.* he saith, there remaineth therefore a rest to the People of God. Now wee keepe but one day of seven, but then we shall keepe every day a Sabbath unto the Lord, which is exceeding comfortable, as it appeares, *Revel. 15. 2.* where we see how those that passed over the glasse Sea, did sing the song of *Moses and the Lambe*.

Simile.

So all the People of God when they have passed the glasse Sea of this world, shall sing songs of deliverance, and praise the Lord who hath delivered them from the power of sinne, the Divell and Hell. The Prophet *David, Psal. 84. 4.* saith, Blessed are they that dwell in thine house, they will ever be praising thee: and *Augustine* speaking of this place (saith hee) what is that which makes a man blessed? *Every man who is blessed, is blessed either by possessing, or doing of something*; but then we shall possesse the house it selfe, and therefore shall be blessed. For a man may dwell in these houses, and yet be a poore man, but he that dwels in the House of God is rich. One may dwell in these houses and be affraid theeves; but if wee dwell in the house of God, wee neede not bee affraid of any such things, for God will be a defence to such. How shall a man be blessed in doing any thing? our workes which wee doe here there is necessity in the doing of them but *there is no necessitie in Heaven, where all shall be done willingly*. For take away jarres and brawles, and there is no need of Lawyers; take away wounds and hurts, and there is no neede of a Chirurgeon; take away diseases, and there is no neede of a Physitian; take away hunger, and we shall not need to plow nor sow; take away thirst, and wee shall not need drinke: Nay, let us come to things of a higher nature, as to feede the hungry, cloth the naked, visite the sicke, they shall doe none of these things, but shall sing prayes unto God, and give thanks to him for his mercy and goodnesse to them: so they shall be every way blessed.

And therefore thinke (if thou canst thinke) what a happy and blessed life this will be: First, that wee shall enjoy God, and have immediate societie with Him: Secondly, that we shall have the presence of Christ: And thirdly, that we shall have societie with al the holy People of God: Forthly, that we shal have dominion & lordship over this whole world: And lastly, that we shall keepe a continuall Sabbath to the Lord, where we shall continually praise him, and spend all our time in lauding of him.

The continuance of Life everlasting.

Now the next thing is the continuance of this life, how long wee shall enjoy it. It shall not bee for dayes, moneths, yeeres and ages onely; but it shall bee everlasting as the Scripture tells us; not for a few dayes and yeeres, but it is for ever and ever. For when a man hath lived

lived so many thousand ages as there are piles of grasse on the ground, S E R M.
piles of sand on the shore; Starres in the Skie, they shall bee as new to LXXIV.
beginne againe, as the first day; and therefore thinke (if thou canst *Simile.*
thinke) what a life it is that God wil give us.

Now it is called *everlasting life*, in opposition to the fraile and fickle
life that we live here, which is not everlasting, but a dying and a decay-
ing life, whereof one sayes well: as soone as a man is borne, he is a dying,
and the further we grow into this life, the nearer we are to death. As a *Simile.*
man that hath taken a Lease, as soone as it is taken it beginnes to expire,
and never rest till it comes to an end; so this life, as soone as we enter in
it, it beginnes to expire, and never ceaseth wasting till it is runne to an
end: So the life which we live here is a decaying life, which every lit-
tle disaster may take away, a slip with a mans foote, a fall off an horse, a
stone out of a wall, a tile off an house, a crum of bread going awry, &c.
But the life which God giveth us in Heaven shall be everlasting, as long
as there is God and Christ who giveth it, whose glory shall not bee
greater at the first, than afterwards. But the same as great for ever, & the
joy and comfort which we shall have (when we have beene there 1000.
thousand yeeres) as great as it was the same day wee came thither. All
the things in this life, though we take delight in them, yet in time wee
we shall be weary of them. As when a man commeth into a fine Gar- *Simile.*
den, being delighted with the pleasant walkes and flowers, yet when
he hath beene there a while, he becomes weary of it; so likewise when
a man is weary, and goes to bed, he is delighted with it a while, and in
time he is weary and loves to rise, though it bee never so soft: But the
joyes of Heaven and the glory thereof we shall never be weary of them,
but when wee have beene there as many yeeres as there is sands
on the Sea shore, it will bee as comfortable as it was the first day wee
came thither. And therefore as Saint Peter saith, seeing wee are borne
a-new, not of mortall seed, but of immortall by the Word of God, *1 Pet. 1.4.*
*so an inherisance incorruptible and undefiled, and that fadeth not away, reserved in
Heaven for us: let us so love and serve God in sinceritie, as we may come
thither; for the life that we shall live in Heaven, shall be everlasting, the
glory whereof shall never decay.*

And therefore stand still yee people of God, and behold the great
things that God hath prepared for you; let goe all the pleasures and
profits of this life, and lay hold on eternall life, and bee not slothfull to
come and possesse it. *Augustine* saith well, All men can bee contented
with life everlasting, to see God and to behold him in glory, but they
are not carefull to walke in the way that leadeth to life. Therefore it
must be the care of every Christian to repent of his sinnes, to get faith
in Christ, to passe his time in holinesse and feare before God, that
so when he commeth to die, hee may make a happy exchange, to passe
from Earth to Heaven, from Men to God, from an estate of misery to
an estate of happinesse and glory, from a temporall life to a life eternall.
And now that wee are ready to dismisse this assembly, and finish this
long worke, the Lord knowing whether ever we shall meeete together
againe

ART. XII. againe all in this place ; (seeing upon the least occasions wee see such examples from time to time of our mortalitie, and shortnesse of life) therefore let us so passe our time here in holinesse before God, so, as that we may meete together in glory and happines in the life to come ; which I beseech the Lord to bring us to for Christs sake.

FINIS.





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Containing all the chiefe and remarkable Doctrines
and Vses of the whole Treatise, together with some of the
quaintest Similies, exquisitely illustrating the matter, Alphabetically

disposed for the ease and furtherance of the Christian Reader: where-

in the figures direct you to the Page, the marks to what part of

the Page where the Notes are wanting; so that if you turne to

any of the leaves to finde the matter you desire, where

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